

Eternally Blessed
Explanation of Jap Ji

Jap Ji
(Journey to Sach Khand - Realm of Truth)
is the

- God blessed path to become identical with the great, great Supreme Transcendent Master – God.
- God blessed path to attain the Eternal and Infinite Ultimate Reality - God.
- God blessed path to win over the mind.
- God blessed path to attain liberation whilst alive.
- God blessed path to attain the supreme state.
- God blessed path to attain the complete divine wisdom.
- God blessed path to attain the complete essence of wisdom.
- God blessed path to attain the blessed vision of the great, great Supreme Transcendent Master – God.
- God blessed path to become identical with great, great Supreme Transcendent Master – God.
- God blessed path to attain the Guru's blessed Sat Naam, with meditation on Sat Naam, with spiritual labouring on Sat Naam, with loving devotional worship and desire-free selfless service, with generosity and a giving, giving, giving attitude to all.

Eternally Blessed

Explanation of Jap Ji

Dassan Dass



www.SatNaam.info

Eternally Blessed Explanation of Jap Ji

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Dedication

The book is dedicated to the ones who are drenched in Maya. This book is dedicated to those who are the slaves of Maya. This book is dedicated to the entire human race for all ages to come. This book is a GurParsaad (Eternally Blessed) and is dedicated to those who are in search of the GurParsaad (Eternal Blessings). This book is dedicated to the GurParsaad of Naam, Naam Ki Kamaai (Earning Naam), Puran Bandgi (Complete Divine Slavery) and Seva (Selfless service) – Parupkaar (helping those in need) and Maha Parupkaar (giving blessings of Naam). Above all, this book is dedicated to the service and delivery of the Eternal Truth – Sat Naam.

Greeting

Ik Oankaar - One God, named “Truth” – Sat Naam.

Realised by the Guru of Truth’s grace.

Great, great Supreme Lord and Master.

Great, great God-Guru, Truth Guru,
Guru’s words, Guru’s congregation
and God’s name “Sat Naam”.

Great, great holy GurBani of God, the Master.

Supremely blessed are all of the Guru Masters
and great their spiritual efforts.

Supremely blessed are all the knowers of God,
The saints and the lovers of God.

Supremely blessed is the congregation of the Guru.

Countless, countless prostrations and
thanks are offered at your feet,
Please accept them.

Please accept this greeting of the Guru.

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Introduction

The book is composed as per the grace, blessings and complete order of the Truth (SAT), the Supreme Transcendent Master. Truth, the Supreme Transcendent Master, manifested (as divine light in the heart - pargatyo jyot) on the earth as his divine incarnation great, great Truth (SAT) Guru Nanak Ji King of Kings with its infinite immense grace, and delivered Jap Ji first of all.

In the very beginning of Jap Ji, great, great Truth Guru, God's incarnation Guru Nanak Ji, King of Kings, has revealed the infinitely glorious Mool Mantar. The glorious Mool Mantar gives the definition of Infinite, Eternal, Inaccessible, Unfathomable, Unseen, Unknowable, and Master of the Universe. The definition of the Treasure of Excellence, imbued with all powers, the Truth, the Supreme Transcendent Master – God's unique existence and his all the Eternal and Infinite Supreme powers. That is why Mool Mantar is also known as the Maha Mantar or greatest of all Mantras.

The following verses of Jap Ji explain further the infinite and supreme glory of the Mool Mantar. Jap Ji is the most supreme and potent Gur Bani (God's Word) and the following verses in Sri Guru Granth Sahib explain further the glory of Jap ji.

God, the Supreme has spoken in Jap Ji, through the great, great Truth Guru, God's incarnation, Guru Nanak Ji, King of Kings. He has revealed the entire Divine Court's Constitution and ultimate divine wisdom. In this book, with God's and Guru's Grace in accordance with complete divine court's command, we are describing these divine court's laws and highest divine wisdoms. We have humbly tried to just show a glimpse of the Mansarovar (God's ocean of divine light). By answering questions like :

- What is Hukam (Divine Command)?
- What is Naam (God's Name)?
- What is Gurparsaad (God's Grace/Eternal Blessings)?
- How do we attain God's Grace?

- What is the secret to attain God's grace to be able to do complete devotion?
- After attaining the Gurparsaad how do we maintain it?
- How one can get liberation from the bondage we are in as per the Law of Karma (Action and Reaction)?
- What are the three attributes of Maya and how is the human being stuck in the slavery of Maya?
- What is the method to win over Maya?
- What is the complete truthful style of living as a Spiritual Heart (Hirdha)?
- What is the method to attain God?
- When is the stage of salvation whilst living (jeevat marna) attained?
- What is the glorious Naam Simran and when does Naam go into the Spiritual Heart (Hirdha)?
- What is the glorious way to attain Rom-Rom Naam Simran (Simran from every cell of the body, so Naam never leaves even for a moment)?
- How can one obtain the fruit of the mind's desires (God)?
- What is Samadhi (merger) and Sunn Samadhi (highest merger in silence) and how are these stages attained?
- What is the glorious way to attain the perfect illumination of supreme light in our Spiritual Heart?
- What is the importance of supernatural powers in devotional worship?
- What are the glorious seven astral lakes (Sat Sarovar/seven chakras)?
- What are the glorious five stages of complete devotional worship (Dharam Khand, Gian Khand, Saram Khand, Karam Khand and Sach Khand)?
- How can a Truth-seeker get honour in God's Court after completing Bhagti?

Jap Ji gives guidance for the journey to Sach Khand (Realm of Truth). In that stage, Sach Khand, reside the complete saints, the

complete God-conscious beings, the complete Khalsa – the pure ones, and the real *Amrit-dhari* (one who has become saturated with Amrit - Immortal God Divine Energy). This is that stage when a soul becomes the source of infinite treasures; becomes one with the Formless Truth, the Supreme Transcendent Master – God; becomes grace itself – the source of infinite divine blessings for others. So this is an very exalted spiritual stage of *Sehaj Samadhi* (state of constant merger in Truth, eyes open or closed, asleep or awake, day or night), of complete *bhagti* (devotional worship). Complete *Bandagi* (devotional slavery) is when one attains full victory over Maya and merges with the Formless Truth, the Supreme Transcendent Master – God.

One can attain real spirituality by practically doing what is written in *Jap Ji* or any other *gurbani* rather than frequently reading it. If you want to truly attain and experience spirituality then you have to put into practice the Supreme Truth discussed in *Jap Ji* and in this explanation in your daily life. Only that one who does so shall become the absolute saint, absolute knower of God, who has obtained the Amrit and become Khalsa - the pure one.

This book will encourage you to surrender yourself completely at the lotus feet of Gur (God) and Guru (God manifested as Divine Light in the Spiritual Heart) and to Sat Naam, to do Naam Simran (devotional worship), Complete *Bhagti* (devotional worship) and selfless service.

Our egoist mind does not quickly accept full divine spiritual knowledge. Under ego we will use logic to question the divine wisdom with “why?” and “how?” But, on the spiritual path, there is no room for logical reasoning. Here only unwavering trust works and to believe fully that whatever the Guru says is Truth, Truth, Truth (SAT SAT SAT). So the Truth words contained in *Jap Ji* and *Gurbani* can only be personally experienced by practically earning them and not questioning it. Only then can the full knowledge of God be achieved with God’s Grace (*Gurparsaad*).

Every divine verse is a complete command of God and after reading it our knowledge is extended. But, this knowledge would benefit us only if we use this knowledge practically in our life. Do

not just read it and merely accumulate cart loads of books. By doing so it will just feed the ego. Ego is logical. In logic we decide whether Gurbani is right or wrong, that is ego. But, God's grace is beyond Maya, ego and logic. God's grace is God's infinite supreme power.

When we use our egoistic mind to analyse the Guru's Truth Words then we become badly unsuccessful on the spiritual path. But, where there is selfless, unwavering love, unwavering faith for our Guru, then there is no logic. Those who are devoid of these eternal treasures of unwavering love, unwavering faith will be trapped in the mire of delusion forever.

Brahm Gyan or Divine Spiritual Knowledge can never be attained by reading books; nor by reading this book; nor does Divine Spiritual Knowledge comes by reading Gurbani. Brahm Gyan or Divine Spiritual Knowledge is by God's Grace only and it only comes when one conquers Maya. The complete essence of divine wisdom will come only by complete victory over Maya and victory over Maya is only attained with God's grace. So never use logic to analyze the Brahm Gyan or the divine spiritual knowledge. Just develop the supreme powers of complete faith, trust, love and complete surrender.

So, also whilst reading this book use your supreme powers of complete faith, trust, love and complete surrender for accepting whatever you read; and apply it there and then. Whatever you read, earn it and experience that spiritual divine wisdom in your self. Then with God's grace further divine wisdom sprouts within us by itself once we completely conquer Maya.

Only by following Gurbani will it take you all to Sach Khand (Realm of Truth); not by just reading Gurbani. So in the end we will just say that as much as Gurbani says follow it and become Gurbani.

The greatness of Absolute Truth, God, is explained in very easy words and is shared with you all under God's and Guru's grace and as per complete God's command. This God blessed explanation of Jap Ji, which is drenched in complete Truth, will prove very helpful for sincere Truth-seekers to walk with ease on the path of Bandagi (divine slavery).

Truth-seekers will attain the stage of complete divine worship in a short and easy way and they can enjoy the taste of the Lord's sublime Amrit in a very easy and quick way. In this book with God's and Guru's grace answers those doubts which a seeker generally faces whilst walking on the path of devotion. These answers will clarify the doubts of seekers who are walking on the path to salvation and will help to make them resident of Sach Khand (realm of Truth) by releasing them from illusions.

About The Author

Dassan Dass is just a normal human being, a family man. Whilst fulfilling his worldly duties, he has been eternally blessed and lives to serve. This is what he would like to share with you about himself.

“We are just a slave of the slaves. Kot Brahamand Key Charna Key Dass Dassan Dass. Charan Dhool of the entire creation. Bishta Key Kirey Key Bhi Dass and Sagal Ki Reena. Just a worthless creature on the face of this Earth.

“Everything is due to the GurKirpa and the GurParsaad. We are just a humble servant of the entire creation. God bless everyone with the

GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.”

About The Website



This book was first published on the website www.SatNaam.info. There are many more online books in English and Punjabi on there for your benefit too. The GurParsaadi objective of the website, forum and mailing list is to unite the Sangat with Naam, GurBani, Akal Purakh, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar.

Gurbani has laid down a road map to Sach Khand and when we follow this road map we start to move on this path to Eternity. Without following GurBani it is very difficult to move on this path to Sach Khand. Following the Gurbani is the KEY to your spiritual success.

Whatever we have experienced physically and whatever has happened to us spiritually has happened only because we did what GurBani says. Whatever is written in this book and on the website is based on the actual physical experiences in accordance with GurBani and is an absolute Eternal Divine Truth and nothing less than that.

We humbly request at the Shri Charans of the entire Sangat Ji to have an open mind when reading the books on the website. Then and only then will you be able to see the Eternal Divine Truth. It is our continuous prayer to Dhan-Dhan, Agam, Agochar, Anant, Beant, Shri Paar Braham Pita Parmesar ji to give the GurParsaad of Naam, Puran Bandgi and Seva to everyone who reads this book or visits the website even once.

Dassan Dass

(Please email DassanDas@gmail.com to discuss any aspect of your spiritual journey, or any question, problems or concerns you may have. Also email if you would like to become part of the worldwide web sangat to help each other on this path of Bhagti.)

Jap Ji Sahib

Ik Oankaar SatNaam – One God Named Truth.

SatGur Parsaad – realised by the Truth Guru's Eternal blessings.

Great, Great Truth, the All-Pervading Father.

Great, Great Gur – (Truth that is hidden in your heart is called the Gur).

Great, Great Guru (Truth manifested in another human heart is called the Outer Guru who guides you).

Great, Great Sat Guru (Truth manifested inside your own heart is called Sat Guru).

Great, Great Gurbani (God-Guru's divine word).

Great, Great is the company of Truth, of SatNaam,
(this is called Sat Sangat).

Great, Great are the ones for whom Truth (SatNaam) is their
Family (Parivaar) – SatNaam Parivaar.

Please accept our countless, countless prostrations at your feet.

With the Eternal Blessings and Eternal Grace, the explanation of Jap Ji has been completed. All of the Sat Sangat is requested to read it and benefit from it. All of the sangat is requested to share this with their family members and friends so that all can enjoy this divine explanation and move on the path of making this life successful.

Mool Manter (Defintion of the Origin)

*ik-oNkaar sat naam kartaa purakh nirbha-o nirvair akaal
moorat ajoonee saibhaN gur parsaad.*

With the infinite grace of God and his blessed, blessed divine incarnation Guru Nanak Dev ji, this *Mool Manter* is itself also infinite and endless. It is the most powerful first word (shabad) of Gurbani (God's language) which has the power to produce inside us all the infinite and endless powers of the great, great Lord himself. he who is beyond reaches, beyond mind and all powerful.

This word of complete divine wisdom has in it the capability of producing in our spiritual heart (hirdha), the grace of the Truth Guru who is a form of the Supreme light, the complete light of great, great Truth who is beyond reach, beyond mind and all powerful.

This word of complete divine wisdom has the complete power of producing in our spiritual heart, all the divine qualities of the beyond reach, beyond comprehension, all-powerful great, great all-pervading supreme Truth (Sat) inside our spiritual heart.

This word of complete reality, the supreme reality has the power of producing in our spiritual heart, the powerful divine qualities of the beyond reach, unfathomable, endless, infinite, the treasure of all divine qualities, great, great Truth (Sat) himself.

This word of complete reality, the supreme reality, has the power of producing in our spiritual heart, the grace of the Truth Guru. Who himself is also the form of the supreme light, the complete light of the beyond reach, unfathomable, endless, infinite, the treasure of all divine qualities, great, great Truth.

This word of the complete divine wisdom has in it the power of bringing us the blessing of complete compliance to Truth. This is required in order to win over maya and to go beyond its three forms so that great, great Truth comes into our spiritual heart through the grace of Truth Guru. The Truth Guru is the form of the great, great Truth himself. He is the master of all and beyond reach,

unfathomable, endless, infinite and the treasure of all divine qualities.

This word of the complete divine wisdom has the power to make us one with the attributeless form of the great, great Truth who is unapproachable, unfathomable and the treasure of all the divine qualities.

This word of the complete divine wisdom has the absolute power in it to get bestowed upon us the favour of Naam (his name), naam simran (meditation on his name), the earning of his name, complete devotion, the service of doing good to others and saving the souls of others.

This word of the complete divine wisdom has the absolute power to get bestowed on us the gift of complete divine wisdom and complete supreme reality. This is absolute Truth that the explanation of this complete word is beyond discourse. (This writing is just a trailer) It is the absolute Truth that the praise of this complete word is a complete saint, a complete knower of the true wisdom, a Truth Guru, a complete pure being.

It is the absolute Truth that this complete word is even the Guru (teacher) of great, great Guru Granth Sahib ji. It is absolute Truth that the whole of Gurbani is the praise of this complete word.

It is an absolute Truth that this word is the form of complete divine wisdom of great, great Truth.

It is an absolute Truth that the whole creation has taken place, is taking place and will take place from the source of this word. It is the reason that this supremely powerful word of complete divine wisdom has been called the Mool Manter – The Source Mantra or *Maha Mantra* – the Great Mantra.

It is the absolute Truth that this word is the highest gospel of all the gospels written in all the holy books that have come to this world till today. This Mool Manter is itself the explanation of complete God. It is the complete power of God, it is God himself.

The human who believes this complete Truth and experiences complete Truth through complete devotion has great good fortune.

Such a human gets the supreme status. Such a human gets the complete divine wisdom. Such a human gets the complete wisdom of the reality. Such a human becomes a complete saint. Such a human becomes the complete knower of the absolute Truth. Such a human becomes the complete pure being. Such a human has in himself the true Amrit (divine energy). Such a human becomes the bestower of the true Amrit. Such a human remains untouched by Maya and whoever he touches also becomes a form of God. Such a human becomes the bestower of spiritual life and giver of the gift of the Truth Guru's grace. Such a human becomes the source of the divine Amrit.

So, it is our request at the feet of the whole of humanity to please understand the endless and infinite importance of this Mool Manter – the great gospel and try to bring it inside you and make your life successful in the true sense.

Ik Oankaar (One God)

Truth, the Supreme Transcendent Lord, is one. There is no one else like him. There is no one equal to him and can never be. There is no one else like him because he is all powerful. He is the owner and source of all the infinite and endless supreme powers. Nobody has been able to know him completely till today and never can anybody do that, he is shapeless that is why he is Omnipresent. He is omnipresent that is why he is infinite and endless. He himself is infinite and endless that is why his creation is also infinite and endless. He is infinite and endless that is why all his powers are infinite and endless.

He is all powerful that is why he is owner of the power of creating (the power of *Brahma*), the power of looking after (the power of *Vishnu*) and the power of destroying (the power of *Shiva*), he himself is the source of these three great supreme powers. He is the creator of the entire creation that is why he himself is the creator of *Maya* (worldly possessions, properties, money, family, in fact whatever is visible to the naked eye, whatever is perceived through the senses, is *Maya*) and that is why he is beyond three aspects of *Maya*. That is why *Maya* is his servant. He is beyond three aspects of *Maya* that is why he is beyond the human senses, that is why he is

Agaadh (unlimited, infinite and one that can't be measured), he is Agam (beyond reach), he is Agochar (incomprehensible with the normal five senses, only the divine sense can recognize and realize him).

In detail, the word Ik Oankaar is combination of two words- *Ik* and *Oankar*. The word *Ik* means that no other entity is like him, there is no power like him, there is no power equal to him, he is in one realm- the realm of Truth (many realms are not realms of Truth, many realms are fake). He is one *Ras* (*Ras* is the *Mansarovar*, the *Amrit*, the *Atam Ras*, the infinite divine power). He is spread evenly, he is common for all beings, he is common for the whole creation.

The word Oankaar is a combination of these words:-

- (O) which means “*Okaar*” - the one who gives birth, i.e. the creator of the whole world, the creator of all the creation from whom the whole creation took place, is taking place and will keep on taking place.
- (A) which means “*Akaar*” - the one who takes care of everything, the one who sustains the whole world, the one who is currently sustaining the whole world and who will continue to sustain the whole world;
- (M) which means “*Makaar*” - the one who is destroyer, the one who is the destroyer of the whole creation, has destroyed, is destroying and will keep on destroying.

This how the word “*Oankar*” narrates this supreme and infinite, endless nature of him.

He can be experienced in Sunn Mandal- the realm of complete silence, complete peace. The mind has been replaced by Param Jyot. No mind means no more thoughts and hence complete silence and unending divine love. The complete silence of Sunn Mandal - realm of complete peace is the soul nectar. This means that he comes and resides in that *Hirda* which resides in the Sunn Mandal.

(Hirda is one of the Sat Sarovars that is a part of our soul – Suksham Dehi and not the physical body. This Sat Sarovar is located in the spine area right behind the middle of our chest. This Sat Sarovar is illuminated with

the GurParsaad of Naam Amrit – Sat Naam. This is a source of infinite divine powers and is a place for all of the divine qualities, which are nothing but all of the divine powers).

Satnaam (Truth is God's Name)

Sat Naam (Truth Name) is the Primal name (before the Ages began) of the Supreme Transcendent Lord. This name, “Truth”, is the one which is the complete Truth, which is the *Beej Mantra*

(The Beej Manter - the Seed Mantra, is the source of spirituality, Divinity, spiritual wisdom, divine wisdom, Tat Gyan, Braham Gyan about the entire creation. Beej Manter is defined by “Ik Oankaar Sat Naam” – One God Named “Truth.”).

As well as supporting of all the inner spiritual realms and outer physical worlds, this Naam ferries our mind across this world, it brings our mind under control, it calms our mind, makes our mind free from the hold of Maya and five vices, it makes our Hirda completely truthful.

This Naam in itself is *Pooran Parkash*.

(The field of pure and very strong spiritual energy, the aura, around the people who attain the stage of Puran Brahamgian. Please be sure to understand that when we say Parkash we really physically see this Parkash, it is not just said in GurBani, it happens to us physically and our body is filled with this divine Jyot and Parkash and we can physically see this Divine Light. Therefore, please do what GurBani is telling us to do and enjoy everything that GurBani says will happen to us. All this really happens, it is not any illusion, it is a divine Truth).

This Naam is the one who gives birth to all, looks after all, is *Agam-Agochar*

(cannot be seen or observed through the five senses. The Divine Eye - Dib Drisht, is required to see, hear and feel him within through Naam),

It is endless, it can't be measured, it is infinite, has the power to make man one with itself and makes him like itself, it in itself is the nectar for the soul and it is that whose praise can't be narrated.

The following explanation is just a glimpse of the praise of the word (Shabad) *Sat* – Truth.

The word *Sat* – Truth, is the root word (source of all words) and contains within it everything you need for completing your devotional path. It contains within it all the supreme Infinite Divine Powers and all the supreme infinite divine virtues. It describes the complete divine state of God. It gives the infinite divine support to the whole creation which has been created by God himself- the Infinite Divine Power.

The Infinite Divine Power is itself (beyond the Creation) in its *Atal Awastha* (totally stable state). It is always existing in its formless state. But as *Sat*, it supports the whole creation. This has been described by great, great Truth Guru Nanak, the King of the kings.

This divine word *Sat* tells us what the meaning of Infinite Divine Power God is; what His formless nature means. His formless nature is beyond the three aspects (*gunn*) of *Maya*-

1. ***Rajo gunn*** - Desire aspect of *Maya*, includes *Asa* (hopes), *Mansa* (wishes) and *Trishna* (strong desires).
2. ***Tamo gunn*** - Darkness/Ignorance aspect of *Maya* includes the *Panj Doots* (five thieves/inner demons). The people in this level of consciousness are called *Tamus*. The five thieves are :
 - *Kaam* - lust,
 - *Krodh* - anger,
 - *Lobh* - greed,
 - *Moh* - attachment and
 - *Ahankaar* - pride/ego.

Other dark aspects are:-

- *Nindya* - slandering,

- *Chugli* - gossip,
 - *Bakhili* - back-biting,
 - *Raaj* - power/kingdom,
 - *Joban* - youthful beauty if it promotes the feeling of lust,
 - *Dhann* - wealth that causes greed and corruption is no good. Money for living earned honestly is the right way. Take out *Daswandh* (tenth of earnings and 2.5hrs of time every morning for doing *Naam Simran* - meditation) for the Guru,
 - *Maal* - material things that cause greed and corruption,
 - *Roop* - as part of Maya it means the beautiful form of others that causes attraction of mind and brings in the feeling of lust,
 - *Ras* - tastes of the tongue,
 - *Gandh* - smells that distract our mind with a feeling of desire e.g. perfumes,
 - *Shabad*- (under Maya) bad words, foul language, (otherwise *Shabad* means divine words)
 - *Sparsh* - touch that causes the feeling of lust.
3. ***Sato gunn*** : goodness aspect of Maya. Comprises of qualities such as:
- *Daya* - kindness,
 - *Daan* – giving eg charitable donations,
 - *Dharam* – path to union with God. However, *Dharam* is commonly translated as religion, but a lot of religious acts are untruthful nowadays and do not unite us with God. The divine meaning of *Dharam* is to follow the divine wisdom direct from God and not the man-made religious belief systems. The real divine meaning of *Dharam* is union with God by following the divine wisdom, the Gur Mat and Gur Bani - Guru's word.
 - Kindness is the mother of *Dharam* - “***Dhaul Dharam Daya Ka Poot***.” Jap Ji explains this divine wisdom of the highest order. This means that kindness gives birth to

Dharam. This means that kindness is the foundation for union with God. We are kind by nature. We have a naturally kind Hirda. Union with God means we become part of nature. Nature is God. Nature is another meaning of the word Dharam. So following our natural habit of kindness; makes us full of kindness.

- *Sanjam* - patience; humbleness; humility,
- *Santokh* - contentment.

God, the Infinite Divine Power is Sat, it has no end, it can't be measured, it is infinite, it is the self-created creator who is infinite, has no boundaries and has no dimensions and is full of all the super divine powers. This Sat is the Guru. Gurbani is the divine wisdom form of Sat and that is the reason that Gurbani is Guru. Gurbani is the divine wisdom form of this Sat and that is the reason that Gurbani is Nirankaar (Formless).

The word Sat defines *Amrit*

(Our own soul is basically, the Amrit. The life element is the Amrit. It is the Amrit that breathes life inside our physical body and keeps it going. Bandgi is nothing but the discovery of this Amrit within our own physical body and this can only and only be achieved by the GurParsaad; and GurParsaad is the Amrit that has been realized by a Puran Brahamgiani. By virtue of this realization of the Amrit, such a Puran Brahamgiani himself becomes a source of the GurParsaad, a source of the Amrit. When this inner Amrit is given to us then this Amrit activates all of our internal sources of Amrit, the Sat Sarovars (seven chakras that are part of the astral body), which opens all of our divine doors. The only issue is that this Amrit can't be given to anybody and everybody. It can only be received by those who are destined to receive it, or the ones who are capable to receive and retain this Amrit. The condition that makes us eligible for this Amrit is to reach a stage where we can completely surrender to the Guru with Tunn, Munn and Dhann).

Sat is that supreme power, that undying limitless power, known

as Mansarovar. (The immortal being is an unlimited sea, Mansarovar, of divine qualities and divine powers. This Mansarovar is the origin from where our soul has been created. This Mansarovar is also called the Gur Sagar (Guru Ocean) or the Nirgun Saroop (Beyond Maya Form) of Paar Braham Parmeshwar (Supreme God). Every creation has emanated from this Nirgun Saroop of the Immortal Being. Our existence is only due to this connection to the Mansarovar. *Mansarovar is the one which is providing life in this physical body, “Jaat meh jyot, jot meh jata...”* Jaat means the physical body. Jyot (Dine Light/Soul) is the Mansarovar and Jataa is the Immortal Being. The above line means that the physical body resides within the Jyot/Mansarovar and the Jyot/Mansarovar resides within the Immortal Being.)

Sat, Truth, remains forever, it is from the beginning of itself, it exists now and it will exist for all the ages to come. Falsehood cannot stand in front of Sat. In the end it is only Sat that remains, falsehood dies. Everything which is running under three aspects of Maya is perishable and false, is caught in the process of reincarnation.

Sat, Truth, does not have any beginning itself, but is the beginning of everything. It is nothing but the all powerful Infinite Divine Power God. His own existence has come from Sat and he is in perfect existence from the beginning, is in perfect existence now and will remain in perfect existence as Sat. It is one which is out of living form, never dies, is out of time and worldly cycle and is out of the birth and death cycle.

This is the infinite and unique supreme divine power which has created all the universe and the one which is running the whole world, which has been formed by itself with its base as Sat and is looking after itself. Sat is beyond any animosity, loves its every creation so much that it has placed its own self in its every creation. The one which is omnipresent, is inside all of us, is the only doer, which is the Infinite Divine Power and so is full of all the super divine powers means is the owner of all types of infinite powers. Sat is capable of doing anything which is beyond human imagination, is beyond the reach of five human senses. The foundation of this infinite power is the word Sat.

Sat is the divine essence inside the Guru. That is why the Guru's divine essence makes the darkness disappear and enlightens us from inside about the universe and the complete divine wisdom. Guru is whom we follow in our daily routine and no one here is higher or better than Sat. That is why Guru is also Sat Naam. The Guru of Guru's is Sat Naam. The Guru of Gur Bani is also Sat Naam. Once we begin to practice this divine word then gradually we start becoming truthful and consequently we become completely truthful. Our deeds are our Guru and if our deeds are truthful only then Truth is our Guru. If our deeds are untruthful then falsehood is our Guru, meaning that we are Guru-less because falsehood cannot be the Guru. If we operate under Maya, then Maya is our Guru which again means we are Guru-less because Maya cannot be the Guru.

When we merge with the Sat part of the Infinite Divine Power and become one with it we only see the Truth, speak the Truth, do the Truth and spread the Truth. By doing this we are serving the Truth and this is the highest service to all powerful Infinite Divine Power and all pervading Supreme Father. This is highest service to Sat which is the highest Amrit, the highest level of enjoyment and eternal happiness. A never-ending eternal happiness known as "Sat Chit Anand" (bliss of Truth consciousness) and enjoyment of the pure light of the Lord, Param Jyot Puran Parkash Darshan. It is the highest level of Amrit which is formless state of Param Jyot Puran Parkash.

The practice of Sat merges ones soul into Sat and the human who becomes one with Sat, becomes a form of the Infinite Divine Power and this means that the soul becomes the source of *Braham Gyan* (divine wisdom). It becomes the source of Sat, it becomes the source of Amrit for others and it is called *Braham Gyani (The highest spiritual status of a soul, Atmik Awastha, that a person can achieve)*.

In fact, in the word SatGuru, the Guru is actually Sat. That human being which merges in Sat and becomes one with Sat, then Sat becomes the Guru. The soul which is capable of seeing Anaad Sat (Eternal Truth) (Anaad-which has no beginning), speaking Anaad Sat (Eternal Truth), listening Anaad Sat (Eternal Truth), spreading Anaad Sat (Eternal Truth) and is capable of serving the Anaad Sat (Eternal Truth) and on top of all this it becomes one with

the Infinite Divine Power and becomes Anaad Sat (Eternal Truth) itself and such a soul becomes Guru because such a soul can enlighten us from inside and can give us Amrit, can break all our illusions and delusions, can guide us to Sach Khand on our path of devotion and as a result can lead us to salvation.

For a brief exchange of views, let us discuss the complete divine wisdom - Gurbani. Shabad (divine word) is also Gurbani. It is the complete divine wisdom. Every word of Gurbani is nothing but the explanation of Sat and due to this virtue of it, Gurbani itself becomes Sat and Gurbani itself says that we must become Gurbani which means we must become Sat which means that we must become one with the Infinite Divine Power.

Practicing Gurbani is practicing Sat. This will mean practicing Anaad Sat (Eternal Truth), which is practicing Gurmat and by practicing Anaad Sat (Eternal Truth) continuously we will ourselves become Sat and this is what Gurbani tells us to become, the divine essence of Anaad Sat (Eternal Truth) which makes Gurbani a Guru, which makes Gurbani a form of the formless God.

Shabad is Hukam - The will of God that prevails. It is Hukam that is why it is Sat, which is the highest will of Immortal Being, God himself. Becoming Sat is the supreme hukam of the Immortal Being (Hukam - will of God that prevails). This is the highest praise of the Immortal Being. That is why Sat obedience of Sat is the key to Dargah

(Divine Court of the Lord. God and his Bhagats run Sach Khand, their command is issued from Dargah. In the Dargah, God is represented by himself and among this world of Maya, God is represented by these Maha Purakhs. For a spiritually illiterate person the Dargah and the Earth are two ends, and these Maha Purakhs make both these ends meet through them. The Infinite Divine Power of Dargah is present on the Earth in the form of these Maha Purakhs. In both places this Infinite Divine Power is prevailing. Both the Dargah and world is being run by this Infinite Divine Power. The ones who follow his divine laws with his own command and

achieve the Gur Parsaad, are blessed with this Infinite Divine Powers while physically sitting on this Earth, but at the same time sitting in the Dargah as well. That is why GurBani says wherever there is a Sant sitting the Dargah is right there. Wherever there is a Braham Gyani sitting, the Dargah is right there. Wherever there is a SatGur, sitting the Dargah is right there. And where there is Dargah there is no rule of Maya. So sitting at the Charans of a Sant is sitting in Dargah and beyond three attributes of Maya. This is why a Sant is the Mahima (Glory) of Akal Purakh (God), because God makes the Dargah appear where there is a Sant present on this Earth and that is where both ends meet – Earth and Dargah. Earth becomes Dargah. Earth becomes Dhan-Dhan where there is a Sant sitting).

The compliance of Sat with complete trust and belief, surrendering ourself completely before Sat and with divine grace and blessing of Aad-Anaad Sat (Primal Eternal Truth) Infinite Divine Power Amrit when we become Sat and obey Sat then we make a place for us in Dargah forever. This is the reason that the divine essence Guru is Sat. This means that Guru himself is the Infinite Divine Power. In fact, in a complete Braham Gyani, in a complete Sant, in a Bhagat this Sat part exists which is beyond the three aspects of Maya, and is the Guru part, Braham part, part of complete divine wisdom, part of complete divine essence wisdom, which is Param Jyot Puran Parkash.

(Bhagat is the one who is absorbed in God. God lives and appears in every breath of a Bhagat. God lives and appears on a continuous basis in his Bhagats. God himself is Bandgi, God himself is Naam, God himself is Naam Ki Kamai, God himself is GurParsaad. Therefore, the ones who are absorbed in his Naam and GurParsaad become Puneet – are purified, their Hirda goes into Puran Sachyari Rahat, complete internal compliance, compliance of defeating Maya, compliance of Atam Ras Amrit, Braham Gyan Amrit).

Thus the word *Sat* is:

- Param Atma (*Supreme Soul – God. The soul, Jyot, that goes beyond three attributes of Maya, “Trihu Gun Tey Parey”, becomes Param Atma*),
- Master of the whole creation,
- Father of the whole creation,
- Beyond explanation.

Although, the word *Sat* is beyond explanation but with Gurparsaad, it has been tried to explain a glimpse of it. That being which is completely absorbed in him and has become one with him, all the deeds of that being are *Sat*. Such a being who has become the form of *Sat* has become so for the purpose of seeing, listening, speaking, serving *Sat* and spreading *Sat* and only *Sat*.

All these are divine virtues of great, great Supreme Transcendent Lord. He is:

- *Sat*
- *Paramatma* (*Supreme Soul – God. The soul, Jyot, that goes beyond three attributes of Maya, “Trihu Gun Tey Parey”, becomes Param Atma*)
- *Maalik* (Master)
- *GurParsaad* (The eternal blessings and eternal grace of Akal Purakh. GurParsaad is the key to spiritual success. GurParsaad is the divine super power of the highest order)
- Full of all the virtues and containing all the supreme divine powers, so who can be more beautiful than him?
- The one who is achieved by one among millions.
- *Inexplicable* - his supreme divine powers are description-less. His creation is description-less.
- The supreme Truth and unique.

Everything he says is a divine law. When his words, his divine laws are followed with love and devotion, trust and faith and surrendering completely before him, then he can be achieved. However, all this is GurParsaad. So, please always keep praying for his grace and Gurparsaad. We can get to learn about him by

GurParsaad of Naam, Naam Di Kamaai (earning of Naam. This is the real service of a Sant, because this is the highest level of the service to Akal Purakh. Doing Naam Simran with GurParsaad, taking Naam into the Surat (mind) and Rom-Rom (every part of the body) is the real service of a Sant and Akal Purakh), Pooran Bandgi (Bandgi reaches the Puran state with winning over Maya. The ones who win over their own mind win over Maya and are accepted in the Dargah of Dhan-Dhan Paar Braham Pita Parmeshwar Ji as Puran and are decorated with the Param Jyot Puran Parkash Atam Ras Amrit and are merged in the Sat forever) and Seva (Service. Humbleness and humility are very powerful divine weapons to kill our Haumai (ego). Death of Haumai (ego) brings Jivan Mukti (salvation whilst living) to us. We all as human beings are very fortunate to be blessed with the divine power to exercise this divine quality of humbleness and humility in our daily life. By doing so we keep on enhancing this divine quality and eventually our Hirda is filled with so much humility and humbleness that we are able to reach the door of the Dargah. This is the reason why Jodyan Di Seva (wiping shoes of the Sangat) is given so much importance. Cleaning the utensils of the Langar (Gurus Kitchen) also is a Seva (selfless service) that brings humility inside our Hirda. Doing Dandauth Bandhna at the Sat Charans of our Satguru is another very important weapon to beat our ego and bring humility into our Hirda. Therefore, whenever we meet our Guru and Sangat, please do Dandauth to them. Whenever we go to the Gurdwara, do Dandauth to Shri Guru Granth Sahib Ji and also the Sangat sitting in there. We are able to gain much more spiritually by doing Jodyan Di Seva, Langar Di Seva and Dandauth to the Satguru than by doing anything else, except focusing on Sat Naam Simran.

By completely surrendering at the Sat Charans of our Satguru we are able to please the Almighty and our trust, devotion and love brings the Gur Parsaad of Puran Bandgi. This way when our Seva is accepted in the Dargah as completed then we are able to achieve Totality – Puran Awastha, Atal Awastha, Param Padvi, Puran Braham Gyan, Puran Tat Gyan and we are a Puran Purakh. There is a very important point about Seva that needs to be understood and that is only those deeds are regarded as Seva if they are conducted without any wishes or pay back. This is called Nishkaam Seva

(selfless service), meaning the Seva behind which there is no desire, no Kamna. Only Nishkaam Seva will help us to become a Sevak. Seva means doing Parupkaar and Maha Parupkaar).

This is the reason that the praise of the word Sat is Infinite and endless, so great, great Truth Guru, King of the kings, Nanak ji has called Sat as Naam in the great Mool Manter and honoured it. Bhai Gurdas ji also has described the divine glory of Sat Naam in his first vaar.

The Sat Naam Mantra (By Bhai Gurdas ji)

Bhai Gurdas ji had on him the endless and infinite *Gurkirpa* (Eternal grace) and Gurbarsaad of Shri Guru Amardas ji, Shri Guru Ramdas ji, Shri Guru Arjun Dev ji and Shri Guru Har Gobind Sahib ji. He was a Braham Gyaani and great scholar. He got the honour of writing the very first copy of Great, Great Shri Guru Granth Sahib ji.

The *Bani* (eternal words) of Bhai Gurdas ji have been written in the form of 40 vaars (divine verses/stanzas) and has been greatly respected by King of the Kings Fifth Guru. He has called it the key to Gurbani. The real meaning of this is that with infinite kindness, Bhai Gurdas ji has explained the highly important divine laws, the laws of complete devotion in simple words in his bani and once you understand this bani then it is very easy to understand the Gurbani.

With infinite kindness, Bhai Gurdas ji has written these vaars to describe the divine Truth that what were his actual experiences in terms of Gurbani. He has explained his divine knowledge about Gurbani in simple language. After Shri Guru Granth Sahib ji and Tenth Guru ji's bani, Bhai Gurdas ji's bani is known as the next level of Gurmat. As Bhai Gurdas ji was directly under the divine blessings of Guru Arjun Dev ji, there is no reason for not accepting his bani as Gurmat.

Bhai Gurdas ji, with infinite kindness has described the divine importance of Sat Naam and word Sat at the beginning of his Vaars. Here, the first part of his first vaar is:

***Namaskaar Gurdev Kao Sat Naam Jis Manter Sunaaea
Bhavjal Vichon Kadh Ke Mukat Padaarath Maahe Samaaea***

***Janam Maran Bhao Kateaa Sansaa Rog Viyog Mitaaea
 Sansaa Eh Sansaar Hai Janam Maran Vich Dukh Sabaaea
 Jam Dand Siron Na Utrey Sakat Durjan Janam Gavaaea
 Charan Gahe Gurdev Ke Sat Shabad De Mukat Karaaea
 Bhaao Bhagat Gurburab Kar Naam Daan Isnaan Dridhaaea
 Jeha Beeo Teha Fal Paaea***

(Bhai Gurdas ji Vaar 1)

Bhai Gurdas ji has clearly explained that Great, great King of the Kings Guru Nanak ji has with infinite kindness, brought the Sat Naam mantra from Dargah for us. When King of the Kings Guru Nanak ji went inside the waters of the river in Sultanpur Lodhi for three days, then after coming back, he recited The *Mool Manter* “***Ik Oankar Sat Naam Karta Purakh Nirbhao Nirvair Akaal Murat Ajooni Saibhang Gurbarsaad***”. Then he said “***Jap***” meaning keep on reciting the *Mool Manter*. Then he said that *Sat* (Truth) is the centre of this Mool mantra, “***Aad Sach Jugaad Sach Hai Bhi Sach Nanak Hosi Bhi.***” *Sach* also means Truth. He defined *Sat* as the *Naam*.

The word “*Sat Amrit*”, represents the Param Jyot Puran Parkash of Nirgun Saroop great, great supreme transcendent Lord father who is the highest level of *Atam Ras Amrit* (*The highest Amrit. The highest level of enjoyment and eternal happiness. A never ending Eternal happiness, “Sat Chit Anand” and pure light of the Lord, Param Jyot Puran Parkash Darshan*) (Nirgun Saroop - *The Infinite Divine Power that is beyond three attributes of Maya is called Nirgun Saroop. Experienced as Divine Light*).

This word *Sat* means Truth and Truth is the name of great, great Supreme Transcendent Lord Father. Large number of people and preachers call Sat Naam as true name which is not correct. When they say Sat Naam Vaahiguru, then they mean that true name is Vaaheguru. This is not correct. *Sat Naam* means *Sat* is the name, Truth is the name. Satguru is also termed as true guru. Preachers than come to this conclusion that Sikh Gurus are true gurus and all other gurus are false gurus, they spread intolerance and violence amongst the people towards so called “false gurus”. The real meaning of Satguru is that *Sat* is the *Guru*. *Bani* is *Sat* that is why it is also *Guru*. *Bani* is *Sat* that is why it is *Nirankaar* (formless God) and the *Hirdha*

(heart chakra) in which Truth resides is the Guru.

The word Sat is the only one that defines the most important and necessary virtues of Akal Purakh (Immortal Being). Sat means the one which never changes, remains stable and remains without any changes, is always as it is. Every second thing changes with time because everything is Maya and Maya has countless forms and change every second. Sat never changes and is Sat from the beginning, is Sat now and will remain Sat forever.

Bhavjal is a vast sea of darkness caused by the influence of Maya. A soul living under the influence of Maya – Panj Doots and desires is like a stone lying in the deep sea of scum – that is what is *Bhavsagar* – sea of the scum of Maya. *Bhavjal* is sea of Maya and the whole world comes inside it but the word Sat is beyond Maya. Bhai Gurdass ji writes that Sat is the *Mukat Padaarath* – (Liberting gift). This means that the Gurparsaad in Sat Naam Mantra has the supreme divine power to ferry us across this ocean of darkness and back to the the Nirgun Saroop (formless form) of great, great Father Supreme Transcendent Lord. When this happens, then we get freedom from the great sorrow of birth and death.

Whilst living in this world, we continuously face the fear of birth and death which is considered as the highest level of sickness. Taking birth and then again going through the same sorrows, pains and sadness, the same good and bad times, without any everlasting happiness, no eternal blessing, living in the deep falseness of Maya is the greatest sickness. If we do not achieve the Gurparsaad of Sat Naam and we do not surrender ourselves towards getting the virtues defined in the Mool Manter and do not become Sat Roop (form of Sat), then we will be called *Saakat* (*A person who is totally ignorant about his responsibility towards the Creator. His ignorance is not innocent, it is intentional. A Saakat will make no effort to do any of the Sato Karams. A Sakat believes that there is no God*) and *Durjan* (*bad being*) in Dargahi terms and we will lose this priceless human life which has been gracefully given to us by the grace of All Powerful Supreme Transcendent Lord to become Sat Roop and merge in him.

That is why we should be very thankful to great, great King of

Kings Guru Nanak ji who has given us the Gurparsaad of the word Sat with extreme kindness which if earned with surrender, belief, trust, faith, devotion and love can take us back to the source great, great Father Supreme Transcendent Lord.

Karta Purakh (Creator Being)

'Karta' means creator the one who is the creator of the whole creation. 'Purakh' is the one who is absorbed in the whole creation. This means that 'Karta' is absorbed in every creation created by him. This means that the whole creation has been created from 'Sat' which is the supreme power of 'Ikoangkaar Satnaam' and this supreme power which has the power to create has been called 'Karta'. Thus, 'Karta' is that supreme power which creates the whole creation, is creating it and will keep on creating it. 'Purakh' is that part of that supreme power which is absorbed in every part of the creation and change that takes place in every creation is due to the presence of this supreme power 'Purakh'. This means it is the supreme power 'Purakh' that is looking after and nourishing all the creations. That is why, 'Karta' is that divine order which creates the creation and 'Purakh' is that divine order which looks after and nourishes all the creations. That is why 'Purakh' has been called a male form which means that only Supreme Transcendent Lord Father is male, rest all are females. Those females who are blessed with Gurparsaad become *Suhagans* (Brides of God) and after completing their bandgi become *Sada Suhagans* (Eternal Wife of God the Husband. The Brahm Gyani). Except *Suhagans* and *Sada Suhagans*, rest all the females are *Duhagans* (Unmarried soul; discarded bride). In terms of female, the word 'Purakh' has this meaning also: 'Pu' means *Narak* (hell) 'Rakh' means the one who protects (the protector), so 'Purakh' means the one who protects from hell. That is why, 'Karta Purakh' is that supreme power which is the doer of everything and in whose command all the events happen. This is the power that creates the whole creation and runs it. This supreme power is the creator, the care taker and the destroyer of all the inner spiritual realms and outer physical worlds and the 8.4 million life-forms.

Practicing this complete divine wisdom about this supreme

power ‘Karta Purakh’, destroys ego and gives freedom from Maya. Come, let us try to understand this divine essence of this supreme power in more detail. When we will discuss the following ‘shalok’ (verse) of complete divine wisdom of Sukhmani Bani, then a glimpse of Gurbarsaad of infinite power with which we can bring in our daily routine the practice of the divine essence of this divine power, will encourage us to experience the depth of ‘Mansarovar’ (Akal Purakh is an unlimited sea, Mansarovar, of divine qualities and divine powers. This Mansarovar is the origin from where our soul has been created. This Mansarovar is also called the Gur Sagar or the Nirgun Saroop of Paar Braham Parmeshwar. Every creation has emanated from this Nirgun Saroop of Akal Purakh. Our existence is only due to this connection to the Mansarovar. Mansarovar is the One which is providing life in this physical body, “**Jaat meh jyot, jot meh jata...**” **Jaat** means the physical body. **Jyot** is the Mansarovar and **Jataa** is Akal Purakh. The above line means that the physical body resides within the Jyot/Mansarovar. And the Jyot/Mansarovar resides within Akal Purakh). The human beings which are under extreme control of their ego will be successful in killing their ego by meditating on the words ‘**Karta Purakh Satnaam**’.

***Karan-Kaaran Prabh Ek Hai, Doosar nahi koe,
Nanak Tis Balehaarne, Jal Thal Mahial Soe.***

(Sri Guru Granth Sahib Ji 276)

Fifth Guru King of the Kings great great Shri Guru Arjan Dev ji with infinite kindness is giving with grace that part of this divine wisdom about the working system of this whole universe which has no beginning. He is giving the wisdom about those out of this world powers of divine wisdom which are supreme powers and are working behind the creation and its running. The out of this world powers which are constantly running every creation, those supreme powers have been experienced and explained through this Ashtpadi (verse).

It is very important for us to understand the working system of nature. Once we understand this part of the complete divine wisdom and practice it on daily basis, then we will be capable of finishing off

our ego. Ego has been called a very long mental sickness in Gurbani. The remedy of this long mental sickness lead us towards '**Jivan Mukti**' (he one who is liberated whilst still alive in the human body. Jivan Mukti is a Sant Hirda. Jivan Mukti is a Sat Hirda. Jivan Mukti comes while living on this earth. A lot of people live in this illusion that Jivan Mukti comes after physical death, that is not true. Jivan Mukti comes while living on this Earth. It doesn't come after physical death, however, it does come with the death of Haumai (ego) and defeating Maya. Mukti from Maya is Jivan Mukti. Mukti from Maya comes by defeating Maya and going beyond Maya. Bandgi is basically, performing Mahima of Akal Purakh. Performing Naam Simran is performing Akal Purakh Ki Mahima. Doing GurBani is doing Akal Purakh Ki Mahima. By performing the Mahima (glory) of Akal Purakh comes Jivan Mukti and a place in Dargah. With GurParsaad comes infinite divine treasures, never ending peace of mind, everlasting eternal happiness and wonderful glories and all of the divine qualities. The most important thing is that these divine gifts become ours forever and we never lose them.

Almost the entire human population operates under the three attributes of Maya. Only the ones who go beyond the three attributes of Maya are blessed with the Gur Parsaad of Nirgun and Sargun becoming one within them resulting in the Infinite Divine Power taking over them completely. At this stage there remain no shackles of Maya around them. There are no Bandhans (ties) with anything of Maya. There remains no attachment of any kind with anything. This means there is freedom. This freedom is called salvation. This freedom is available to every soul in this universe, but most people still choose to live the life of a slave of Maya).

Ego is a very serious mental sickness because it makes us believe that we are doing things, we are the doer. Such type of ego thinking keeps us away from the line of 'Sat' - Truth that does not have a beginning.

We need to realize that this is not our physical body that is doing things rather it is the divine out of this world power that is running this body of ours and makes everything happen around us. For understanding of this complete divine wisdom (for finding the answer to the questions of subject matter which keep on arising in

our mind from time to time), let us pray with folded hands. Let us do dandaut bandna millions and millions of times and pray at the feet of great great supreme transcendent Lord and at the Shree Charans (holy feet) of the Guru.

(Dandaut bandna - Greeting by prostrating i.e. by lying flat like a stick. By surrendering completely at the Charans (feet) of the one who has become Sat by himself, we will become Sat too. Make it an integral part of our Bandgi to just look at the Charans of the ones who are Sat, and live at the Charans of those who are Sat. Whenever we meet such people who are Sat Saroop, do Dandauth Bandhna to them. By doing so we will earn the Punn Karam (act of great merit) of the highest order according to the Shabad, ***“Kar sadhu anjuli punn wadda hai. Kar Dandauth punn wadda hai.”*** So by doing so all of our sins are washed away in the fraction of a second, our Hirda fills up with the Amrit, and our inside is cleansed tremendously, just do so and reap the rewards.

Some of us will ask, “where do we find a person who has become Sat?” The question is a legitimate one as it is very difficult to find such a person who is Sat Saroop. However, the the answer is very simple. For a start, whenever we go to the Gurdwara do Dandauth Bandhna (instead of the normal Matha Tekna) to Shri Guru Granth Sahib Ji and we begin to reap the same rewards. Bear in mind that this is a very difficult thing to do as our ego comes to block us, but override this by killing the ego at any cost. Don’t worry about what people will say about it, just do it and reap the rewards of washing our millions and millions of sins and cleanse our Hirda. This is a divine weapon to kill our Haumai, and we are equipped with this weapon, this is a GurParsaad and we have been blessed with this GurParsaad, so save and enhance this GurParsaad by doing Dandauth to the Guru and fill up our Hirda with utmost humbleness and humility.

If anybody questions us, tell them to do the same and explain to them that the Shabad Guru GurBani wants us to do this Dandauth Bandhna to the Guru. This kind of bowing is not a bowing to the physical matter, which is nothing but Maya, but this bowing is a divine gift and it is done to the Sat Tat present everywhere and in everyone and this Sat Tat is the Guru Tat which is omnipresent.

Let us thank and pray at the feet of great great Guru and great great supreme Transcendent Lord millions and millions of times. Let us pray with Garibi Ves Hirda (Hirda cloaked in humbleness), with utmost humbleness, faith, trust, belief, devotion and love. Let us pray for help for understanding priceless piece of this complete divine wisdom. Let us pray for help to bring this complete divine wisdom in our daily routine so that we can achieve Jivan Mukti (liberation) - the purpose of human life. Please always remember that doing everything according to Gurbani is the key to success and not only reading Gurbani. When we pray in the above explained manner then we are sure to achieve the gift of Gurparsaad of earning the complete divine wisdom given by great great Guru Sahib in the whole Gurbani. Even if we can choose one Gurshabad and bring it in daily practice then it will open the door to Sachkhand for us and will lead us to Jivan Mukti (liberation). The divine shabads presented in Shabad Guru Gurbani (Shabad Guru is the Gyan Saroop of Akal Purakh, the divine knowledge, the Brahamgian - Shri Guru Granth Sahib Ji. Since it teaches us all of the divine laws it is known as the Guru. Also it is Guru because it takes away darkness from inside us and enlightens us with the true meaning of spirituality. It provides us with guidance to follow the Truth and become Truthful and serve the Truth. The entire GurBani is Shabad Guru. Every Shabad of GurBani is the Shabad Guru.), are not mere words or pious writings but it is a divine promise, a dargahi hukam (order of God's court) of great great Supreme Transcendent Lord. So, if we do as told by respected Guru in these divine shabads (words), then we will be deserving of getting and distributing their fruit and we will become what Gurbani tells us to become.

Earning Guru Shabad (words of Guru) is the key to Dargah, not only key but authorization letter to reside permanently in Dargah. The meaning of earning Gurbani is doing that thing which it is telling us to do. To bring in all the divine qualities and to eradicate all the vices inside us. The meaning of earning Gur Shabad is earning the Pooran Sachyari Rehat (Perfect truthful inner compliance to God's Word. Only by complying to God's word do we complete our inner pilgrimage), winning over the mind, winning over Maya, winning over five vices, winning all the desires and becoming one with God, merging in God.

Eradicating all the bad qualities in our Hirdha and increasing all the divine qualities is the key to success. Holding firmly these divine qualities in our Hirdha is what we called Bandgi. Completely filling our Hirdha with all the divine qualities makes our Hirdha a Sant Hirdha (Enlightened heart chakra i.e. the Divine heart of a Sant. A Puran Sant is born when the Sargun and Nirgun becomes one in all physical and divine senses in a person. He is then a Puran Sant Hirda) A Hirdha is Sant not our outer appearance, outer signs and customs. It is a thing of internal change not external change. Internal change means engraving all the divine qualities inside our Hirdha which happens only if you practice those divine qualities in your daily routine. In true sense, Gurshabad is a divine order, which remains intact forever. The human which follows the divine order and does not fight with the divine order, becomes great, great. The human which does not obey the divine order and fights with it, loses. The human who obeys the divine order and remains calm and peaceful in all situations is a spiritual gainer and has great good fortune. The one who fights with divine order and complains again and again is a loser and remains a loser until he starts obeying the divine order. Obeying the divine order is Gurparsaad. This happens with Gurparsaad only. Understanding this fact that obeying the divine order comes with Gurparsaad only lays the foundation of the fact that there is only one doer, who is Karta Purakh and everything happens according to God's divine order.

The key to spiritual success is recognizing the divine order and obeying the divine order. By doing so, we finish our ego and reach the supreme stage and become a complete knower of the Truth (Pooran Brahm Gyaani). This power to recognize the divine order is a Gurparsaadi supreme power, that is why till the time we are not graced with the power to recognize the divine order by great great Gur (God) and Guru, we should constantly pray before the great great Gur (God) and Guru. We receive the Gurparsaadi supreme power to recognize the divine hukam when our ego dies.

The best and supreme way of praying is doing Naam Simran, 'Satnaam simran' (meditating on 'Satnaam'). For receiving the supreme power of recognizing and obeying the divine order, we should constantly pray before the great great Gur and Guru for

giving us the Gurparsaad of Naam, Naam Simran, Naam di kamaai, Pooran Bandgi and Seva. Those human beings which have been or are being graced by this gift of Gurparsaad become great great and reach the supreme spiritual stage.

The key to Dargahi success can also be explained as completely surrendering body, mind and wealth to the Gur and the Guru. Give your everything to the all powerful Supreme transcendent father God and you will get the gift of Gurparsaad of Naam, Naam simran, Naam di kamaai, pooran bandgi and seva, parupkaar and maha parupkaar. A true divine Hirdha is a parupkaari and maha parupkaari Hirdha - A Hirdha full of love, devotion, humility and kindness (A Parupkaari Hirda is a Sant Hirda. A Parupkaari Hirda is the one who drinks the sorrows and pains of others and gives Amrit to the Sangat.Maha. Maha parupkaar - Seva of giving Jeeva Daan. Which is giving Daan of Bhagti and Jivan Mukti. This is the seva that a Sant Hirda does). Such a Hirdha is full of love for the whole creation because it is single vision and it does not have animosity. In this way, every Gurshabad (Guru's word) takes us deep into Mansarovar. Mansarovar is full of divinity, divinity and only divinity, nothing else. Mansarovar is Nirgun Saroop Param Jyot Puran Parkash, it fills the Hirdha with all the divine qualities, and such a Hirdha is called a Sant Hirdha.

In simple words, the key to spiritual success is accepting this in our daily life with all of our heart that there is only one Karta Purakh. When we quote one in Gurbani, it means God, great great Supreme Transcendent Father God. This is so because God is the only doer, that is why he is the one running the whole creation. The whole creation is being run by the out of this world powers and if we believe in and obey this Gurshabad then there is no place for ego. Ego is finished and when this happens, we reach the state of liberation. The reason of distance between us and God is our ego. Freedom from ego is Jivan Mukti (liberation).

Fifth Guru King of the Kings with infinite kindness is giving us the divine wisdom of surrendering everything we have at the feet of the one doer - Great great Supreme Transcendent Father God. Once we do that way and earn this divine word of Guru then we kill our ego and once this happens then we come under the complete order of

Great great Supreme Transcendent Father God. By doing this, we achieve the objective of our human life which is 'liberation'.

For reaching the highest levels of spirituality, finishing ego is an absolutely compulsory divine rule. Until the time we are in ego, we can not become worthy of achieving the all powerful God completely but the moment we break ego, destroy it, and earn the Tat Gyan, earn the highest divine wisdom that this rebirth is because of our ego, then we break all the barriers and merge back with the Nirgun Saroop of Great great Supreme Transcendent Father God.

(Tat gyan - The deep divine knowledge and understanding. Tat Gyan is the highest level of Brahamgian. The person who reaches this level of Brahamgian can never slip back. Until we are blessed with the GurParsaad of Tat Gyan and we become Tat Key Baytay, we are very likely to slip back. Another very important point to understand is that the divine wisdom, the Puran Tat Gyan, doesn't come by reading many religious books. Puran Tat Gyan is also not achieved by reading GurBani on a daily basis. Puran Tat Gyan is also not achieved by any other means such as doing Yoga and other religious rituals. Puran Tat Gyan comes from within when our Bandgi or Simran reaches that level after all of our Bajjar Kapaats are opened, Dasam Dwaar is opened, Sat Sarovars are enlightened with Naam, Kundalini is awakened and our Hirda is blessed with Puran Jyot Parkash and our Bandgi is accepted in the Dargah. Therefore, for reaching this level of spirituality we have to focus on the eternal treasure of Naam, the GurParsaad.)

It is very important to earn this divine wisdom which tells us that there is life power, divine power behind every creation and this power is being run by Akaal Purakh himself and no one else. Great great King of the Kings fifth Guru with great kindness has explained this divine rule in the rest of the part of this Ashtpadi that there is only one doer. Come, let us again pray before the Supreme Power Supreme Transcendent Lord to bring in this divine wisdom into our daily life and benefit from its practice by doing our actions according

to Gurbani.

Nirbhao (Without Fear)

Nirbhao is the next supreme power of *Sat Paarbrahm Pita Parmeshar* (Supreme Transcendent Father God - 'Sat'). This supreme power is also called the supreme virtue of Supreme Transcendent Father God - 'Sat'. Nirbhao means fearless.

The question arises “fear of whom?” As Supreme Transcendent Father God - 'Sat', Karta Purakh is absorbed in every bit of his creation, so whom will he fear? As there is no power above Supreme Transcendent Father God - 'Sat' and he himself is the owner of all his powers, that is why he is Nirbhao (Fearless).

As Supreme Transcendent Father God - 'Sat' is beyond the three aspects of Maya and he himself has created all the creation, is creating and will keep on creating. As he himself is taking care of the whole creation and will keep on taking care that is why he does not have any fear of anything being lost. Nirbhao means he is free from all the shackles. In our human life, if we want to see our devotion in complete state, then it is infinitely important to understand this aspect of Bhao (fear) because only Nirbhao can go into the completely truthful state of the Hirdha. Only Nirbhao can merge into the absolute and complete Sat.

Only Nirbhao can win Maya and go beyond the three aspects of Maya and merge with Supreme Transcendent Father God - 'Sat'. Only Nirbhao can serve the absolute complete Truth. Only Nirbhao can distribute the absolute complete Truth. That is why the human life has the order from God's court for achieving the Nirbhao state to merge with Akaal Purakh (Immortal Being) and for complete devotion. As the power of creating the creation is beyond the reach of a normal human, that is why there is an important place of fear in human life. As the whole creation is created and run by the divine order of Karta Purakh, that is why there is nothing under the control of a human being and that is why a normal human being is always engrossed in fear. That is why for a normal human being to achieve the Nirbhao state, it is infinitely necessary to understand this fear factor.

The question arises fear of which thing? Fear of losing, fear of misplacing, fear of snatching, fear of a thing being taken away. Fear of breaking of worldly relations and engagements. Fear of losing the worldly wealth and treasures. Fear of one's death. Fear of worldly relatives going away. Fear of our desires remaining unfulfilled. Fear of our works remaining unaccomplished. Fear of not curing of physical ailments. Fear of not curing mental sicknesses. Fear of losses in business.

Let us have a look at our daily life, our every moment is being spent in fear. Fear is a result of Moh (attachment). Our every moment is being spent under the influence of this vice of attachment. So, being Nirbhao means setting ourselves free from this vice of attachment. Akal Purakh is beyond Maya and its three aspects, he is the creator of Maya, and hence is free from this vice of attachment and thus is free from fear and hence is Nirbhao. Just like this, when a human achieves the Nirbhao state, he can get freedom from these shackles of Maya and he can be capable of serving the Puran Sat (absolute and complete Truth), distributing the Puran Sat (absolute and complete Truth). Only a Nirbhao human being can get the gift of Gurparsaad (Eternal Blessings) of Parupkaar (helping others) and Maha-Parupkaar (greatest gift of giving the Gift of Naam to others). Only a Nirbhao human being can do Puran Bandgi (complete their devotion) and get *Sada Suhaag* (full acceptance as a wife of God).

Nirvair (Without Hate)

Being “*Nirvair*” (without hate) is the next supreme power of *Sat Paarbrahm Pita Parmeshar* (Supreme Transcendent Father God - 'Sat'). This supreme power is also called the supreme virtue of treasure of virtues Supreme Transcendent Father God - 'Sat'. Supreme Transcendent Father God - 'Sat' is “Karta Purakh” and is absorbed in every bit of his creation and is taking care of the whole creation himself, so he does not have animosity with anyone. That is why Supreme Transcendent Father God - 'Sat' is “*Nirvair*” (without hate). As Supreme Transcendent Father God - 'Sat' is “*Nirvair*”, that is why he is “*Ik Drisht*” (Single vision). Being “*Ik Drisht*” (Single Vision), Supreme Transcendent Father God - 'Sat' has equal love for the whole creation and there is no discrimination with anyone at his

door. He does not point out the bad qualities of anyone. Supreme Transcendent Father God - 'Sat' does not have animosity with all the *khand-brahmands* (Inner spiritual realms and outer physical worlds) as well as the 8.4 million life forms. He is friend of the whole creation. He is father and mother of all. He is Maha-Parupkaari and seeks well for others. The doors of Dargah of Supreme Transcendent Father God - 'Sat' are forever open for the whole creation, for the whole humanity. (*Dargah* - Divine Court of The Lord. God and his Bhagats run Sach Khand, their command is issued from Dargah. In the Dargah, God is represented by himself and among this world of Maya, God is represented by these Maha Purakhs. For a spiritually illiterate person the Dargah and the Earth are two ends, and these Maha Purakhs make both these ends meet through them. The Infinite Divine Power of Dargah is present on the Earth in the form of these Maha Purakhs. In both places this Infinite Divine Power is prevailing. Both the Dargah and world is being run by this Infinite Divine Power. The ones who follow his divine laws with his own command and achieve the Gur Parsaad, are blessed with this Infinite Divine Powers while physically sitting on this Earth, but at the same time sitting in the Dargah as well. That is why GurBani says wherever there is a Sant sitting the Dargah is right there. Wherever there is a Braham Gyani sitting, the Dargah is right there. Wherever there is a SatGur, sitting the Dargah is right there. And where there is Dargah there is no rule of Maya. So sitting at the Charans of a Sant is sitting in Dargah and beyond three attributes of Maya. This is why a Sant is the Mahima of Akal Purakh, because God makes the Dargah appear where there is a Sant present on this Earth and that is where both ends meet – Earth and Dargah. Earth becomes Dargah. Earth becomes Dhan-Dhan where there is a Sant sitting. Also see Baikunth. Lesser realms are *Swarag* (heaven) and *Narak* (Hell).

Being "*Ik Drisht*" (single vision), Supreme Transcendent Father God - 'Sat' is infinitely kind, infinitely compassionate, that is why he is the infinite forgiver. He does not take even a moment to forgive all the infinite sins of our lives and previous lives. Being absorbed in the smallest of the small and lowest of low of his creations, he is the source of infinite humility.

As he is the owner of this supreme power of infinite humility, so

the path to achieve him is the path of utmost humility. That is why utmost and infinite humility and respect is the key to Dargah. That is why by achieving this supreme power of being “Nirvair” (without animosity), one can merge in Akaal Purakh (the immortal being-God). Being “Nirvair” means achieving the supreme power of being “Ik drisht” (single vision), achieving the supreme power of supreme kindness, achieving the supreme virtue of forgiving the criminals, achieving the supreme virtue of infinite humility and respect and the Gurparsaad of completely filling our Hirdha with these supreme virtues. Only “Nirvair” can merge in complete “Sat”. By winning over Maya and going beyond the three aspects of Maya, only “Nirvair” can merge with Sat Paarbrahm Pita Parmeshar. Only “Nirvair” can serve the Pooran Sat (complete Truth). Only “Nirvair” can distribute Pooran Sat. That is why human life has the order from God’s court for achieving the “Nirvair” state to merge with Akaal Purakh (Immortal being God) and for complete devotion. Only a “Nirvair” human being can get the gift of Gurparsaad of Parupkaar and Mahaparupkaar. Only a “Nirvair” human being can get puran bandgi (complete devotion) and Sada Suhaag (Eternal acceptance from God).

Akaal Moorat (Deathless/Timeless Image)

Karta Purkah (Creator Being) is the Creator of whole creation including the creation of time and space. Hence, he is also known as Akal Purakh (Deathless/Timeless Being). “Ik Oankaar Satnaam” himself is beyond time and space. That great, supreme, infinite, endless power is neither born in time and space nor does it then die. Whatever is born in time and space, is sure to end in time and space. Whatever is born is under the influence of time and is undergoing change with every second. This change is taking it towards its end. Whatever is undergoing change is Asat (not Truth), is Maya. There is a definite end to the whole creation and because of this quality the whole creation is Asat, is Maya. This means that the whole creation has been created and is being created under Maya.

The whole creation is under the three aspects of Maya :

1. *Rajo* (Brahma – power of creation);
2. *Tamo* (Mahesh/Shiva – power of destruction) and

3. *Sato* (Vishnu – power of sustaining).

The creator of Maya, and hence these three aspects/powers, is “Ik Onkaar Satnaam”. The supreme, endless, Infinite Divine Power is the creator of time, space and Maya and is beyond them. That is why “Akaal Moorat” is another supreme, endless, infinite, divine virtue of “Ik Onkaar Satnaam”. A human being who wins over the three aspects of Maya becomes completely truthful and merges in “Ik Onkaar Satnaam” - complete Truth and achieves Jivan Mukti (liberation from Maya whilst alive) by achieving the supreme state.

The Hirdha of such a soul, by earning the perfect truthful inner compliance, comes into the state of perfect silence, becomes Nirbhao and Nirvair. Then “Ik Onkaar Satnaam,” the great, great Supreme Transcendent Lord – Truth (Sat) has to appear in such a Hirdha himself. Such a Hirdha becomes a Sant Hirdha and is graced by the supreme, endless, infinite, divine powers of the Puran Brahm Gyan (complete divine wisdom) and the Puran Tat Gyan (The deep divine knowledge and understanding. Tat Gyan is the highest level of Brahm Gyan. The person who reaches this level of Brahm Gyan can never slip back. Until we are blessed with the GurParsaad of Tat Gyan and we become Tat Key Baytay, we are very likely to slip back. Another very important point to understand is that the divine wisdom, the Puran Tat Gyan, doesn't come by reading many religious books. Puran Tat Gyan is also not achieved by reading GurBani on a daily basis. Puran Tat Gyan is also not achieved by any other means such as doing Yoga and other religious rituals. Puran Tat Gyan comes from within when our Bandgi reaches that level after all of our Bajjar Kapaats (inner doors) are opened, Dasam Duaar (crown chakra) is opened, Sat Sarovars are enlightened with Naam, Kundalini is awakened and our Hirdha is blessed with Puran Jyot Parkash and our Bandagi is accepted in the Dargah (Divine Court). Therefore, for reaching this level of spirituality we have to focus on the eternal treasure of Naam, the GurParsaad).

Ajooni (Unborn)

“Ik Onkaar SatNaam” is the creator of whole creation that is why he is Karta Purakh (Creastor Being). He is beyond the limitations of time and space, so he is Deathless/Timeless - Akal

Moorat. As he is beyond time, space and the three aspects of Maya, that is why he neither takes birth nor dies - Ajuni.

He was alive from the beginning of the universe and throughout all ages and he does not have an end. Neither does he have a beginning nor has anyone ever found the secret of his end that is why he is forever endless and infinite. He is eternal forever and ever.

As he is the creator of 8.4 million life forms, that is why he is not born as one of them. That is why, a soul which wins over the three aspect Maya and goes beyond it, that soul merges in "Ik Onkaar Satnaam." That is why it loses its identity and becomes eternal forever and ever. Such a soul then also becomes free from the shackles of birth and death. Such a soul becomes Jivan Mukti and becomes Ajooni too.

(Jivan Mukti - The one who is liberated whilst still alive in the human body. Jivan Mukti is a Sant Hirda. Jivan Mukti is a Sat Hirda. Jivan Mukti comes while living on this Earth. A lot of people live in this illusion that Jivan Mukti comes after physical death, that is not true. Jivan Mukti comes while living on this Earth. It doesn't come after physical death, however, it does come with the death of Haumai and defeating Maya.

Mukti from Maya is Jivan Mukti. Mukti from Maya comes by defeating Maya and going beyond Maya. Bandgi is basically, performing Mahima of Akal Purakh. Performing Naam Simran is performing Akal Purakh Ki Mahima. Doing GurBani is doing Akal Purakh Ki Mahima. By performing the Mahima of Akal Purakh comes Jivan Mukti and a place in Dargah. With GurParsaad comes infinite divine treasures, never ending peace of mind, everlasting eternal happiness and wonderful glories and all of the divine qualities. The most important thing is that these divine gifts become ours forever and we never lose them.

Almost the entire human population operates under the three attributes of Maya. Only the ones who go beyond the three attributes of Maya are blessed with the Gur

Parsaad of Nirgun and Sargun becoming one within them resulting in the Infinite Divine Power taking over them completely. At this stage there remain no shackles of Maya around them. There are no Bandhans (ties) with anything of Maya. There remains no attachment of any kind with anything. This means there is freedom. This freedom is called salvation. This freedom is available to every soul in this universe, but most people still choose to live the life of a slave of Maya.)

Saibhang (Self Supported)

“Ik Oankaar” has created himself and called himself Satnaam. Then he has created the whole creation by becoming Karta Purakh. He is Akal Moorat, beyond time, space and Maya. He is free from the shackles of birth and death so is Ajuni. As he is the creator of Maya and hence is beyond its three aspects, he is the source and owner of all the supreme virtues and supreme endless, infinite powers. One of these powers is that he is Saibhang, meaning that he is the support of himself. He is illuminated from his own self. He is enlightened by his own support. He does not need any other support. He himself is the support of each and every creation. He is great, supreme, endless, infinite power and he himself is the support of the entire creation. Being the support of the entire creation, he is manifested in the entire creation. He is looking after and taking care of the entire creation. Nobody can have the capability to create him. Nobody can have the capability of being his support. He is omnipresent and by virtue of his Nirgun supreme power he himself is looking after the entire Sargun Saroop.

(Nirgun Saroop-The Infinite Divine Power that is beyond three attributes of Maya is called Nirgun Saroop. Experienced as Divine Light.)

(Sargun Saroop- The infinite divine power that runs the individual creations, being present in individual creations, is called Sargun Saroop. God is the force holding all of the creation together, living or not, and that is his Sargun Saroop. The divine power that keeps the creation together is the Sargun Saroop. For example,

the life element in us is the Sargun Saroop. Our soul, which keeps our breath and blood running, is the Sargun Saroop. All of the Sat Sarovar in our soul is Sargun Saroop. But, our physical body is Maya, it is matter, so it is Maya. Anything that is visible to the naked eye is Maya, so Maya is visible and the Sargun Saroop is not visible. But the force holding matter together is God's Sargun Saroop. Remember that the physical creations are not the Sargun, but the infinite divine power that runs these creations is the Sargun Saroop, and since every creation is run by this Sargun infinite divine power; this is how the infinity, Akal Purakh, is omnipresent and runs the entire creation).

Gurparsaad (Guru's Eternal Blessings)

“Ik Oankaar SatNaam Karta Purakh Nirbhao Nirvair Akal Moorat Ajooni Saibhang” is GurParsaad (i.e. God's qualities are described from “Ik Oankaar to Saibhang” and they are realised within only by God-Guru's Grace, the GurParsaad). Naam, Naam Simran, Naam Di Kamaai, Pooran Bandgi and Seva - Parupkaar and Maha Parupkaar is contained in this Maha Manter (Great Mantra) Mool Manter (Mantra that takes you to the origin).

All the supreme, endless, infinite powers are contained in this Maha Manter Mool Manter. This Maha Manter Mool Manter is the source of Naam, Naam Simran, Naam Di Kamaai, Pooran Bandgi and Seva - Parupkaar and Maha Parupkaar.

This Maha Manter Mool Manter is the source of Amrit, source of Jivan Mukti (Salvation), is the source of Param Jot Pooran Parkash in the Hirdha, is the source of the supreme power to win over Maya, is the source of getting the divine gift of Pooran Sachyaari Rehat of the Hirdha, is the source of achieving the Param Padvī. All this is GurParsaad.

“*Gur*” means Akal Purakh (Timeless/Deathless Being), the great, great, Supreme Transcendent Lord Sat (Truth, the Eternal One). “*Parsaad*” means divine gift, blessings, supreme power.

Realisation of the divine as defined in the Mool Manter can be

achieved only through the Eternal Blessings (GurParsaad), the grace, the supreme power of Akal Purakh great, great Supreme Transcendent Lord Sat.

All this is spread in the form of Naam through a Sant-Satguru ji which he himself is present and he himself works through. Naam blossoms because of the blessings of a Satguru. In the end, by breaking the wall of falsehood the internal Satguru unites with the external Satguru which means Nirgun and Sargun (the two parts of Akal Purakh) unite and the human being meets God whilst alive. The human being becomes Jivan Mukat whilst alive.

Great, great honorable Guru Avatar, great, great King of Kings Nanak ji with utmost kindness is giving us the complete divine wisdom about GurKirpa (Eternal Grace) and GurParsaad through the Mool Manter.

GurParsaad is the key to spiritual success. GurParsaad is the divine super power of the highest order. It is the Infinite Divine Power that makes our spiritual progress possible. There is no way that we will be able to progress spiritually without the GurParsaad. When we completely surrender to the Guru then the Guru takes care of us completely and forever. This is what the meaning of GurParsaad is. There is nothing in our hands, everything works under his commandment – Hukam.

Once we realize this divine super power of the Hukam then our Bandgi will become real simple and easy because then he is going to take care of us completely and all of the way to becoming a Sant Hirda and attaining Param Padvi.

GurParsaad is achieved as a result of our previous deeds - from our Karni (deeds) in our previous lives. We can only achieve GurParsaad if it is part of our destiny due to our Karni (deeds). So if we are blessed with GurParsaad in this life then we are very fortunate and we must have done some really truthful deeds in our previous lives.

If we ever get a chance to receive the GurParsaad from the Sant SatGuru we are preordained to meet, **“Bhaag hoa gur sant milaaiaa,”** then please, please truly appreciate how fortunate we are

and don't waste the opportunity that we have worked towards over many, many lifetimes of truthful deeds. Always and forever, please keep in mind forever, that only GurParsaad opens the door for us to achieve all of the eternal treasures.

When Sache Patshah Ji (Dear True King) does this kind of Kirpa upon us then he opens the doors for us to enable us to achieve all of the eternal treasures including a permanent place in his Dargah. These treasures constitute his super infinite divine powers. He gives us divine life by way of GurParsaad. This is the real divine power of GurParsaad that it brings us back to the divine world by giving us divine life.

The ones who have developed their hunger or thirst for Divinity are blessed with this GurParsaad and this becomes a food for them. GurParsaad is the real divine food for the soul. So once we are blessed with GurParsaad then dedicate ourself with Tunn, Munn and Dhann at the Charans of the Sant SatGuru who has blessed us with the GurParsaad. Everything that happens is by the grace of God, it is the GurKirpa. He is the only Doer and everything is a result of his super infinite divine powers.

We also need to realize and understand that GurParsaad has two ends. One end is the Dargah (Divine Court/Our Heart Centre/Hirdha) of Akal Purakh and other end is the Bhavsagar (terrible ocean of the mind). First by understanding what the Bhavsagar and three attributes of Maya are – Rajo, Tamo and Sato, makes it possible for us to start moving towards the other end which is Dargah (we move from mind to heart only through GurParsaad). Once we start doing this and start moving on this path to Eternity then with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva we can make both ends meet and completely realize God within our own self.

This Bhavsagar people are currently living in, which is being governed by the three aspects of Maya: Rajo, Tamo and Sato, is a game of the Creator. Those who remain under the Rajo and Tamo aspects of Maya don't find their way out of this Bhavsagar. But, those who work and operate under the Sato aspect eventually find a way out when they are picked up by God and given the GurParsaad

of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Eventually they swim across the Bhavsagar and go back and merge with God.

The base of our life is GurParsaad. In our life, everything happens only for our benefit because of GurKirpa (Eternal Grace) and GurParsaad (Eternal Blessings). We can win over the five vices: lust, anger, greed, attachment and ego and win over desires only by virtue of this super power of GurKirpa and GurParsaad. These are infinite divine powers of great, great, Supreme Transcendent Father Lord. GurKirpa and GurParsaad is achieved with great good fortune.

We can win over Maya and earn respect in Dargah by virtue of this infinite power. We can achieve Pooran Sachyaari Rehat of our Hirdha and achieve Divine position which is accepted in Dargah only by virtue of this infinite power. Only by virtue of this infinite power, we can achieve Sehaj Awastha and Atal Awastha and merge with the Nirgun Saroop of Akal Purakh.

Sehaj Awastha- Sublime state of mind absorbed in God's Love.

Atal Awastha- Totally stable state. The soul that can never be disturbed by anything that happens around him whatever it may be, because he goes into Puran Hukam and realizes in all practical senses that everything that happens is in the Hukam and only Hukam prevails.

The ones who achieve GurParsaad and focus on Naam Simran and Naam Ki Kamai achieve Puran Awastha (Supreme Status). Param Padvi is the Puran Awastha (State of Perfection). Puran Awastha is also called Atal Awastha (Unshakable State). The ones who lose the GurParsaad do so because their trust is there only as long as it is not shaken by any doubts, illusions or delusions. As soon as they allow their trust to be shaken, it means there is no trust and that is the reason for them falling back. But, when we reach the Puran Awastha then our trust is Puran too and will never be shaken no matter what happens around us. This trust allows us to cross all limits and become infinite. Our infinite trust makes us a winner. This trust is Bandgi. Devotion is Bandgi and love is Bandgi. As long as our trust, devotion and love for the Guru is there we are progressing in Bandgi, as soon as our trust is shaken, our devotion and love will

also be shaken and blocks our progress in Bandgi. So please be careful and never let our trust in our Guru be shaken. Just keep on enhancing it until it reaches that level when we are blessed with Puran Tat Gyan. Once we reach that level in our Bandgi then we can never fall back. That is called Atal Awastha. Our trust for our Guru is Atal, our devotion for Guru is Atal, our love for Guru is Atal.)

A lot of people (tens of millions) are blessed with GurKirpa and GurParsaad, but it is a rare one who serves and preserves it and gets respect in the Dargah. The main reason behind this is lack of serving and preserving, is the lack of offering oneself, is lack of giving up one's body, mind and wealth at the feet of the Guru, is the lack of shedding one's mind wisdom and accepting Guru's wisdom. The second reason is losing at Maya's hands.

Bandgi (Loving devotion, divine slavery) is nothing else but battle against Maya and in this battle, ordinary people surrender before Maya and by not fighting against Maya they accept defeat from Maya and go back to their old life. Some people are blessed with Suhaag (divine acceptance) but still they fall back from Karam Khand (real of Grace – fourth realm) to Dharam Khand (beginning realm of path to union) again. There is no shortage of such people. So, it is our request at the feet of everyone with folded hands that if you have been blessed with this great good fortune of GurKirpa and Gurpasaad, then serve it and preserve it. When you will serve and preserve GurKirpa and Gurpasaad with complete innocence, when you will with complete belief, devotion and love, give up yourself at the feet of Guru and will serve with body, mind and wealth, then the Guru will protect you from the slaps of Maya and will ferry you across this Bhavjal.

(Bhavjal- A vast sea of darkness caused by the influence of Maya. A soul living under the influence of Maya – Panj Doots and desires is like a stone lying in the deep sea of scum – that is what is Bhavsagar – sea of the scum of Maya).

You will earn the respect in the Dargah and the Guru will make you like himself, will make you meet Akal Purakh and will make you merge completely in his feet.

All these virtues and supreme powers of Supreme Transcendent Lord Father Sat are present in the GurParsaadi Naam “SatNaam”. Mool Manter is beyond explanation, is infinite, is endless. The whole Guru Granth Sahib is an effort to explain it. Mool Manter is the expansion of the Beej (seed) Manter (“Ik Onkaar Satnaam”) .

Beej Manter Sarab Ko Gyaan

Since the beginning of the Ages, there has been a constant flow of GurBani in Sach Khand which means that the virtues of Akal Purakh have been delivered to the people on Earth through the Hirdha of the Sants in an unbreakable chain. This is an unbreakable chain because the virtues of SatPaarbrahm (Supreme Transcendent Lord, Sat) are infinite, his divine powers are infinite and endless and this chain describes that infiniteness and explains it.

The thing to understand is that “Ik Oankaar SatNaam” is GurParsaadi (The One god named “Truth” is only realised by the Guru’s Eternal blessings). After being blessed with Naam, Naam Simran, Naam Di Kamaai and Pooran Bandgi, one becomes a resident of Sachkhand by doing meditation with complete devotion, love and belief under the shelter of a Sant Satguru and giving up one’s body, mind and wealth at his feet. Then, one is blessed with the GurParsaad of Pooran Braham Gyaan and Pooran Tatt Gyaan (complete divine wisdom and complete deep divine wisdom). One is blessed with GurParsaad of the infinite service of Parupkaar and Maha Parupkaar. The Pooran Sant Satguru, Pooran Braham Gyaani (the heart of a divine soul) is the source of the GurParsaad.

Jaa Ke Ridhai Bisvaas Prabh Aaya Tatt Gyaan Tis Mann Pragtaaya.

Those complete Sants, Satgurus, complete Braham Gyaanis who have been blessed to do the service of distributing the GurParsaad by Supreme Transcendent Lord Father Sat can only give the divine gift of GurParsaad, others cannot. Those human beings who are blessed with GurParsaad have great good fortune. Those who have not yet been given the GurParsaad, should pray regularly for it so that they can also be blessed with GurParsaad. Prayer done with a pure Hirdha and good deeds in previous lives unite the Truth seeker with

complete Sant Satguru and the Truth-seeker is blessed with the GurParsaad.

***Bhaag Hoaa Gur Sant Milaaya
Prabh Abinaasi Ghar Meh Paaya.
Aisa Sant Milaavyo Mo Kao Kant Jinha Kai Paas.
Sant Sang Antar Prabh deetha,
Naam Prabhu Ka Laaga Meetha.
Sarab Nidhaan Nanak Har Rang,
Nanak Paayie Sadh Kai Sang.
Saadh Janaa Ki Maangao Dhoor
Nanak Ki Har Lochaa Poor.
Sant Japaave Naam
Satgur Sikh Ko Naam Dhan dei.
Naam Amolak Rattan Hai Poorai Satgur Paas.
Sat Purakh Jin Jaanya Satgur Tis Ka Naao.
Braham Gyaani Aap Parmeshar
Braham Gyaani Aap Nirankaar
Braham Gyaani Mukat Jugat Jee Ka Daata
Braham Gyaani Pooran Purakh Bidhaata
Nanak Saadh Prabh Bhed Na Bhaai.
Saadh Ki Sobha Ka Naahi Ant
Saadh Ki Sobha Sada Beant.***

So, only a complete Braham Gyaani, complete Sant, complete Sadh, Satguru, Pargatyo Jyot (Enlightened Soul) is capable of blessing the Sangat with the GurParsaad. Gurbani is full of Saloks and Shabads that emphasize what is Naam and how one can be blessed with it.

Jap (Simran)

Jap.

*Aad Sach Jugaad Sach
Hai Bhi Sach Nanak Hosi Bhi Sach. {1}*

Jap means Simran (and not merely repeat or recite), jap means seva of satnaam, jap means bandgi, jap means dhyan, it is the essence of the path to the eternity, it has a lot more deeper meaning, so it is not any instruction to just repeat, it is the hukam, dargahi hukam, it takes you in to mansarovar.

After Mool Manter, there is the word “Jap” which is extremely wonderful and supremely powerful teaching for simran. This is the instruction of Great great True Guru Avtar Nanak King of the Kings that do simran. This is a Dargahi (*of God's court*) and divine order that do NaamSimran. As Karta Purakh is “Sat” that is why this Sat is the “Naam”. As Nirbhao is “Sat” that is why this Sat is the “Naam”. As Nirvair is “Sat” that is why this Sat is the “Naam”. Akaal Moorat is “Sat” that is why this Sat is the “Naam”. As Ajooni is “Sat” that is why this Sat is the “Naam”. As Saibhang is “Sat” that is why this Sat is the “Naam”. As Gurparsaad is “Sat” that is why this Sat is the “Naam”. Hence, the whole Mool Manter is “Sat” that is why this Sat is the “Naam”. That is why Great great True Guru Avtar Nanak King of the Kings has recited “Satnaam”. That is why the word “Sat” is the womb of the whole creation. That is why the word “Sat” is the womb of all the supreme powers. That is why the word “Sat” is the womb of all the supreme divine virtues. So, “Sat” is not just a mere word. The whole Gurbani is “Sat” that is why this Sat is the “Naam” because Gurbani has emanated from “Sat”, is emanating from “Sat” and will keep on emanating from “Sat”. Gurbani isn't just limited to great great Guru Granth Sahib. Gurbani is constantly manifesting in Dargah. There is no calculation of pages of Gurbani in the Dargah. The pages of Gurbani never end in the Dargah. That is why, this Sat is the “Naam”. This is not only Naam but it is the supreme power

itself, it is the supreme power that is always present, it is the supreme power that is omnipresent. Satnaam is the supreme order of Dargah, “Eko Naam Hukam Hai”. That is the reason that Great great True Guru Avtar Nanak King of the Kings with infinite kindness and as per the complete order of Akaal Purakh has recited this great highest Manter priceless jewel of “Satnaam”, and has put this highest Manter in the lap of all the humanity and has shown us the way to Sachkhand and has given a teaching of the highest order to the whole humanity to meditate on it. As the whole Mool Manter is Sat, therefore, all the supreme powers are lying inside simran of “Satnaam”. This is the reason that the glory of Satnaam has been mentioned in the very first vaar (verse) of great great Bhai Gurdaas ji. Some Sant-Mahapurakhs first preach the meditation of the whole Mool Manter first and then give the blessing of Gurparsaad of Satnaam. There are very few Mahapurakhs who from the beginning place the priceless jewel of Gurparsaad of Satnaam in your Surat.

(Surat- The mind. Those who do Sat Naam Simran in their Surat becomes Sat. When Sat Naam goes into Surat or mind then Surat becomes Sat, and as Sat Naam Simran progresses it goes in to other spiritual centers – Sat Sarovars and activates these Sat Sarovars inside the Suksham Dehi. These seven centers of spiritual energy are contained within our own Suksham Dehi and are illuminated with the Sat Naam and all of our Bajjar Kapaats open up, including the Dassam Duaar and a permanent connection with the Param Jyot is established. This is how our entire Suksham Dehi and physical body is filled with Amrit and goes in to a stage when our entire body is filled with Amrit and our Rom Rom goes in to Sat Naam – or our Rom Rom becomes Sat.)

According to Gurbani, the Surat goes into deep meditation only with Gurparsaad of Satnaam. The Surat, Hirdha and the whole soul becomes golden only with Satnaam simran. The Kundalini power is activated only with Satnaam Simran.

(Kundalini Shakti- Divine Energy stored at the base of the spine, but rises up the channels of Ida, Pingala and Sushmana and expands throughout the body with GurParsaad. The Kundalini Shakti (energy) works throughout our body and conducts the correction of our body. This divine Shakti removes all of the pockets filled with negative energy and fills them with the divine energy, the cosmic power, the Amrit. This Shakti purifies our mind, Hirda, soul and body completely and makes it fit for the infinite divine power to stay in there forever. All of the eternal treasures, Amrit and the Puran Brahmangian are hidden inside our soul. So with the correction and purification of the mind, soul and body these divine treasures are uncovered and surface physically through our body)

The Bajjar Kapaats open only because of Satnaam Simran.

(Bajjar Kapaats- Divine doors. Consisting of four areas around the head, plus the Dassam Duaar (crown chakra). The four areas around the head are the brow chakra and the back of the head and above each ear. Also there are four more doors - a door in each palm and sole of the foot).

All the Sat (Seven) Sarovars of Amrit are enlightened because of Satnaam simran.

(Sat Sarovars- Seven sources of spiritual energy – or seven sources of life energy, or seven integral parts of the Sukhsham Sareer (Astral body) which itself is part of the soul. This life energy is called Amrit. In Yoga these are called the 7 chakras. They are sensed around the following areas of the physical body, although they are not part of the physical body: -

These are seven centers of spiritual energy within human body. These are located at (the Vedic names are also given in brackets):-

1. *Mid-Forehead. (Trikuti; Gyan Netter; Dib Drisht; Agyaa Chakkar).*

2. *Throat. (Visudhi Chakkar).*
3. *Middle of the chest (Hirda; Anhat Chakkar).*
4. *Navel area (Nabhi; Manipuri Chakkar).*
5. *Above the sex organ. (Swadhisthan Chakkar).*
6. *Base of the spine (Mooladhaar Chakkar. Source of the Kundalini Shakti).*
7. *Top of the head. (Dassam Dwaar. Sahansar Dall kanwal – thousand petal lotus).*

They are activated by Naam Amrit. Once that happens then there is an internal generation of the spiritual energy in the human body. This GurParsaad is available to the Suhaagans and Sada Suhaagans).

The powers of Ida, Pingla and Sushmana are activated only with Satnaam simran and the divine gift of Gurparsaad of Samadhi and Sunn Samadhi is received. When simron is done in this way, then Naam Simran goes into rom-rom (*Rom doesn't mean hair, it means every cell of our body, every bit of our body*) and the bhagats get absorbed in Satnaam nectar and by winning over Maya by going beyond the three aspects of Maya, they get the gift of seeing and meeting Akaal Purakh and are blessed with the Gurparsaad of Pooran Braham Gyaan, Aatam Ras Amrit and Pooran Tatt Gyaan and achieve the Param Pad (*Divine position accepted in the Dargah*).

So, do simran of Naam, of “Anaad Sat (Eternal Truth), Sat Naam” which is also explained and known as Naam Amrit . Sat means Anaad Sat (Eternal Truth). Satnaam means that Lord is Anaad Sat (Eternal Truth). By doing simran of Naam, we get absorbed in Anaad Sat (Eternal Truth) inside ourself and Satnaam appears in our Rom-Rom. Simran means:-

- Engraving Sat in our memory.
- Engraving Sat in our Mind (Surat)
- Remembring Sat with love in our divine heart (Hirdha)
- Making rom rom of our body merge with Sat
- Becoming of Sat roop of mind and Hirdha
- Becoming Satnaam by ourself (Har Ka Naam Junn Ka Roop Rang)

- Getting absorbed in Sat
- Merging with Sat

The next word after “Jap” is “Aad Sach Jugaad Sach Hai Bhi Sach Nanak Hosi Bhi Sach”, this denotes the supremely powerful all capable personality which has been manifested in the Mool Manter. Only this personality is Anaad Sat (Eternal Truth) and is present from unmeasured time, is present since the creation took place, meaning that it is in perfect existence from the beginning and forever, has been absolutely present, is present now and will be present in future. This means that Mool Manter has remained absolutely present from the beginning till present and will remain absolutely present in all the ages to come till the end.

From the beginning means that since unknown period of time, Supreme Transcendent Perfect Lord was in existence even before the creation of the universe. Gurbani says that before the creation took place, Akaal Purakh was in deep meditation for 36 ages. This means since unknown period of time as the length of 36 ages cannot be determined. The word “Aad” means beginning. Here the beginning of his existence does not have a definition and he is infinite, endless, and is without any boundaries and measurements. Existence means he is Sat., it is that supremely powerful entity which is unmeasurable, is infinite, is endless and does not undergo change and is forever.

Jugaad means that the Lord is in existence since all the ages and will exist in all the ages to come. Here, there is no definition of all ages and there is no definition of time. The formation of an age depends upon the following characteristics of human race:-

- Behaviour
- Present thinking
- Religious beliefs
- Character and
- Deeds

When there is an enormous change in these characteristics, then an age changes. That is why no age can be described in terms of length of time. Here, this means that existence of Supreme

Transcendent Lord Sat is since all the past ages and his existence will be there in all the ages to come. It is believed and it has been mentioned in Gurbani that since the creation of this universe till present, there have been four ages but the existence of Akaal Purakh is beyond these four ages. This means that the existence of the Anaad Sat (Eternal Truth) explained in the Mool Manter is there in the present. “Hosi Bhi” means that God will exist in all the ages to come. This mean that:-

- It is only Anaad Sat (Eternal Truth) which has been in existence even before the unknown creation of this universe (Aad).
- Has been in existence since the birth of the creation (Jugaad)
- In present time too, Only Anaad is there in existence (Hosi bhi)
- All the remaining Gurbani is the explanation of this Anaad Sat (Eternal Truth) described above. This is the glory of Sat, this means that Gurbani :-
- Is explanation and glory of Mool Manter which in itself is an explanation and is the glory of powerful virtues of Anaad (Lord)
- Tells us what happens to us when we obey the Anaad Sat (Eternal Truth).
- Tells us what happens to those souls who merge with Anaad Sat (Eternal Truth).
- Tell us that those souls are the temple of Truth (Sat) who have reached the complete Braham Gyaan.
- Tell us to merge with Sat
- Tells us how to become one with the Param Tatt (*Supreme Divine Essence*) and
- Tells us how to become like it.

Large number of sangat is under this false belief that reading Gurbani is simran which is a wrong practice and is a big false belief. By following this thinking that reading Gurbani is simran, ordinary sangat lays emphasis on reading Gurbani. Beleiving that reading Gurbani will make our life better is a big false belief. There is a big

difference between reading Gurbani and doing Gurbani. Gurbani gives a teaching of practicing, it does not tell us just to read. Doing Gurbani means earning the Shabad. Whatever teaching any Shabad gives us, bringing that teaching into our daily deeds is the key to divine spiritual success. The most important and supremely powerful teaching of Gurbani is to do Simran. All the dargahi spiritual treasures are achieved by doing Simran. That is why great great True Guru Avtaar King of the Kings honorable Nanak has read out the supremely powerful dargahi order of “Jap” to all of us human beings. That is why we should take an oath to obey this order with Hirdha, with complete belief, complete devotion and complete faith and we should be absorbed in Simran by surrendering ourself completely at Guru’s feet and we must achieve the Supreme State in this life. This is the summary of the whole Japji bani.

JAP JI VERSE 1

*Sochai Soch Na Hovae Je Sochi Lakh Vaar.
Chupai Chup Na Hovae Je Laae Rahaa Liv Taar.
Bhukhyaa Bhukh Na Utree Je Banna Puriya Bhaar.
Sahas Syaampa Lakh Hohe Tan Ik Na Chale Naal.
Kiv Sachyaara Hoeae Kiv Koodai Tutai Paal.
Hukam Rajaai Chalna Nanak Likhyaa Naal.*

In this verse, great great True Guru Avtaar King of the Kings Nanak is putting in the lap of the whole humanity, the beautiful story of Gurparsaad of purifying the Hirdha, mind and the whole body. The whole Japji Gurbani leads the whole humanity to the great and supremely powerful way of Sachkhand. This supremely powerful Gurbani will keep on showing the complete path to Sahckhand to the whole humanity till the world remains in existence. The ones who carve this Gurbani in their life are blessed with infinite, endless divine gifts of great great Supreme Transcendent Father Sat and make their Hirdha Sachkhand and manifest Akaal Purakh in it.

Come let us pray with folded hands before beyond reach, beyond approach, infinite, endless, great great Supreme Transcendent Lord Father Sat and the great great Guru and bow to their holy feet millions and millions of times, let us pray with a Hirdha full of humility, let us pray with complete trust and faith, with complete belief and faith, with devotion and love that they help us in understanding in the internal true sense, the actual divine meaning of the word “Sachkhand”. The word “Sachkhand” is formed of two words- “Sach” and “Khand”. The word “Sach” means Anaad Sat (Eternal Truth), Nirgun Saroop, Param Jot Pooran Parkaash great great Supreme Transcendent Lord himself and the word “Khand” means that place where this Nirgun Saroop, Param Jot Pooran Parkaash great great Supreme Transcendent Lord manifests in the divine form. Sachkhand is the Hirdha (divine heart) of a complete Braham Gyaani, a complete Sant Satguru. A completely truthful Hirdha, a complete Sant Satguru has been earned by the one who :-

- has hard earned the Pooran Sachyaari Rehat (*Perfect Truthful Inner Compliance To God's Word. Only by complying to God's word do we complete our inner pilgrimage*).
- has hard earned the compliance of winning over the mind.
- has hard earned the compliance of winning over the five vices.
- has hard earned the compliance of having no desire.
- has hard earned the compliance of complete divine order, all of his deeds are under complete divine order.
- has hard earned the compliance of being "Ik Drisht" (*Seeing all with equal vision*).
- has hard earned the compliance of being Nirbhao and Nirvair.
- has hard earned the compliance of loving the whole creation by seeing God equally in every creation.
- has achieved the compliance of enjoying the Atam Ras on continuous basis.
- has achieved the compliance of Rom Rom Naam Simran (*Simran in every cell of the body*)
- has achieved the compliance of continuously listening the Akhand Kirtan of Anhad Shabad in Dassam Duar (*Akhand Kirtan- When the Anhad Naad word is heard in the Dassam Duar continuously, it becomes the real Akhand Kirtan because it never stops, it goes on 24 hours a day for ever. As opposed to the common meaning today to sing Shabads overnight without interruption*)
(*Anhad Shabad- Divine unstruck music and divine word heard within the Dassam Duar, and not with the physical ears or mind*).
- those who have merged with Akaal Purakh
- they have Pooran Jot Parkash inside them.
- they have achieved the Supreme State.
- they are living in Sach Khand
- they see, speak and listen Anaad Sat (Eternal Truth), they serve Sat and distribute Sat.

A Pooran Sant Satguru is a Sada Suhagan with all the divine virtues sculptured inside the Hirdha. Such a Hirdha is Sachkhand where God resides and he is blessing this world by manifesting

himself in such a Hirdha. Such a human being just sees, listens, speaks only Anaad Sat (Eternal Truth) “Ik Oankaar Satnaam” and serves and distributes only Sat. It is such a place where Anaad Sat (Eternal Truth) resides, where Sat resides, where divinity resides, where Nirgun Saroop Param Jot Pooran Parkaash great great supreme Transcendent honorable Lord Sat resides in Sachkhand. Such a Hirdha is a completely pure Hirdha and is blessed with all the eternal treasures.

Such a Hirdha cannot be earned by keeping outside purity. Compliance of such a completely truthful Hirdha cannot be achieved by complying with even lakhs of outside compliances. The completely truthful compliance of the Hirdha cannot be achieved by following the outside rituals. Great great True Guru Avtaar honorable King of the Kings Nanak through this shabad is breaking the illusion that the earning of internal compliance cannot be fulfilled by keeping the outside rituals. The present sangat is wasting the human life in this illusion. The whole sangat is running after the outer compliance. How can the internal pilgrimage be done by complying with the outside rituals. How can the mind’s dirt be washed by keeping outside rituals? Pooran Bandgi is internal pilgrimage. Akaal Purakh will manifest in your Hirdha from inside. Akaal Purakh will manifest in your Hirdha only. The complete Brahm Gyaan and the complete Tatt gyaan will come from your inside only. Your Hirdha can follow the internal compliance and reach the Pooran Sachyaari Rehat only when the mind and Hirdha’s dirt is washed away. The mind can manifest in the Jyot onl when mind’s dirt is washed. We cannot silence the mind because it has layers of dirt accumulated from various past lives. We can pretend to try and keep quiet on outside, we can keep mum but by keeping mum on outside we cannot silence the mind. Our mind is continuously filled up with thoughts. These thoughts never end. All these thoughts are a result of dirt put on the mind from the several past lives. All these endless thoughts have build a home in our mind and these never end. All these thought patterns occur under the influence of Maya. The mind cannot be at peace when oen is slave of Maya. Slavery of Maya means slavery of five vices- slavery of lust, anger, greed, attachment and ego and slavery of Trishna

(Desires, the main one being the desire to amass wealth and worldly comforts and material goods. Desires are the most difficult thing to win over in order to become desireless. Desiring is a continuous process and never ends. One after another desires keep on coming in a never ending stream. They keep on prompting us to do fair and unfair things in order to fulfill them. There is only one way to eliminate desires and that is to go into a state of Sat Santokh, divine contentment. Sat Santokh comes only with Naam Simran, Naam Ki Kamai and Puran Bandgi, which again is a GurParsaad. Desires are the root cause of all of the problems and will never let our mind go into the mode of peace and contentment. So please stay focused on Sat Ki Karni and Sat Naam Simran, because only Sat can bring peace to our mind and replace it with Param Jyot Puran Parkash and give us the Gur Parsaad of Puran Brahmangian. This is the only way we can win over our own mind. Winning over the mind is winning over Maya. Winning over Maya is winning over Panj Doots and desires. The Panj Doots and desires are the highest level of mental sicknesses. Only a Satgur is Rog Rehat, meaning that only the Satgur doesn't suffer from any such sickness at all, "Jo Jo Disey So So Rogi. Rog Rehat Mera Satgur Jogi." People ask if we give up desires how can we get anything? The answer is that when we give up everything to him, then he takes good care of us. Infact, a stage comes when all of our desires vanish and then he will continue to give us an excellent life and everything we need. Everything happens according to the divine law of his Hukam and our Karni. Our destiny is carved based on our Karni according to the mandatory law of the Karma. So whatever we sow so shall we reap. If we sow truthful deeds then our future will obviously be bright and shining. And same way if we sow untruthful deeds then our future will be full of sorrows and pains. So whenever sorrows and pains come in life that means that we must have done something real stupid at some point of time in

space that is why we have to see hardships, pains and sorrows. If we do have a desire for anything though, please desire only for Naam Ki Kamai, just like the Sants who are always and forever absorbed in Naam Ki Kamai.)

Due to slavery of Trishna, which never ends, the hunger of our mind never ends. Trishna means the never ending process of desires which is continuously going on and on. As a result our mind and Hirdha is always burning in the fire of desires. The main reason for slavery of Maya is being in Manmat (self-wisdom). Manmat is Maya. Even millions of self-wisdoms cannot wash away the mind's dirt. This is because self-wisdoms are Manmat, which is Maya, so how can the dirt of mind and Hirdha be washed by doing slavery of Maya. Everything else except Gurmat is Manmat only. So, everything else except Gurmat is Maya only. Being a slave of Maya under Manmat is the main reason for mind's dirt. This mind and Hirdha has been blackened since various lives because of all the false deeds done under the slavery of Maya in manmat. So, how can it be at peace ? This means that even now that is at present time too, how can the mind be at peace if it is doing slavery of Maya ? One is lost by doing slavery of Maya. There are only pains and sorrows in slavery of Maya. One is lost in 8.4 million life forms in slavery of Maya.

The Hirdha can earn the complete truthful compliance only by earning the internal compliance. The above described all the compliances of a Sant Hirdha are the compliances of Hirdha only and without earning these compliances, the dirt of mind and Hirdha, which has build its home in the mind and Hirdha from the past various lives, cannot be removed. How can the fruit of internal pilgrimage be got by doing the outside pilgrimage?

This dirt of mind and Hirdha only has become the wall of falsehood. Slavery of Maya has become the wall of falsehood. This dirt which has kept on sticking to the mind and Hirdha from the past many lives has become the wall of falsehood and Hirdha has just become the slave of Maya. That is why the vision of Akaal Purkah can be had only after going beyond this wall of falsehood which also means the three aspects of Maya. Our mind and Hirdha has become

down pressed under the effect of destructive powers of Maya which are also described as Rajo gunns and Tamo gunns. To understand this wall of falsehood, the knowledge about these destructive powers of Maya is infinitely essential. That is why, come let us try and understand this game of Maya so that we can break this wall of falsehood and we can achieve Jivan Mukti by getting the Gurparsaad of Naam, Naam Simran, Naam di Kamaai, Pooran Bandgi, Parupkaar and Maha Parupkaar.

All the human deeds and works are done under the effect of five senses— eyes-seeing, tongue-speaking, ears-listening, skin-touching and nose-smelling and these five senses work under the mind. The human mind acquires all the wisdom from human knowledge. Human knowledge is worldly knowledge, knowledge which works under the influence of three aspects of Maya, these are:-

- *Tamo Gunn*: Lust, Anger, Greed, Attachment and Ego. These five enemies of our soul live in our body, these are also called ‘panj doots’ (five vices)
- *Rajo Gunn*- Asa, Trishna and Mansa (Desires)
- *Sato Gunn*- Dayaa, Dharam, Daan, Santokh, Sanjam.
- *Dayaa*- Kindness.
- *Dharam*- Union with God. However, it is commonly translated as religion, but a lot of religious acts are untruthful nowadays and do not unite us with God. The divine meaning of Dharam is to follow the divine wisdom direct from God and not the man-made religious belief systems. The real divine meaning of Dharam is union with God – or to unite with God - by following the divine wisdom - Gur Mat, GurBani. Kindness is the mother of religion, “Dholl Dharam Daya Ka Poot.” Jap Ji Bani explains this divine wisdom of the highest order. This means that kindness gives birth to religion. This means that kindness is the foundation for union with God as the Shabad Dharam or Religion means union with God. We are kind by nature. We have a naturally kind Hirda. Union with God means we become part of nature. Nature is God. Nature is another meaning of the word religion. So following our natural habit of kindness, makes

us full of kindness.

- *Daan*- Giving. Charitable donations. Naam Daan, Bhagti Daan, Punn Daan, Jee-a Daan, Dasvandh.
- *Santokh*- Satisfaction.
- *Sanjam*- Patience, humbleness, humility.

Some people think that Maya means money, which is not true. The dargahi meaning of Maya has been explained vide these three aspects of Maya. Maya has been called darkness in Gurbani, it has also been called filth in which we are living, it has also been called serpent, serpent which is always sitting above our head ready to bite. In Japji, it has been called the wall of falsehood.

If you examine your daily deeds, if you analyse deeds done by you daily, then you will realise that all your daily deeds are done under these three aspects of Maya. Only Sant, Saadh, Braham Gyaani, Pooran Khalsa or Satguru is beyond these three aspects of Maya. Only the deeds of a Pooran Sant, deeds of a Pooran Saadh, deeds of a Pooran Braham Gyaani, deeds of a Pooran Khalsa or deeds of a Satguru occur under the hukam (under the will of God) and this order comes from the Param Jot, Dargahi Jot whose Parkaash is always shining in the Hirdha of these Maha Purakhs

(Nirgun Saroop - Divine Light. 1) Some people are given the GurParsaad of seeing Parkash, meaning seeing the Nirgun Saroop with their eyes open. Some people see the Divine Light when they close their eyes. These blessed people see the Divine Light all around an Apras. 2) Please be sure to understand that when we say Parkash we really physically see this Parkash, it is not just said in GurBani, it happens to us physically and our body is filled with this divine Jyot and Parkash and we can physically see this Divine Light. Therefore, please do what GurBani is telling us to do and enjoy everything that GurBani says will happen to us. All this really happens, it is not any illusion, it is a Divine Truth)

All the senses and limbs of these Maha Purakhs work under the hukam of the Param Jot because such souls have merged with the divine by breaking this wall of falsehood and going beyond the three

aspects of Maya. Therefore, the divine gift of being and living under the Pooran Hukam is achieved only and only by winning over Maya.

Only such souls are beyond these three aspects (Rajo, Tamo and Sato) of Maya and Maya serves them, Maya remains at their feet. The rest of the whole world is working under Maya and is doing slavery of Maya. Until the time we will move according to our self-wisdom, mind's wisdom, we will remain under the influence of Maya, we will be doing slavery of Maya. Until the time, we will do deeds under the influence of Rajo and Tamo aspects of Maya, we will never be able to achieve Jivan Mukti, the goal of human life. Jivan Mukti is beyond the reach of these three aspects of Maya. Akaal Purakh is beyond the three aspects of Maya. Dargah is beyond the three aspects of Maya. That is why, a complete Sant, a complete Braham Gyaani, a Satgur and a Pooran Khalsa is beyond the three aspects of Maya.

The persons who are liberated do not work under the influence of Maya. The persons who are liberated win over Maya and go beyond the three aspects of Maya and merge in Akaal Purakh. Jivan Mukti is nothing else but getting freedom from the web of Maya. Jivan Mukti is freedom from Maya. Jivan Mukti can be achieved only by killing the self-wisdom (Mind's wisdom), worldly wisdom and achieving the Gurmat (God-Guru's Wisdom, includes GurBani). Jivan Mukti is death of the mind. When the mind dies, mind's wisdom is finished and with the light of Gurmat, param jot is manifested in the Hirdha which fills up the Hirdha with Pooran Jot Parkaash and honours it with infinite divine power.

(Pooran Parkaash- The field of pure and very strong spiritual energy, the aura, around the people who attain the stage of Puran Brahamgian. Please be sure to understand that when we say Parkash we really physically see this Parkash, it is not just said in GurBani, it happens to us physically and our body is filled with this divine Jyot and Parkash and we can physically see this Divine Light. Therefore, please do what GurBani is telling us to do and enjoy everything that GurBani says will happen to us. All this really happens, it is not any illusion, it is a divine Truth.)

In this way, by winning over our mind and by controlling the five human senses and by following the Brahm Gyaan, Jivan Mukti can be achieved. The two aspects of Maya (Rajo and Tamo) are opposite to divinity but the third aspect (Sato) makes the way on the path to divinity. The Sato aspect of Maya helps us in moving towards Jivan Mukti. The Sato aspect of Maya by defeating the other two aspects, helps us by taking us to that stage where we can be blessed with the Gurparsaad and can be blessed with divine gifts. When enough Sato deeds are accumulated, then we are blessed with that stage from where we can move forward on the way to Sachkhand, we can achieve the blessing of Gurparsaad of devotion and thus we can become one with the all powerful Supreme Transcendent father Lord Sat.

To move towards Jivan Mukti (liberation) and to achieve the main goal of this human life, we will have to work hard and fight a battle against the Rajo and Tamo aspects (which have been explained earlier) of Maya. This divine battle which is against the Rajo and Tamo aspects of Maya and by moving forward under the third aspect, the Sato power of Maya and by achieving the Gurparsaad, we start winning. By moving forward under the Sato aspects when we reach the supreme state of good deeds, then we are blessed with the Gurparsaad of Naam, Naam simran, earning of Naam, pooran bandgi and seva. With the blessing of Gurparsaad, the process of our winning against Maya speeds up. By following the Gurparsaad, by surrendering ourselves with complete effort, by surrendering our body, mind and wealth at the feet of Guru and after achieving the Pooran Bandgi our devotion is accepted in the Dargah. That is how we achieve victory over Rajo and Tamo, the destructive powers of Maya and we reach the state of liberation. The supreme state is achieved after going beyond the three aspects of Maya, the Atal Awastha is achieved.

(Atal Awastha-Totally stable state. The soul that can never be disturbed by anything that happens around him whatever it may be, because he goes into Puran Hukam and realizes in all practical senses that everything that happens is in the Hukam and only Hukam prevails.

The ones who achieve GurParsaad and focus on Naam Simran and Naam Ki Kamai achieve Puran Awastha (Supreme Status). Param Padvi is the Puran Awastha (State of Perfection). Puran Awastha is also called Atal Awastha (Unshakable State). The ones who lose the GurParsaad do so because their trust is there only as long as it is not shaken by any doubts, illusions or delusions. As soon as they allow their trust to be shaken, it means there is no trust and that is the reason for them falling back. But, when we reach the Puran Awastha then our trust is Puran too and will never be shaken no matter what happens around us. This trust allows us to cross all limits and become infinite. Our infinite trust makes us a winner. This trust is Bandgi. Devotion is Bandgi and love is Bandgi. As long as our trust, devotion and love for the Guru is there we are progressing in Bandgi, as soon as our trust is shaken, our devotion and love will also be shaken and blocks our progress in Bandgi. So please be careful and never let our trust in our Guru be shaken. Just keep on enhancing it until it reaches that level when we are blessed with Puran Tat Gyan. Once we reach that level in our Bandgi then we can never fall back. That is called Atal Awastha. Our trust for our Guru is Atal, our devotion for Guru is Atal, our love for Guru is Atal). We are relieved from the burden of all the deeds. We set ourself free from the shackles of Maya.

The most important thing to understand is that which weapon to use in this battle against Maya ? Which weapons are so powerful that they can break the backbone of Maya and prove to be capable enough to put it under our control. The first and most wonderful weapon which can break the backbone of Maya is Gurparsaadi Naam. By doing collective, consistent and continuous efforts for Naam Simran, we receive endless and very powerful rewards. Doing Naam Simran is the highest service to the all powerful transcendent Lord Father Sat. 'Prabh Ka Simran Sabh Te Oocha', Naam is the highest divine order of Akaal Purakh. Gurbani says that everything else other than Naam is filth. This means that all other doings and deeds are untruthful. Sat karams too, in divine terms are of no use if we do not do Naam simran. If we do Naam Simran, then Naam Simran takes us towards the inner pilgrimage which is the supreme spiritual and divine pilgrimage. When Naam simran goes into our surat and Hirdha, then and only then our inner pilgrimage begins.

Naam simran opens all our 'Bajjar Kapaats' including the 'Dassam Duaar'

(Bajjar kapaats-Divine doors. Consisting of four areas around the head, plus the Dassam Duaar (crown chakra). The four areas around the head are the brow chakra and the back of the head and above each ear. Also there are four more doors - a door in each palm and sole of the foot.).

Naam Simran activates the seven sources of spiritual energy present in our body. These seven sources of spirituality have been called 'Sat Sarovars' in Gurbani. When 'Sat sarovars' are activated, then Naam goes into every cell, every bit of the body and the whole body is filled up with divine amrit. Naam Simran helps us in our inner pilgrimage, which is the practical and the real pilgrimage. The inner pilgrimage is the true spiritual pilgrimage which takes us towards the complete truthful compliance of the Hirdha. The complete truthful compliance of the Hirdha means the achievement of compliance of lust, anger, greed, attachment, ego and Asa, Trishna, Mansa which breaks the back bone of Maya and makes it our slave. The complete truthful compliance of the Hirdha takes us beyond the three aspects of Maya and we are blessed with the great Gurkirpa and Gurbarsaad of vision of the all powerful Supreme Transcendent Lord Sat. The complete truthful compliance of the Hirdha fills our Hirdha with all the divine virtues and honours us with all the divine powers. The complete truthful compliance of the Hirdha fills us with the complete Brahm Gyaan and Atma Ras Amrit. The complete truthful compliance of the Hirdha makes us achieve the great and supremely powerful Gurbarsaad of the blessings of the complete Tatt gyaan. The complete truthful compliance of the Hirdha makes us achieve the supreme state. The complete truthful compliance of the Hirdha takes us to the totally stable state. The complete truthful compliance of the Hirdha honours us with the Param Jyot Pooran Parkash. The complete truthful compliance of the Hirdha takes our Hirdha into infinity. The complete truthful compliance of the Hirdha makes us earn the honour in the Dargah. The complete truthful compliance of the Hirdha makes us achieve a permanent place in the Dargah forever.

The complete truthful compliance of the Hirdha makes us Jivan Mukat. The complete truthful compliance of the Hirdha merges us forever with the Nirgun Saroop of Akaal Purakh and makes us achieve the Gurparsaad of Parupkaar and Maha Parupkaar. The complete truthful compliance of the Hirdha makes us 'Amrit ka Daata'

(Giver of the gift of Amrit. When we have defeated Maya and attached completely to the Infinite Divine Power we lose our individuality and our identity and the Infinite Divine Power takes over us completely. With our complete surrender at the Charan Sharan of our Satguru we receive the Gur Kirpa and Gur Parsaad and we are saved from the slavery of Maya. We are absorbed in Sat Naam always and forever. Naam goes into our Rom Rom. Our entire body is filled with Amrit. This Amrit then flows out from our body and we are able to give it to others for subduing their Panj Doots resulting in their peace of mind; for healing them mentally and physically and for uplifting them spiritually).

Naam Amrit (Divine energy) is the thread, the internal thread, which when held on and used to climb up on the divine path, takes us to the Lord. Naam Amrit is the ladder which takes us to the Sachkhand. Naam Amrit makes us completely truthful from inside out. Naam Amrit takes our Hirdha to the complete truthful compliance. Naam Amrit makes us single vision, without animosity, fearless, kind, full of humility, free from ego, sacrifice, loving and the helper of the whole creation. Naam Amrit fills our Hirdha with all the divine virtues. Naam Amrit destroys all our mental sicknesses and vices. Naam Amrit destroys all our sinful deeds. Naam Amrit settles the account of all our deeds. Naam Amrit frees us from the shackles of Maya. Naam Amrit takes us beyond the three aspects of Maya and we are blessed with the great Gurkirpa and Gurparsaad of vision of the all powerful Supreme Transcendent Lord Father Sat. Naam Amrit fills our Hirdha with all the divine virtues and honours us with all the divine powers. Naam Amrit fills us with the complete Brahm Gyaan and Atam Ras Amrit. Naam Amrit makes us achieve the great and supremely powerful Gurparsaad of the blessings of the

complete Tatt gyaan. Naam Amrit makes us achieve the supreme state. Naam Amrit takes us to the totally stable state. Naam Amrit honours us with the Param Jyot Pooran Parkash. Naam Amrit takes our Hirdha into infinity. Naam Amrit makes us earn the honour in the Dargah. Naam Amrit makes us achieve a permanent place in the Dargah forever. Naam Amrit resides permanently in our Hirdha and makes us Jivan Mukat. Naam Amrit merges us forever with the Nirgun Saroop of Akaal Purakh and makes us achieve the Gurparsaad of Parupkaar and Maha Parupkaar. Naam Amrit makes us Amrit ka Daata.

The Hirdha in which the there is illumination of Naam cannot be affected by Maya. The soul and mind which is absorbed in Naam simran becomes so stable that it cannot be disturbed by Maya. Naam Amrit is Gurparsaad and it has been explained in the very first line 'Ik Oankaar Satnaam', of Gurbani which is called the Mool Manter.

All the other deeds done under the Sato aspect of Maya take us nearer to the grace of Gurparsaad. When we accumulate these true deeds in the form of religious deeds, then we are blessed with the grace of Gurparsaad of Naam. The real devotion begins with the achievement of the first weapon against Maya i.e. Naam Amrit. The Gurparsaad of Naam can be acheived by the blessings of a complete saint, a complete knower of the divine knowledge.

What is the way by which we can please the Lord so that he blesses us with the Gurparsaad of Naam through his complete saint, complete knower of the divine knowledge ? This is completely true and we will have to admit it that we ourselves are responsible for shaping our destiny. Whatever we sow today, we will reap it soome time in our life or reap it in next lives. Whatever we have sown in our past lives, we are reaping it today. If we will sow only Naam through good deeds, true deeds, truthful deeds and Naam simran, then it is sure that all our.previous sinful deeds will finish and we will become eligible for getting the grace of Gurparsaad.

That is why till the time we reach the level of getting the Gurparsaad of Naam, we should:-

- continue collecting the truthful deeds
- continously pray for Gurparsaad

- focus on doing our daily actions and deeds with maximum of truthfulness.
- watch all our actions and deeds carefully and make sure that we do not get provoked by the Rajo and tamo aspects of Maya.
- Keep ourselves engaged in prayers, at day and night for forgiveness of all the untruthful deeds which we have committed in the day under the influence of Rajo and tamo aspects of Maya.

In this way, slowly but surely our behaviour will start becoming pure, our deeds start becoming more truthful. The Lord will look at us with kindness and will bless us with Gurparsaad of his grace. We will be blessed with the grace of Supreme Transcendent Lord Father Sat and our devotion will go into Karam Khand (the realm of grace). In this way, our account of Naam will be opened in the Divine Court. Once we achieve the Gurparsaad, then with complete dedication towards the Gur (Truth God) and the Guru (True master, satguru) and moving on the path of complete devotion by offering our body, mind and wealth, and by keeping and serving this priceless jewel of nectar of Naam, we achieve the complete truthful compliance of the Hirdha. Complete surrender at the Sat charans (feet) of the Gur and the Guru is the second weapon in the battle against Maya. Complete surrender at the feet of the Gur and the Guru is a law of Divine Court, it is a divine order, that is why for achieving the Gurparsaad of the complete devotion, we need to surrender ourselves completely before the Gur and the Guru. Then we keep on going up and up the divine ladder. We defeat Maya and win over its Rajo and Tamo aspects.

Other weapons for fighting against Maya are:-

- Practicing Gurbani in our daily routine is very important. It brings humitiy in us and this humility kills our ego. Only reading and listening to Gurbani and thinking that it is a good deed is not correct. Read Gurbani, sing it, listen it but also bring it into practice.
- Cultivating a feeling of forgiving finishes our anger. Loving our family as the sangat of the Guru frees us from attachment. When we love and respect everyone as the

sangat, then attachment will disappear from our inside and this pure love will change into love for everyone and will bring a sense of single vision in us.

- By giving one-tenth of our earning, we get freed from the greed of money and attachment of the worldly treasures. By giving one-tenth of our earning to the master (Guru), we get freed from the greed of money and attachment of the worldly treasures.
- By earning truthfully and with contentment, we win over the desire of worldly things and we achieve a control on our desires.
- Stopping ourselves from back-biting others will finish hatred from our inside. This will develop a sense of respect for everyone in the society and this will make us single-vision and without hatred..
- Focusing on our own faults and not pointing a finger at others will make us realize that how bad we are and what steps should we take to improve ourselves.
- Inner humility, earning a Hirdha full of humility, makes us humble and brings humility in our soul and mind. Utmost humility is the key to the divine court.
- Considering ourselves lowest of all brings humility in our mind and soul. Helping the poor and donating for a cause brings kindness inside us till the time we do it as selfless service, without a desire to get some benefit or to be recognised, desires can only be conquered with Naam Simran. That is why do simran while doing service, then it will become selfless service.
- When we keep Gur, Guru and Sangat above everything else and we love and do our bhagti unconditionally, then this brings a lot of divinity in us.

Above explained weapons and golden rules will help you fight Maya easily. Only the win over Maya can pacify our mind. Only the win over Maya can fill our Hirdha completely with Amrit. Only the win over Maya can manifest the Supreme light and complete light in our Hirdha. Only the win over Maya can transform our mind into supreme light. Only the win over Maya can bring our senses and limbs under complete divine order. Only the win over Maya can

extinguish the fire of our desires. Only the win over Maya can merge us with Akaal Purakh by breaking the wall of falseness and illusion. Only the win over Maya can make us free whilst alive. Only the win over Maya can make us achieve the supreme state. Only the win over Maya can make us eligible to be blessed with the complete divine knowledge and absolute divine knowledge. Only the win over Maya can make us earn the honour in the divine court. Only the win over Maya can transform our Hirdha into a saint's Hirdha. Only the win over Maya has the capability of earning us the service of doing good for others without expecting any rewards or recognition and service of great doing of this order. Only the win over Maya can make us Amritdhari. Only the win over Maya make us earn the divine gift of distributing the divine grace. Only the win over Maya can transform our Hirdha into Sachkhand (the realm of Truth).

JAP JI VERSE 2

Hukmee hovan aakaar hukam na kahi-aa jaa-ee.

Hukmee hovan jee-a hukam milai vadi-aa-ee.

Hukmee utam neech hukam likh dukh sukh paa-ee-ah.

Iknaa hukmee bakhsees ik hukmee sadaa bhavaa-ee-ah.

Hukmai andar sabh ko baahar hukam na ko-ay.

Naanak hukmai jay bujhai ta ha-umai kahai na ko-ay. ||2||

Blessed Satguru (Truth Guru) incarnate of the Formless Nanak Patishah Ji (Guru Nanak Ji), with infinite kindness gives us the complete divine knowledge about the grandeur of the Divine Judgement. Divine commands are the only divine laws created by the Timeless Being. The Timeless Being has created these divine rules to run his Creation. All of the Gurmat (the teachings of Guru Ji) describes only these divine rules. All of the Gurbani (the words of Guru Ji) describes only these divine rules. Therefore, the grandeur of these all great and powerful divine rules has been described in this great and powerful Gurbani. The whole Creation was constructed, is constructed, is being constructed and will be constructed according to these rules. The word ‘Akaar’ means the construction of the whole creation. Not even this that the whole creation was constructed, is constructed, is being constructed and will be constructed according to these rules, but the development, administration and destruction of the whole Creation has taken place, is taking place, and will take place according to these divine rules. Hukmee (the Cosmic Order) is the Creator, the Constituter, Blessed True Father of the Universe himself, and the constitution that he has created is Hukam (the Commands). At the time (the Beginning of the Creation) when the Timeless Being, Blessed True Father of the Universe, God himself created his Creation, at the same time He, Blessed True Father of the Universe, also created these divine rules that have guided, are guiding, and will continue to guide the origin, the running, and the destruction of the Creation. It means that when the Creation came into being, at exactly the same time the True Father of the Universe also enshrined the commands to administer the origin, the running

and the ultimate destruction of the Creation. Just as the government of a country, state or city forms the rules and regulations to administer it, which is called the constitution, and then governs according to the rules and laws written in this constitution, in the same way the his Divine Court has created these divine laws and rules to carry out the origin, the running and the destruction of the Creation. The constitution of the Divine Court is the his prescribed Way. The laws and the rules of the Divine Court are his prescribed Way. Therefore, all the origin, the running and the destruction of the whole Creation from the Beginning has been taking place according to these rules, and will continue to thus take place for all the ages to come. Just as the Timeless Being is “From the Beginning True, Eternally True, Is True and Will remain True”, similarly the divine laws and rules created by him are “From the Beginning True, Eternally True, Are True and Will remain True”. Just as the Timeless Being is eternal, endless and all-skilled, the same way the constitution made by the True Father of the Universe is also the source of infinite powers. Just as the eternal and endless Blessed True Father of the Universe is indescribable, the same way his commands, his constitution is indescribable. In essence those who conduct their lives according to this divine constitution, become part of this eternal and infinite great power, become eternal, and become source of this great power. Such great personalities, wherever they be and preach all that is True, they turn that place into the Divine Court. In the company of such great persons, Divine Judgement comes into presence and blesses the sangat with births of Suhagans (soul accepted as a bride of God, can still fall back into Maya) and Sada Suhagans (souls that become permanent wife of God, can never fall back into Maya). These divines rules and laws, also called his Way, is all that is Gurmat. Gurbani is all about describing this Way. The whole Gurbani is all that is Gurmat. The whole Gurbani is the praise of this Divine Way. The God incarnates, the true sages, the true saints, the all-knowing persons, and the true Khalsa (pure divine soul in whom light of God has manifested, pargatyo jyot) live their lives in this Way, and show this Divine way to the entire humanity, and bless the entire humanity with great powers of the Gurkripa (the Eternal Piety) and Gurparsaad (the Eternal Blessings and Eternal Grace) to follow this all powerful Way. The true sages, the true

saints, the all-knowing persons, and the true Khalsa are all keepers of his Way, they act according to his Way, and they distribute the nectar of this all powerful Way to the entire humanity. The Divine incarnates, Satguru Patshaahs (ones in whom Truth is the Guru King), the true saints, the all-knowing persons, and the true Khalsa have followed this all powerful constitution and have benevolently provided to all humanity this eternal power in the form of Gurbani. Therefore, those who toil to follow this Divine Way, they free themselves from the traps of Maya and become keepers of the Divine Way, become rightful owners of the Divine Way, receive the Gurparsaad to act upon this Way, become one with the Timeless Being, make their lives a success, and provide liberation to the people of the whole world.

The real living is to follow the Way. The real enjoyment of life can be realised only by living according to this Way. All the joys and sorrows of our lives come to us as prescribed in the Way. The law of Karma is an integral and important part of this Divine Way. The law of Karma is an all powerful prescription conducting the lives of the 8.4 million species inhabiting this earth. Our whole lives are prescribed according to the laws of Karma. Every moment, every breath comes to us according to the all powerful laws of Karma. All our destinies are written according to this all powerful Way, which come to us in our future births. The all important fact that we need to understand is this – all the acts of our daily lives, pains and comforts, good and bad moments, happiness and gloom, meetings and partings, relationships, good and bad social relations, good and bad family relations, domestic happiness and strife, profits and losses, wealth and poverty, presence and absence of earthly pleasures, our conduct, our culture and habits, having a materialistic bent of mind, being of worldly or tempestuous nature – being a slave to lust, anger, greed, attachments, pride and temptations, being of virtuous frame of mind – having kindness, propriety, contentment, patience, our level of worldly knowledge and learning, our means of livelihood, our successes and failures, our devotion and service, praises and humiliations, the final word that whatever happens in our daily lives, happens according to this all power law of Karma. Those people who understand this powerful Way, and bow before it, they conduct their lives according to this Way, and by doing this they erase their

physical selves, end their ego, get liberated from Maya, and make their lives a success. Those who understand this Way understand the tricks played by the temptations. They then leave the worldly and the tempestuous way of life, and lead their lives virtuously and turn all their acts into true deeds. Thus conducting a life of good deeds, we start accumulating our good deeds and a time comes when we have accumulated so many of the good deeds that we catch the eye of the Timeless Being, and by virtue of his blessing, we become entitled to receive Gurparsaad. Gurparsaad truly changes our lives. There is only one way to come out of the all powerful Way of Karma and to turn our lives forever into an eternal joy, and that way is by receiving Gurparsaad and doing Simran (meditation upon God), earning the name of God, letting the name of God light up our hearts, letting the name of God light up every pore of our bodies, overcoming the Maya, and thus completing our submission before God, and by doing this we are able to square up the deeds of past lives, and we achieve the eternal joy, the eternal bliss. Those who thus go about living truthfully, they by receiving Gurparsaad and serving Gurparsaad get liberated from the bonds of Karma. These persons, who are free whilst alive, lead a truly joyful life and do favours and great favours for whole mankind.

It is necessary to ask here how the lives and deeds of these great persons enter the realm of Hukam. This essential fact can be learnt by understanding the whole Truth: the human beings have five organs of action (two hands, two feet and a mouth), that have as their basis the five sensory organs (the nose, the ears, the eyes, the tongue and the skin). The basis of these five sensory organs is the human mind, and the basis of the human mind is the human wisdom. It means that the based on what the five sensory organs feel, based on that experience the mind, according to its wisdom, directs the action organs and the action organs perform the deed. The wisdom is called Manmat (the will of the mind). Self-wisdom is called Manmat. Therefore, all the deeds of a normal human being take place under its influence. This Manmat is the slave of Maya. This Manmat is Maya. Therefore, all our deeds take place under the influence of Maya. The other essential fact that is very important to understand is that, over and above the mind, there is the Param Jot (Eternal Light), the sole cause for which a human being takes birth in this world. In this

Param Jot lies the entire treasure of the infinite knowledge, what we also call the whole cosmic knowledge, or the whole essential knowledge. We also call this treasure of knowledge as Gurmat, or Atam ras Amrit (experience of soul bliss). This Param Jot is the storehouse of the infinite endless and eternal divine powers. This Param Jot is the infinite storehouse of the entire divine treasures. This Param Jot is the True Cosmic Creator himself, who is inside our physical bodies. When a virtuous person, having accumulated good deeds, having received Gurparsaad, having served the Supreme Power, having overcome the material world, having received the Gurparsaad of perfectly true living, and having reached the stage of complete submission to God, enters the Divine Court, he sees the Timeless Being, the True Creator and Father of the Universe, and he merges with the Timeless Being. In this state he receives Gurmat, i.e., the entire cosmic knowledge and the entire essential knowledge. Having received the entire cosmic knowledge and the entire essential knowledge, his Manmat comes to an end, and the material world is there only to serve him. When one receives this gift, receives Gurmat, all the five sensory organs come within Gurmati. All the five sensory organs become subservient to the whole cosmic knowledge. That is to say, all the five sensory organs come under the cosmic constitution, within the complete Hukam. And thereby all the five action organs come under the complete Hukam. Therefore, all the deeds done by such a person are under the complete Hukam, and are pure and good deeds. All the deeds of such a person are towards the benefits and great benefits of the entire mankind.

Those who live a life full of slavery of Rajo and Tamo aspects of Maya – being a slave to the material temptations, continue in the cycle of births and deaths. All the acts of such persons are impure deeds, and these impure deeds form the cause of their inferior culture, misbehaviour, poor character, gloom, strife, discomfort, a filthy life, want and poverty. These impure deeds form the reason for all the problems in our lives. According to this Way of Karma, we reap what we sow. Meaning, the acts that we do will determine our future life. This means we will get the future life as per our deeds. Those who go against this Divine Way, or Hukam, will suffer.

Therefore, by grasping that the Divine Way made by the

Timeless Being, the Blessed True Creator of the Cosmos, called Hukam in Gurbani, determines all events, we understand our ego. The ego is termed a grave mental disease in Gurbani. The understanding of the ego and the light of its knowledge gives us humility. Complete humility is the key to the divine court. The end of ego is the freedom from the cycle of birth and death. The ego meets its end when one submits completely at the feet of the Guru. Complete submission erases the existence of self, and leaves only the Param Jot and this Param Jot merges forever with the Transcendental Form (God).

JAP JI VERSE 3

*Gaavai ko taan hovai kisai taan.
Gaavai ko daat jaanai neesaan.
Gaavai ko gun vadi-aa-ee-aa chaa.
Gaavai ko vidi-aa vikham veechaar.
Gaavai ko saaj karay tan khayh.
Gaavai ko jee-a lai fir dayh.
Gaavai ko jaapai disai door.
Gaavai ko vaykhai haadraa hadoor.
Kathnaa kathee na aavai tot.
Kath kath kathee kotee kot kot.
Daydaa day laiday thak paahi.
Jugaa jugantar khaahee khaahi.
Hukmee hukam chala-ay raahu.
Naanak vigsai vayparvaahu. ||3||*

Blessed Satguru (Truth Guru) incarnate Nanak Patishah Ji (Guru Nanak Ji), benevolently provides to all humanity the complete divine knowledge about the praiseworthiness of worshipping Sat Paar Braham Pita Parmeshwar (True Creator of the Universe). Those who understand the essential Truth about the entire divine knowledge in the praise of the Mool Manter (the Original Mantra) and dwell in the meditation of God, i.e. do Simran (meditation of God) and enter the Hukam (the realm of his Commands) by receiving the Gurparsaad (the Eternal Blessings and Eternal Grace) of the Name (meaning God), Simran of his Name, serving in his Name, completely submitting to him and serving the humanity, only they can observe and experience the Taan (might) of the Blessed True Creator and Father of the Universe. Taan implies great strength, ability, great power, all arts and skills, grandeur of Amrit, grandeur of his blessings, grandeur of Gurparsaad and grandeur of the Timeless Being. The person who can feel the Taan of the Blessed Sat Par Braham Pita Parmeshwar is one who immerses himself in this Taan, i.e., is absorbed in Sat Par Braham Pita Parmeshwar, is engrossed in his Creation, blends with the Formless, erases his self

and frees himself of Maya (the material temptations) and absolves himself from the cycle of births and deaths, grasps the cosmic knowledge and the essential knowledge, receives the nectar of self-realisation, and receives the top stature to become a saint-hearted person. It is a rare soul that gets the ability to sing praises of the Taan. It is a most beautiful soul that immerses itself in Sat Par Braham Pita Parmeshwar and thus becomes the Taan, becomes the praise of Sat Par Braham Pita Parmeshwar himself, and only this extremely beautiful soul is able to sing the praises of Taan. Such a saintly Hirdha which is immersed in the supreme and saintly soul sings the praises of only Supreme Transcendent Lord's Taan forever. It is for us common people to understand that it is an extraordinary soul that serves this Taan, blends with the Taan and can sing praises of the Taan. This is the essence of the word "Ko" (**Gaavai "ko" taan hovai kisai taan**). Gurbani (the words of God) tells us that only one in tens of millions of souls is able to completely submit to God and become one with the Timeless Being. It is not that a common person cannot receive this Gurparsaad. Certainly every person is capable of receiving this Gurparsaad. To receive Gurparsaad is a birth right of every person. That we are born as a human being is the proof that we have been offered this divine right to receive the Gurparsaad. It is also a fact that a great number of persons receive this Gurparsaad, but the problem lies in serving and looking after this Gurparsaad. Failing to take care of it, many people lose the Gurparsaad, while only a rare person completes his tryst with Sach Khand (the realm of Truth) and completes his devotion. An ordinary person kneels before Maya. Ordinary people fail the tests of Maya, leave the Bandagi (divine slavery; worship and submission before God) mid-way, and revert back into their old lives.

In the same way that Sat Par Braham Pita Parmeshwar is eternal and infinite; his boons are also infinite and endless. In the same way that Sat Par Braham Pita Parmeshwar's Taan is eternal and infinite; his gifts are also endless and infinite. Only the soul that effaces itself and is merged with this eternally infinite grand power gets the blessings of this eternally infinite bounty. The whole mankind is busy in the worldly needs, like when one follows his religion or performs a good deed; he or she first puts up his or her requests before the Timeless Being. Among all humanity, anybody doing a

little bit of prayer or Simran does so with a premise that his dreams will be fulfilled. Anybody praying to God is doing it with a mind full of earthly desires. Bandagi cannot take place among desires. Bandagi cannot be done with a selfish intent. Bandagi in desires is like bargaining with God; that I'll do his prayers in exchange of him fulfilling my desires. Bandagi is not putting up demands. Bandagi lies entirely in giving; offering our body, our mind and our wealth at the feet of our Guru (the teacher) is Bandagi. When we offer our entire self with body, mind and wealth at the feet of our Guru, we are blessed with his infinite and boundless kindness, we receive Gurparsaad, and by serving and looking after Gurparsaad we blend with the eternal and infinite Sat Par Brahm Pita Parmeshwar. Only then we realise the grandeur of his eternal and limitless gifts and are blessed. Only after reaching this stage we fully learn of the grandeur of his eternally boundless bounty, and then we serve him and sing his praises. Therefore, we pray to all humanity to do itself a favour and cease asking and demanding. As is written in your destiny as per the divine laws of Karma, so is what you've got, are in the process of getting, and will get in future. Altering your destiny is possible only through receiving Gurparsaad and serving it and taking its care. Freedom from the ways of Karma is possible only through receiving Gurparsaad and serving it till his Name enters your Hirdha. As a person goes deeper into Simran, he or she starts realising his or her dreams even without asking. This is the divine promise of beloved Satguru- Prabh key Simran kaaraj Poore (Do Simran of God, and receive fulfilment). Those who immerse themselves in Simran, receive honour at the Divine Court- Prabh key Simran Dargeh Maan (Simran of God gives recognition in the divine court), merge with the Eternally Infinite (God), become the true look of Sat Par Brahm Pita Parmeshwar himself, and enjoy the grandeur of his endless, infinite boons.

As Sat Par Brahm Pita Parmeshwar is eternal and infinite, so is the grand treasure of his extremely charming virtues. That is why Sat Par Brahm Pita Parmeshwar has been called by Satgurus with a perfect name of "Guni Nidhan" ("Treasure of Virtues"). These supreme virtues are the truly great powers of Sat Par Brahm Pita Parmeshwar. These highest virtues are as boundless as Sat Par Brahm Pita Parmeshwar himself. There are no limits to these

absolute virtues. Blessed Satguru incarnate Nanak Patishah Ji (Guru Nanak Ji) has described and praised these highest virtues in the Mool Manter. We have had a glimpse of these paramount virtues in the description of Gurparsaad in the Mool Manter. Let's make a true and essential fact clear: each and every word of Gurbani is like taking a dip in the Mansarovar

(Akal Purakh is an unlimited sea, Mansarovar; of divine qualities and divine powers. This Mansarovar is the Origin from where our soul has been created. This Mansarovar is also called the Gur Sagar or the Nirgun Saroop of Paar Braham Parmeshwar. Every creation has emanated from this Nirgun Saroop of Akal Purakh. our existence is only due to this connection to the Mansarovar. Mansarovar is the One which is providing life in this physical body, "Jaat meh jyot, jot meh jata." Jaat means the physical body. Jyot is the Mansarovar and Jataa is Akal Purakh. The above line means that the physical body resides within the Jyot/Mansarovar. And the Jyot/Mansarovar resides within Akal Purakh.),

and Mansarovar is depthless, the deeper we go, the deeper it appears, and makes us realise that we have understood absolutely nothing. And how can we even understand because in front of the infinite, our wisdom is zero and we know nothing. We are of very little significance, and everything is made and done by the Creator. This really is Gurparsaad. And it is on account of Gurparsaad that even the writings about Gurparsaad are like a mere glimpse of the Mansarovar. So all of us in this Sat Sangat (meeting of the true followers), let us dwell some more on the supreme virtues of Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar does not think about our vices. There is no end to our faults and there is no end to the supreme compassion of Sat Par Braham Pita Parmeshwar. Hence Sat Par Braham Pita Parmeshwar forgives our sins without dwelling upon them. All we need to do is to realise our sins and to acknowledge them. The moment we own up to our vices in our Hirdha (spiritual heart), we are instantly forgiven by Sat Par Braham Pita Parmeshwar. Be our sins ever so grave, Sat Par Braham Pita Parmeshwar does not deliberate upon those sins, those vices before

forgiving us, and by forgiving us he provides us another opportunity to choose the right way for our lives. So think about the supreme virtue of this supreme power, and ask yourself if Sat Par Braham Pita Parmeshwar's compassion knows any limits? The extent of his compassion is as immeasurable as the depth of the Mansarovar. The supreme power possessing such compassion is boundless, infinite. The great power of his unbound compassion is complemented by his great capacity to forgive, which again is limitless and infinite. Like his compassion, does his kindness have any limits? Does the faith have any limits? Does the humility have any limits? Does love have any limits? Does trust have any limits? Does courage have any limits? Does amiability have any limits? As the Mansarovar has no limit and no defined boundary, thus are all these supreme virtues limitless and without boundaries. In these supreme virtues lies that eternally boundless Supreme Power (God). All of these supreme virtues are extremely beautiful, and it is an absolute Truth that the beauty of these supreme virtues is limitless too. Those who observe and experience this absolute Truth, and those who realise these supreme virtues in their hearts, call Sat Par Braham Pita Parmeshwar as the "limitless, extraordinary, extreme beauty". And it is also a beautiful and essentially true fact that, by giving us births as human beings, Sat Par Braham Pita Parmeshwar has also bestowed upon us these supreme virtues.

Just think – are we not capable of being compassionate? Do we not have the capacity to forgive? Is it that if someone hurts us, we can't forgive him? The difference between an ordinary person and a saint-hearted person is that an ordinary person doesn't forgive the wickedness of another being, but harbours a feeling of revenge and looks for an opportunity to get even. This way, an ordinary person gets more and more entangled in the fetters of Karma. But a saintly-hearted person would forgive, would do the wrongdoer a favour, and would pray for him that Sat Par Braham Pita Parmeshwar bestows true wisdom upon him. Therefore, only a saintly-heart serves this great divine virtue of compassion and the virtue of this great divine power and obliges the whole humanity by describing the grandeur of this virtue.

Let's do some more reflection and think hasn't Sat Par Braham

Pita Parmeshwar given us the capacity to love? Certainly we have been blessed with this great and boundless capacity. We can love each person at every moment. Because of this divine capacity, we have the ability at each moment to expand this blessing endlessly. By utilising this divine ability, we can become amiable, become single-vision and become indistinguishable with the Timeless Being. “Nirvair” or lack of animosity or amiability towards others is a supreme and divine virtue of the Timeless Being. By practising this supreme capacity of true love, you can make Sat Par Braham Pita Parmeshwar appear in your heart. But on the contrary the whole mankind, instead of loving, is burning itself in the fires of envy and enmity. Hate is all-prevalent. Everyone is busy in putting the others down. Each family is engaged in a Mahabhartar (a great ancient war) like wrath. In place of this divine capacity to love, all of humanity is destroying itself by being slave to devastating powers of Maya i.e. rage, hate, jealousy and animosity. In this divine infinite strength of love lies the power to make Sat Par Braham Pita Parmeshwar appear in your heart. Hence the saying in Gurbani – “Jin Prem Kiyo, Tin Hi Prabh Paayo- The one who loves, finds God”. On the other hand, the destructive tendencies such as hate, jealousy and malice are ruining and destroying the entire humanity. It is entirely true that these days the cause of all the problems of the humankind is nothing but the pervasiveness of these evil tendencies. It is entirely true that the cause of all domestic strife and sufferings is nothing but these evil tendencies. Even the cause of the physical and mental sicknesses of all the humanity are these devastating tendencies. Those who do pure and good deeds never suffer from physical or mental ailments. Therefore, only a saint-hearted person, who is single-vision and without malice, serves this great divine virtue of compassion and the virtue of this great divine power and favours the whole humanity by explaining the grandeur of this virtue.

Let’s reflect some more hasn’t the Timeless Being bestowed upon us the great strength to be humble. Can we not use this supreme strength to fill our hearts with kindness and dress them up with humility? Certainly we have the capability to utilise this divine strength to fill our hearts with kindness and humility and make the Timeless being appear in our hearts. Extreme humility and simplicity of heart is the key to the Dargah (Divine court). This

divine virtue of humility is powerful enough to kill your egos and bring you out of the cycle of births and deaths. Kindness and humility is the Braham Astra (the ultimate weapon) to kill the ego. The end of ego is the liberation from the cycle of births and deaths. Therefore, a saintly-heart is the heart that kills its ego, dresses up in simplicity, turns itself into the dust of the feet of the entire Creation and achieves the complete divine knowledge and the highest Amrit, the highest level of enjoyment and Eternal happiness and, living in kindness and extreme humility, preaches and sings praises of the Supreme Divine Power (God).

Similarly the great great Sat Par Braham Pita Parmeshwar has given us births as human beings and has bestowed upon us the divine virtues of faith and trust. Complete faith in our Guru is Bandagi. Complete trust upon our Guru is Bandagi. An eternal and infinite divine power lies in these divine and powerful virtues of faith and trust. Those who submit themselves completely to their Guru with love, faith and trust, place their bodies, their minds and their wealth at the feet of their Guru, they become indistinguishable from Sat Par Braham Pita Parmeshwar by receiving the Gurparsaad – of the Name, of Simran in his Name, of service in his Name, and of complete Bandagi. On reaching this beautiful stage they do great and grand favours to the entire humanity, and sing praises of these supreme virtues.

In a similar way Sat Par Braham Pita Parmeshwar has eternal virtues and supreme powers, which are indescribable. This is merely a small attempt to describe and praise some of his divine virtues. But one who becomes a saintly-heart has his heart filled with these supreme virtues of Sat Par Braham Pita Parmeshwar, and it takes a rare and uncommon person to sing in praise of these supreme virtues and divine powers.

Only those who are completely immersed in Sat Par Braham Pita Parmeshwar realise the entire cosmic knowledge. Only those who have merged with the Sat Par Braham Pita Parmeshwar receive the Gurparsaad of the entire cosmic knowledge and of the entire essential knowledge and drink in the Atam Ras Amrit (soul bliss, the highest Amrit, the highest level of enjoyment). It is just one person in tens of millions, who receives this “arduous”, i.e., extremely hard-

to-get divine treasure and distributes this divine supreme treasure to the entire mankind and sings in its praise.

Those who have merged themselves with Sat Par Braham Pita Parmeshwar and partaken in the Atam Ras Amrit are extremely rare. It is impossible to realise this essentially true fact that the law of the births and deaths is the divine rule made by Sat Par Braham Pita Parmeshwar and all creatures are borne and die within this all powerful law. According to the ways of Karma, and as per this law of the births and deaths, every creature wanders in different Juni's (a juni is lifetime as a creature in particular species) for an indeterminate length of time. This essence of the entire cosmic knowledge is realised only by the divine incarnates, Satgurus, all-knowledgeables in the entire cosmic knowledge, and true saints; and only these great personalities sing the praises of this all powerful law of the births and deaths.

Those who have merged themselves with Sat Par Braham Pita Parmeshwar and realised this divine essence in all its constructs are extremely rare. It is a divinely true essential fact that the Creator resides in every Creation. Only after one is granted a vision of the Timeless Being, and after one is merged with his divinely powerful Formless Form, can one feel the presence of Sat Par Braham Pita Parmeshwar in every Creation. One experiences this when one receives the unlimited supreme power of divine love. Thereafter one finds God in all Creation and in all creatures, one finds Nirgun (without attributes, God) in Sargun (with all attributes, again God), and Nirgun and Sargun becomes one with each other. These great personalities then sing the praises of Sargun-Nirgun.

No one has fully understood Sat Par Braham Pita Parmeshwar. Tens of millions have reached the stage of total Bandagi, and have attained ultimate and supreme stature, and have become Incarnates, Satgurus, all-knowing of the cosmic knowledge and Khalsa (pure soul), and earned a place at the Mansarovar. These God-like personalities, through strength of their complete Bandagi, have thrown light upon the divine rules of the Timeless Being, and have attempted to explain it through discourses. But no one till now has been able to fully grasp the mystery of the Sat Par Braham Pita Parmeshwar, nor will anyone ever be able to. Sat Par Braham Pita

Parmeshwar is infinite, eternal; so how can one ever learn his secret? All our achievements are insignificant before the infiniteness and endlessness of Sat Par Braham Pita Parmeshwar. Therefore, those who have assimilated themselves in Sat Par Braham Pita Parmeshwar have proclaimed that they know nothing, and that the grandeur of Sat Par Braham Pita Parmeshwar is eternal and endless, and beyond words. The grandeur of Sat Par Braham Pita Parmeshwar is not expressed in words. The narration of the grandeur of Sat Par Braham Pita Parmeshwar makes itself apparent. When a great personality takes form in this world, in his or her form itself the narration of Sat Par Braham Pita Parmeshwar manifests itself. When a Satguru, an accomplished learner in the cosmic knowledge, a true saint is born on earth, in his or her form the grandeur of Sat Par Braham Pita Parmeshwar reveals itself. His Incarnates, Satgurus, the all-knowing of the ultimate knowledge, true saints themselves are the manifestations of the grandeur of Sat Par Braham Pita Parmeshwar.

These supreme personalities are the only ones who can realise that Sat Par Braham Pita Parmeshwar has been looking after all the 8.4 million species on earth, for all the ages, from the beginning of the Creation and doesn't tire doing this. A creature wanders through a Juni receiving the boons of Sat Par Braham Pita Parmeshwar, then ultimately tires out and meets its end, and the cycle repeats itself in its next births. From lives to lives, we have been partaking of the infinite storehouse of Sat Par Braham Pita Parmeshwar, but this divine treasure never runs out. As Sat Par Braham Pita Parmeshwar is infinite and eternal, so is his storehouse. As per the laws of Karma, Sat Par Braham Pita Parmeshwar provides us all material objects and conveniences so that we can live our lives, and we consume these offerings and eventually meet our ends, but his bounty never runs out. Here it is extremely important to learn this essential and true fact that, following the laws of Karma and as determined by the deeds in our previous lives; we are provided everything that we come to deserve, from these limitless stores. According to the laws of Karma, Sat Par Braham Pita Parmeshwar continues to fulfil all our necessities, but all our desires are never fulfilled. Therefore, what we receive is to be accepted as his benevolence and his grace; and to be truly contented with it is living under Hukam. This way we

fill our hearts with contentment and extinguish our worldly desires. By not following it, a person spends his lifetime burning in the fire of his own desires, and instead of freeing himself from the bonds of Karma, gets more and more entangled in them.

This is a divine miracle that manifests itself in the true Hukam of Sat Par Braham Pita Parmeshwar. The divine law of true Hukam is an all-powerful law. The construction and the operation of the entire Creation takes place in accordance with these divine laws of this Hukam. Every person who commits himself to these supremely potent laws will have his Hirdha turn into a source of great powers, his Hirdha attains eternity, and in eternity he is freed of all the worries, as all the five action organs and all sensory organs belonging to this person come under Hukam. Blessed Satguru incarnate of the Formless Nanak Patishah Ji has benevolently provided these priceless gems of this true and ultimate knowledge to the entire humanity. It is an earnest prayer to all mankind that they should follow these supremely potent and priceless gems of knowledge, and make their lives a success. Free your selves from the slavery of Maya, subject your selves to the laws of Hukam, and enjoy the everlasting divine pleasures provided by Sat Par Braham Pita Parmeshwar. Become the grandeur of Sat Par Braham Pita Parmeshwar and achieve endless and eternal enjoyment. Assimilate yourselves in Sat Par Braham, and liberate yourselves from the cycle of births and deaths.

JAP JI VERSE 4

Saachaa saahib saach naa-ay bhaakhi-aa bhaa-o apaar.

Aakhahi mangahi dahi dahi daat karay daataar.

Fayr ke agai rakhee-ai jit disai darbaar.

Muhou ke bolan bolee-ai jit sun dharay pi-aar.

Amrit vaylaa sach naa-o vadi-aa-ee veechaar.

Karmee aavai kaprhaa nadree mokh du-aar.

Naanak ayyai jaanee-ai sabh aapay sachiaar. ||4||

Blessed Satguru (Truth Guru) incarnate Nanak Patishah Ji (Guru Nanak Ji), with infinite kindness benevolently offers to all humanity the complete divine knowledge about the glory of Sat Par Braham Pita Parmeshwar (True Transcendent Lord, Creator of the Universe). We have already described the grandeur of the words “Sat” (“Eternal Truth”) and “Sat Naam” (“Truth – as the Name of God”) in the Mool Manter. Further we have been using the word “Sat” before “Par Braham Pita Parmeshwar”. This is the entire essence of this perfect and truly divine fact, and this word also represents “Sacha Sahib” (“True Master” – God). Blessed Satguru incarnate Nanak Patishah Ji has reconfirmed this true and perfect divine fact by using the word “Sacha Sahib” for God. As elaborated in the explanation of Mool Manter, the meaning of the word “Sat” in the context of Gurparsaad is that whose existence is eternal and everlasting, what is true at the Beginning, what is true since the Beginning, and what will remain true for all ages to come. The word “Sahib” denotes the Master. It denotes the One who is his own Master. Because no other power can create him, and he is his own Creator, and Creator of his own Name, therefore, this entirely true divine fact is established in Asa Di Var (a collection of 24 Pauris written by Guru Nanak Ji) by the words “Aapeenai Aap Saajeyo, Aapinai Racheyo Naao- he shaped himself, No one created him”. Sat Par Braham Pita Parmeshwar is the Master of the entire Creation, because he is the Creator, the Caretaker, and the Destroyer of the whole creation. He is the Master, because the entire Creation runs according to his all-powerful Vidhan (Constitution or Set of Rules). He is Sat (the Eternal Truth), and so is

his all-powerful Vidhan. Because the supremely powerful Vidhan created by him is Sat, and his Divine Court follows this all-powerful Vidhan for carrying out justice, therefore the justice carried out in accordance with this all-powerful Vidhan is also Sat. Therefore, Sat Par Braham Pita Parmeshwar himself is a form of Sat.

In this verse having the entire essence of the complete divine knowledge, Blessed Satguru incarnate Nanak Patishah Ji has talked about the language of Sat Par Braham Pita Parmeshwar. The word “Bhakhya” (“Language”) implies speech, words, the all-powerful art of expression, the art by which he makes himself manifest in the hirdhas of his followers, the word “Bhao” (“Affection”) implies Love, and the word “Apaar” (“Illimitable”) implies eternal, endless and limitless. Together these words imply that the words, speech or language of the eternal, infinite, boundless Sat Par Braham Pita Parmeshwar is nothing but limitless Love. This divine Love knows no boundaries. Love is not just an expression by words or by speech. Love is the devotion by whole Hirdha. Love implies a Hirdha soaked with affection. The Hirdha that experiences Love in its entirety is the behaviour that expresses Love in its entirety. Sat is the womb of this limitless Love. Sat is what gives birth to this limitless Love.

Sat is the mother to Love. Sat bears Love, and the same Sat is the Blessed Par Braham Pita Parmeshwar himself. Thus Sat Par Braham Pita Parmeshwar is an extremely beautiful form of Love. This limitless Love is the basis of Faith. This limitless Love is the basis of Trust. This limitless Love is the basis of Bandagi (surrender before God). Humility and Compassion bear out of Love. The complete peace of mind and Hirdha also bears out of this love. Love is the basis of the entire Creation, and this is the last word. This unbounded Love is also the basis of the divine Vidhan. The name “Sat Naam” given to the Timeless Being (God) also represents this limitless Love. Param Jyot (the divine light, life element, soul) Puran Prakash (the perfect brightness of the supreme light, the aura around the enlightened beings) Blessed Sat Par Braham Pita Parmeshwar himself appears in a Hirdha that is soaked in this infinite divine Love. In the Mool Manter, one of the extremely potent virtues of the Timeless Being, “Nirvair” (“absence of hate, amiability”) is also nothing but this limitless Love. Thus the divine Love itself is the

Eternal, Infinite, Supreme Power (God). The person whose Hirdha is filled with this boundless love, he or she procures for himself-or-herself the vision of Sat Par Braham Pita Parmeshwar, sacrifices himself-or-herself in this divine romance and effaces self to merge forever with the Timeless Being. We must hold fast this supremely true elemental fact that Sat Par Braham Pita Parmeshwar, by giving us human lives, has already bestowed upon us this divine power to Love. Focus for a moment upon this divinely true essential fact and think: Don't you possess this limitless divine power to Love? Can't you exist entirely within the boundaries of Love? Don't you have the capacity to Love the entire Creation? Don't you have the capacity to Love every creature? Don't you have the capacity to Love all your relations? For sure you have this divine ability to Love and, by soaking in this Love you can make your life purposeful. Love without conditions, without demands, becomes the divine Love. Love does not brook conditions and demands; else it is nothing but an attachment. Love is selfless. Selfish love soon turns into a destructive power of Maya (the worldly temptations). Love is renunciation. Love is giving and only giving, not asking, just as Sat Par Braham Pita Parmeshwar knows only to give, has been giving since ages and is still giving. In bandagi too, there is only giving and giving. In love too, there is giving and only giving.

Blessed Satguru incarnate Nanak Patishah Ji goes on to explain that a question arises in the mind of a common person as to what he or she should offer at the feet of the Blessed Sat Par Braham Pita Parmeshwar and Satguru that will drench him or her in the absolute power of this divine Love, that will overwhelm his or her Hirdha with the divine passion. When it is Sat Par Braham Pita Parmeshwar himself, who provides us with everything, then what is it that we possess that we present at the feet of Satguru, the offer of which might fill our hearts with this true affection and take us to the doorsteps of Dargah (the Divine Court). When Sat Par Braham Pita Parmeshwar himself is supremely powerful, eternal, infinite and possesses all-skills, with treasures that never run out, and is the Creator and Caretaker of all Creation, then what has he given to us that we could dedicate back to him, the dedication of which will please him so that he will be pleased at us and will open the doors of Dargah for us and will grant us his shelter.

Every person thirsts after getting sangat with Sat Par Braham Pita Parmeshwar, but it is also utterly true that an important issue with the society today is what one should do to attain Chad Di Kalaa (the Eternal Bliss), to attain spiritual advancement. Many are curious and are grappling with the problem that despite doing all that we can (Amrit ceremony – initiation into Guru’s path, Panj Bani Path – daily perusal of five prescribed texts, many daily recitals of Sukhmani Sahib baani) we do not make any spiritual gains. There must be innumerable persons who have spent years and ages performing such daily readings in the quest of spiritual achievements but no spirituality has been achieved. There are intellectuals as well as young people who, in order to earn the divine blessings of Sat Par Braham Pita Parmeshwar, have for years been following these religious practices on a daily basis and have been striving to lead their lives in accordance with Gurmat (Guru’s advice, i.e., God’s advice), but have not made any spiritual progress and therefore are disappointed. The main cause behind these young, middle-aged and elders getting disappointed is the misconceptions about Gurmat. The lack of complete Truth in prevalent religious preaching is a major reason for this disappointment. The complete Truth can be propagated only by those who have put complete Truth to practice. Gurparsaad is propagated only by those who have put Gurparsaad to practice, and those who have been chosen by the divine Hukam (the Order of God) to do this service. The Amrit (our essence or soul) can be propagated only by those who have put the Amit to practice, and whom the Blessed Sat Par Braham Pita Parmeshwar has directed to do so. The Naam (the Name – representing God and all his Creation) can only be propagated by those who have put Naam to practice and who have been divinely blessed to propagate Gurparsaad. Gurparsaad can be propagated only by the true Braham Gyanis (those who have realised the divine wisdom – and thus have attained the highest spiritual stage), true saints and true Khalsa (the pure souls, who have obtained the Braham Gyan – the divine wisdom). The complete Truth can be propagated only by these true Braham Gyanis, true saints and true Khalsa. Now we beg humbly of this sangat; Please do dwell upon this eternal, essentially true fact and judge the preachers of today at the criteria set by this eternally essential Truth, and then decide if what they are preaching is the

complete Truth or not. By doing this you will have the correct answer to all your questions.

Satguru incarnate the Blessed Nanak Patishah Ji has revealed the answer to this question in Jap Ji Bani (Gurbani – the word of God, or the message of God). The Blessed Satguru Patishah Ji (Guru Nanak Ji) has outlined the entire Sach Khand (the realm of Truth) in this supremely powerful message. Sach Khand is said as nothing but a path of the true and absolute Sat. The complete Truth (Sat) is the ladder to Sach Khand. To serve the complete Truth (Sat) is the edict of Sach Khand. Sach Khand can be gained only by serving the complete Truth (Sat). A person, who persists in the service of the complete Truth (Sat) eventually becomes a part of the complete Truth (Sat) and becomes a saint. A person, who persists in the service of the complete Truth (Sat) is eventually assimilated in the complete Truth (Sat) and attains divine wisdom and divine understanding. A person, who persists in the service of the complete Truth (Sat), eventually becomes the grandeur of the complete Truth (Sat). A person, who persists in the service of the complete Truth (Sat), eventually merges with the complete Truth (Sat) and attains Param Padvi (the highest spiritual level) and becomes an Amritdhari (holder of Amrit – a true Braham Gyani). A person, who persists in the service of the complete Truth (Sat), eventually merges with the complete Truth (Sat) and becomes a true Khalsa. Amritdhari implies a true saint and a true Braham Gyani. Khalsa implies a true saint and a true Braham Gyani. Therefore, a preacher, who doesn't serve the complete Truth (Sat), is a false preacher. A preacher, who doesn't follow the complete Truth (Sat), does a false service to the complete Truth (Sat). Therefore, a preacher, who doesn't follow the complete Truth (Sat), is a false preacher. So how can the divine purpose reflect in the teachings of a false preacher? How can the Supreme Power (God) manifest itself in the teachings of a false preacher? How can the utterances of a false preacher be Sat? This is the reason that many of the seekers do not attain Chad Di Kalaa. Chad Di Kalaa can be had only after receiving Gurparsaad. Chad Di Kalaa can be had only after Naam has permeated your Hirdha, and permeated every pore of your body. Only a complete Braham Gyani and a true saint can attain Chad Di Kalaa. Therefore, remember to make use of your Amrit Vela (early hours for Simran, i.e., meditation, upon Naam). Do the service

of Sat Naam at Amrit Vela. Do the Simran of Sat Naam. Thus gather the wealth of Sat Naam. In Gurbani the service in Simran of Naam is termed the best service of all.

This is why Satguru incarnate Nanak Patishah Ji obliges and tells the entire humanity to tread the path of Sat, to put the message of Sat Naam to practice. Practising the ways of Sat Naam is the best service that a seeker can perform. To serve the complete Truth (Sat), to become one with the complete Truth (Sat) and to be a part of the grandeur of Sat is the path that Satguru incarnate Nanak Patishah Ji has shown to the entire humanity. Only a person, who has truly absorbed himself in the complete Truth (Sat), is able to appreciate Sat Par Brahm Pita Parmeshwar.

Those who are blessed by Sat Par Brahm Pita Parmeshwar with his trust, graciousness and beatitude are rewarded in accordance with the divine law of this limitless Love. They receive this bundle of divine Love as Gurparsaad. This supremely powerful benevolence of God earns them Naam, Simran of Naam, practice of Naam, complete Bandagi and the opportunity to serve and favour the entire humanity. Thus the practisers of Bandagi dedicate themselves at the revered feet of Guru (God), as this is a supremely powerful divine rule of true Bandagi. To dedicate one's self implies dedicating one's body, mind and material possessions at the feet of Satguru. Those who follow this truly potent divine rule receive Gurparsaad, complete their Bandagi and become blessed. Those who enter the realm of the true Love of Sat Par Brahm Pita Parmeshwar and Satguru, and follow this supremely powerful divine decree, receive the Gurparsaad of Naam, Simran of Naam, practice of Naam, true Bandagi and an opportunity to serve the entire humanity, earn Jeevan Mukti (deliverance from Maya – the material temptations), attain Param Padvi (the Supreme state), attain Atal Awastha (the stage of unshakable faith), become true saints, receive the Atam Ras Amrit (nectar of Eternal Happiness) of true Brahm Gyan and true Tat Gyan (a deep, divine understanding), and become true Brahm Gyanis.

“Sachyar” implies the Blessed Sat Par Brahm Pita Parmeshwar's manifestation as the Absolute Truth. Sachyar can appear only in a Sachyara (absolutely true) Hirdha. A Sachyara

Hirdha is one that practises absolute truthful compliance. The stage of absolute truthful compliance is abstaining from Maya. The stage of absolute truthful compliance is abstaining from the Panj Dhoots (the five thieves, namely lust, anger, greed, attachments and ego) and Trishna (worldly desires). The Hirdha that overcomes Maya enters the stage of absolute truthful compliance. The Hirdha that overcomes the three aspects of Maya (the three aspects being Sato – the goodness viz. charity, compassion, contentment, Rajo – the desires viz. Hopes, expectations and yearnings, and Tamo – the vices viz. the Panj Dhoots) enters the stage of absolute truthful compliance. The absolute truthful compliance is internal compliance. By keeping all the outside compliances, the Hirdha cannot go into the absolute truthful compliance. The absolute truthful compliance can only be attained by practising Sat in our lives. Therefore, those who practise absolute Truth become a form of Sat, go into the absolute truthful compliance, and make Sachyar appear in their Hirdha. Therefore, this is a humble request to all mankind: Adopt Gurmat, bring Gurbani into your everyday lives, this is the complete Braham Gyan, this is the absolute Truth, serve the complete Truth (Sat) and you will also become a form of Sat.

JAP JI VERSE 5

*Thaapi-aa na jaa-ay keetaa na ho-ay.
Aapay aap niranjan so-ay,*

Blessed Satguru (Truth Guru) incarnate Nanak Patishah Ji (Guru Nanak Ji) describes the glory of Sat Par Braham Pita Parmeshwar (True Transcendent Lord, Creator of the Universe). Who can instate Sat Par Braham Pita Parmeshwar who has instated the whole Creation? Who can instate Sat Par Braham Pita Parmeshwar who creates, controls and destroys the entire Creation? Who has the might to install Sat Par Braham Pita Parmeshwar, whose Vidhan (constitution, set of laws) of the all-powerful Hukam (the divine Order) runs the entire Creation? Who can appoint Sat Par Braham Pita Parmeshwar, who himself is the Cause and himself the Effect, who is Karta Purakh (the Doer, the Creator)? Who can instate the supremely potent, eternal infinite Sat Par Braham Pita Parmeshwar who is the divine provider and who has been serving and sustaining the 8.4 million different species on the earth? Who is mighty enough to install Sat Par Braham Pita Parmeshwar who created himself and created his own Glory? Who can throw light upon him who is illuminated in his own light radiantly? Blessed Formless incarnate Satguru Nanak Patishah Ji with great benevolence, and to make the entire humanity understand the true divine essential fact about the process of Creation, and the events after the creation of himself by Sat Par Braham Pita Parmeshwar, after creation of his eternal infinite divine powers, after creation of the divine Hukam and Vidhan, has greatly obliged the entire humanity by bestowing the true Braham Gyan (the divine wisdom) about this divinely true essential fact in the following Saloks (verses) of Gurbani (the words of Guru, the God). Therefore, we pray upon all the mankind to dwell upon and try and understand this entirely true essential fact.

Maaroo mehlai 1.

*Arbad narbad DhunDhookaaraa.
Dharan na gagna hukam apaaraa.*

*Naa din rain na chand na sooraj
sunn samaaDh lagaa-idaa. ||1||*

*Khaanee na banee pa-un na paanee.
Opat khapat na aavan jaanee.
Khand pataal sapat nahee saagar
nadee na neer vahaa-idaa. ||2||*

*Naa tad surag machh pa-i-aalaa.
Dojak bhist nahee khai kaalaa.
Narak surag nahee jaman marnaa
naa ko aa-ay na jaa-idaa. ||3||*

*Brahmaa bisan mahays na ko-ee.
Avar na deesai ayko so-ee.
Naar Purakh nahee jaat na janmaa
naa ko dukh sukh paa-idaa. ||4||*

*Naa tad jatee satee banvaasee.
Naa tad siDh saaDhik sukhvaasee.
Jogee jangam bhaykh na ko-ee
naa ko naath kahaa-idaa. ||5||*

*Jap tap sanjam naa barat poojaa.
Naa ko aakh vakhaanai doojaa.
Aapay aap upaa-ay vigsai
aapay keemat paa-idaa. ||6||*

*Naa such sanjam tulsee maalaa.
Gopee kaan na ga-oo go-aalaa.
Tant mant pakhand na ko-ee
naa ko vans vajaa-idaa. ||7||*

*Karam Dharam nahee maa-i-aa maakhee.
Jaat janam nahee deesai aakhee.
Mamtaa jaal kaal nahee maathai
naa ko kisai Dhi-aa-idaa. ||8||*

*Nind bind nahee jee-o na jindo.
Naa tad gorakh naa maachhindo.
Naa tad gi-aan Dhi-aan kul opat
naa ko ganat ganaa-idaa. ||9||*

Varan bhaykh nahee barahman khatree.

Day-o na dayhuraa ga-oo gaa-itaree.

Hom jag nahee tirath naavan

naa ko poojaa laa-idaa. ||10||

Naa ko mulaa naa ko kaajee.

Naa ko saykh masaa-ik haajee.

Ra-ee-at raa-o na ha-umai dune-aa

naa ko kahan kahaa-idaa. ||11||

Bhaa-o na bhagtee naa siv saktee.

Saajan meet bind nahee raktee.

Aapay saahu aapay vanjaaraa

saachay ayho bhaa-idaa. ||12||

Bayd katayb na simrit saasat.

Paath puraana udai nahee aasat.

Kahtaa baktaa aap agochar

aapay alakh lakhaa-idaa. ||13||

Jaa tis bhaanaa taa jagat upaa-i-aa.

Baajh kalaa aadaan rahaa-i-aa.

Barahmaa bisan mahays upaa-ay

maa-i-aa moh vaDhaa-idaa. ||14||

Virlay ka-o gur sabad sunaa-i-aa.

Kar kar daykhai hukam sabaa-i-aa.

Khand barahmand paataal arambhay

guptahu pargatee aa-idaa. ||15||

Taa kaa ant na jaanai ko-ee.

Pooray gur tay sojhee ho-ee.

Naanak saach ratay bismaadee

bisam bha-ay gun gaa-idaa. ||16||3||15||

(Sri Guru Granth Sahib Ji- 1036)

Blessed Formless Satguru incarnate Nanak Patishah Ji in this Salok of true Braham Gyan describes that from the unfathomed time (billions of, countless years as there is no limit or boundary to their numbers) darkness prevailed everywhere. Nothing more is known about this period. No one can tell what was present in this period of utter darkness. There was neither earth, nor sky. There was no Hukam or Vidhan of Sat Par Braham Pita Parmeshwar. There was no

day or night, no Sun or Moon. There was no star, constellation or a heavenly body. In that time Sat Par Braham Pita Parmeshwar was absorbed in Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space). Blessed Satguru Patishah Ji clarifies (in the next Salok) that Sat Par Braham Pita Parmeshwar meditated in Sunn Samadhi for 36 epochs – “Hukme Jug Chhattih Gudaray” (“His Order took 36 epochs”). In the next Salok, Blessed Satguru Patishah Ji offers the absolute divine wisdom about the supremely powerful law of “Sunn Kalaa” (“the art and the state of complete, absolute silence and peacefulness”). There were no laws or supreme power active for creating, caretaking or destroying the Creation. There was no supreme power to look after the genesis of living creatures. Therefore, there was no Khani (the source of birth – there are 4 Khanis: Andaj – the egg, Jeraj – the womb, Setaj – the sweat, and Ootatbhuj – the earth), or Bani (voice of a living creature). There was no laws governing births and deaths, neither was any creature taking birth or dying. There were no seven seas, neither nine realms nor any world was in existence, neither a river nor a stream. There was no heaven, earth or hell. There neither was a hell, nor a paradise. There was no Brahma (the God of Creating), Vishnu (the God of Caretaking), or Mahesh (the God of Destroying), thus there was no divine power active in creating, caretaking or destroying. Only Sat Par Braham Pita Parmeshwar existed in this period. No woman or man existed then. There was no concept of caste, neither any law of life in a caste. There was neither pain, nor any creature to experience joy. There was neither a Sati (one with a true moral character), nor any Jati (One who takes a vow of celibacy, one with control over lust, one who restrains his power of procreation), nor a Banvasi (a forest-dweller – one who forsakes the material world and goes to jungle for Bandagi, or submission before God). There was neither any Sidh (an accomplished practiser of asceticism, who has achieved the ridhi-sidhis, i.e.

All supernatural powers. People who practice Yoga and the Mantras and rituals described in the Hindu religious books achieve some supernatural powers. These are called Ridhis and Sidhis in GurBani. These supernatural powers come at a very early stage of Bandgi. If indulged,

they will stop any further spiritual progress. They are considered a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh),

nor any Sadhak (one absorbed in meditation upon God, thus striving to have a commune with God). There was no Sukhvasi (one enjoying domestic or family pleasures). There was neither any Jangam (one deeply absorbed in worship of Shiva – the God of Destruction), nor any Nath (one guiding the ascetics and the seekers of spirituality). There was no being occupying itself with Jap (Simran – meditation upon God), Tap (renunciation and meditation as a way to find God), Puja (worship of demi-gods and goddesses with the intent to please them), and Sanjam (bringing the five sensory organs – eyes, ears, nose, tongue and skin – under one’s control) or Vrat (fasting), neither any divine law was active concerning these rites and rituals. In conclusion there was no other existence except that of Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar was pleased with being engrossed in himself and being manifest in nothing but himself. There was neither any endeavours of Sooch (means to purify the thoughts), nor was any being occupied with Sanjam. There were no rituals like Tulsi (worshipping the plant Tulsi – or Basil, which is a tradition with some communities), or meditating with beads. There was neither Krishna (said to be an incarnation of Vishnu, Gurbani calls him a Satguru of the Dwapar Yuga – the third of the four Yugas or epochs, the other three being the Sat Yuga, the Treta Yuga, and the fourth one that we are currently passing through, the Kal Yuga), nor there was any Gopi (the cow-herding girls with a divine devotion to Krishna), nor a cow, nor a cow-herder. No one played Bansuri (flute – the passion of Krishna) and no one indulged in any occult or supernatural. Nor was there any spread of religious rites and rituals. Nor was there the prevalence of Maya and its three aspects. There were no castes and creeds, and no concerns of social stature.

Time didn’t come calling for anyone. That’s to say, no one lived or died. No creature meditated in Simran. Neither one denounced

nor one praised, lauded or flattered another being. Neither Gorakh Nath nor Machchinder Nath was present (the two famed spiritual seekers who attained deliverance by receiving the counsel, the Gurparsaad – the Eternal Bliss and Eternal Grace – and the guidance to the path of Sat – the Eternal Truth – under Satguru Nanak Patishah Ji). There was no creation of religious texts. Nor were there any discourses on divine wisdom. Nor anyone sat in deep meditations or contemplations. Neither was there a creation of lineages or dynasties, nor anyone prided on being pedigreed. There was no prevalence of Varna (class-system – the four Varnas as per Hindu caste-system are the Brahmin – the learned class, the Kshatriya – the warrior class, the Vaishya – the trading or business class, and the Shudra – the service class). No ascetic wore the dress of Jangam. There was no pervasiveness of gods and goddesses or of their worship-houses or temples. There was neither Gau (cow) nor Gayatri (the divine wisdom expressed by Krishna for the entire mankind during Mahabhartar – the great war). There were no rituals of fire-worship, night-long hymn-singing, pilgrimages and dips in holy waters or of any other kind. There was no priest, no cleric, no minister and no pilgrim. There was neither a King nor a subject. There was nothing worldly or egoistical. There was neither love nor devotion. There was neither a conscious (consciousness being one of the divine powers of Sat Par Braham Pita Parmeshwar), nor an inanimate (worldly materials and mortal beings – that originate and destruct with time).

There were no earthly relations (lover, friend or a kin), because even the life-bearing powers (paternal sperm and maternal blood) didn't exist. Sat Par Braham Pita Parmeshwar was himself the owner and himself the dealer of all his supreme divine powers, he was calmly and steadfastly present in the form of Sat Chit Anand (bliss of the true consciousness, eternal happiness). There were no religious texts and tomes like the Vedas, Puranas, Shastras, Koran, memoirs or other such things. That is, there was neither any religious composition, nor any practice of their recitals. The Sun didn't rise and didn't set. Beyond the five senses, that is beyond the five sensory functions of a human being, Sat Par Braham Pita Parmeshwar existed in himself and manifested in himself only by himself. That is to say, Sat Par Braham Pita Parmeshwar is beyond the reach of

human sensory organs, only a Hirda (literally meaning heart, Hirda actually denotes the Anhat Chakra located near the heart, which is one of the seven Sat Sarovars, and thus is more a part of our spiritual being than of our physical body) which goes beyond the sensory perceptions and in the stage of Sachyar – the Absolute Truth, then God manifests himself in such a Hirdha. Then Sat Par Braham Pita Parmeshwar, who commanded the entire cosmos, brought into being the all powerful Vidhan of the Hukam for the Creation, which resulted in the origination of the Creation and of everything contained in the Universe. Sat Par Braham Pita Parmeshwar created Brahma (laws of the divine power of creating), Vishnu (laws of the divine power of caretaking), and Shiva (laws of the divine power of destroying). He created the Maya with its three aspects (Sato, Rajo and Tamo). After creating the expanse of this Creation, he steadied it with his supreme power, called Sargun Saroop (the infinite divine power to sustain each individual bit of Creation). Only a rare human being, one who takes the advice of one's Guru (teacher, mentor, here God), gets initiated in the right path by one's Guru, serves one's Guru truly with mind, body and possessions, dedicates oneself at the feet of one's Guru, receives, looks after and puts into practice the Gurparsaad of complete Bandagi, earns the completely truthful compliance and overcomes the temptations of Maya, only he or she has assimilated oneself with and learned and understood the wondrous secrets of Sat Par Braham Pita Parmeshwar – who lies beyond the three aspects of Maya. Only such great beings experience how the entire Creation is taking birth and being sustained through this all powerful Vidhan of the Hukam created by Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar himself is the creator of the Khand Brahamand (the inner spiritual realms and the outer physical worlds) and having made the Creation, he has manifested himself as Sargun Saroop from his mysterious state. This realization of the Braham Gyan and the Tat Gyan (the divine knowledge, understanding of the divine ways) can only be had on receiving Gurparsaad through the benevolence of one's Guru (God). Only those fortunate ones who receive the Gurprasaad of Naam (the Name – representing God and all his Creation), Simran of Naam, practising the ways of Naam, complete Bandagi and the opportunity to serve, and practise the Gurparsaad in their lives colour themselves

in his love and his name, go beyond the triple-aspect Maya and enjoy these divine ecstasies and amazing wonders, get assimilated in the eternality and boundlessness of Sat Par Braham Pita Parmeshwar and sing in his Glory.

The highest and the mightiest spiritual state of the Blessed Creator Sat Par Braham Parmeshwar is the Sunn Kalaa. The utmost supreme power of the eternal, infinite Sat Par Braham Pita Parmeshwar is Sunn Kalaa. The ultimate and paramount divine power of the master-of-all-arts, illimitable, master of all the ever-existent powers, singular, all-pervasive, doer, creator, Karta Purakh, Agam Agochar (one who cannot be perceived by the five human sensory functions; needing a divine sight to perceive and experience) Sat Par Braham Pita Parmeshwar is Sunn Kalaa. The genesis of the entire Creation is Sunn Kalaa. Those who attain complete Bandagi and become one with Sat Par Braham Pita Parmeshwar have their souls completely assimilated in Sunn Mandal (the domain of Sunn Kalaa). Such great human beings then dwell entirely in Sunn Mandal. Sunn Kalaa is the state of total calmness of the Hirdha, mind and the soul, with no wavering of mind or Hirda, complete steadfastness and unshakable condition of the mind and the Hirda, and the highest level of the spiritual plane. The Blessed Sat Par Braham Parmeshwar stayed in this state from the unfathomable time, and it is only on reaching this state that one can comprehend him. Any soul that reaches this plane meets and attains Sat Par Braham Pita Parmeshwar. This is why Gurbani says: “Sunn Samadh Mahan Parmarth” (“To be absorbed in Sunn is the ultimate objective”). Because, getting here the soul becomes indistinguishable with the all powerful Sat Par Braham Pita Parmeshwar. This is the divine part of the infinite. This is the invariable, immutable part of the soul, which remains as such even after gaining the complete Braham Gyan and the complete Tat Gyan. Getting here one’s soul attains all the spiritual, forever-existent capabilities, and the soul becomes indistinguishable from, or one with Sat Par Braham Pita Parmeshwar. Such soul then becomes (or can be called as):

- A complete saint, Satguru
- A complete Braham Gyani (one who has achieved Braham

Gyan)

- A donor of the nectar of Gurparsaad
- A holder and provider of Gurparsaad
- Living God on earth
- *Nanak Braham Gyaani Aap Parmeshar* - A Braham Gyani is God himself,
- *Braham Gyaani Mukat Jugat Jee Ka Daata*- A Braham Gyani, resourceful and capable of providing deliverance to others
- *Braham Gyaani Pooran Purakh Bidhaata* - A Braham Gyani, Puran Purkah (a living God on earth), God himself.
- *Nanak Saadh Prabh Bhayd Na Bhaai*- There is no difference between a Saadh and God, (*Saadh- A Hirida which has been straightened out. It has been modified, changed, cleaned and molded in Truth. There is no longer any effect of the 5 thieves, slander, gossip, hopes, wishes, desires and jealousy. A Sadh can't be distracted by any aspect of Maya. A Sadh is also known as a Sadhu or Gurmukh. The Sadh is the one who has become one with God and has been blessed and authorized by God to give this Gur Ka Shabad to us. What is this Gur Ka Shabad? It is the GurParsaad of Sat Naam. This Gur Ka Shabad takes us to the Charan Sharan of the Dhan Dhan Paar Braham Pita Parmeshwar Ji, which then take us to the heights of the spiritual world*)

***Raam Sant Doe Ek Hain
Raam Sant Meh Bhayd Kich Naahi,
Ek Junn Meh Kai Laakh Karori.***

The Blessed Creator Sat Par Braham Pita Parmeshwar, the all-capable, is extremely kind to us that he bestows upon us the complete Braham Gyan of the highest level of ever-existential spirituality and divinity. Blessed is Shri Guru Nanak Patishah Ji, through whom he incarnated from the ever-existent state and benevolently gave us the complete Braham Gyan of this highest spiritual plane. Let's now proceed with next Salok of Gurbani, partake of these priceless gems and jewels of wisdom, and thereby receive liberation, the ultimate objective of the human existence.

Maaroo mehlā 1.

*Sunn kalāa aprampar Dhaaree.
Aap niraalam apar apaaree.
Aapay kudrat kar kar daykhai
sunnahu sunn upaa-idaa. ||1||*

*Pa-un paanee sunnai tay saajay.
Sarisat upaa-ay kaa-i-aa garh raajay.
Agan paanee jee-o jot tumaaree
sunnay kalāa rahaa-idaa. ||2||*

*Sunnahu barahmaa bisan mahays upaa-ay.
Sunnay vartay jug sabaa-ay.
Is pad veechaaray so jan pooraa
tis milee-ai bharam chukaa-idaa. ||3||*

*Sunnahu sapat sarovar thaapay.
Jin saajay veechaaray aapay.
Tit sat sar manoo-aa gurmukh naavai
fir baahurh jon na paa-idaa. ||4||*

*Sunnahu chand sooraj gainaaray.
Tis kee jot taribhavan saaray.
Sunnay alakh apaar niraalam
sunnay taarhee laa-idaa. ||5||*

*Sunnahu Dharat akaas upaa-ay.
Bin thammaa raakhay sach kal paa-ay.
Taribhavan saaj maykhulee maa-i-aa
aap upaa-ay khapaa-idaa. ||6||*

*Sunnahu khaanee sunnahu banee.
Sunnahu upjee sunn samaanee.
Ut-bhuj chalat kee-aa sir kartai
bismaad sabad daykhaa-idaa. ||7||*

*Sunnahu raat dinas du-ay kee-ay.
Opat khapat sukhaa dukh dee-ay.
Sukh dukh hee tay amar ateetaa
gurmukh nij ghar paa-idaa. ||8||*

*Saam vayd rig jujar atharban.
Barahmay mukh maa-i-aa hai tarai gun.*

*Taa kee keemat kahi na sakai
ko ti-o bolay ji-o bolaa-idaa. ||9||*

*Sunnahu sapat paataal upaa-ay.
Sunnahu bhavan rakhay liv laa-ay.
Aapay kaaran kee-aa aprampar
sabh tayro kee-aa kamaa-idaa. ||10||*

*Raj tam sat kal tayree chhaa-i-aa.
Janam maran ha-umai dukh paa-i-aa.
Jis no kirpaa karay har gurmukh
gun cha-uthai mukat karaa-idaa. ||11||*

*Sunnahu upjay das avtaaraa.
Sarisat upaa-ay kee-aa paasaaraa.
Dayv daanav gan ganDharab saajay
sabh likhi-aa karam kamaa-idaa. ||12||*

*Gurmukh samjhai rog na ho-ee.
Ih gur kee pa-orhee jaanai jan ko-ee.
Jugah jugantar mukat paraa-in
so mukat bha-i-aa pat paa-idaa. ||13||*

*Panch tat sunnahu pargaasaa.
Dayh sanjogee karam abhi-aasaa.
Buraa bhalaa du-ay mastak leekhay
paap punn beejaa-idaa. ||14||*

*Ootam satgur Purakh niraalay.
Sabad ratay har ras matvaalay.
Ridh budh sidh gi-aan guroo tay paa-ee-ai
poorai bhaag milaa-idaa. ||15||*

*Is man maa-i-aa ka-o nayhu ghanayraa.
Ko-ee boojhhu gi-aanee karahu nibayraa.
Aasaa mansaa ha-umai sahsaa
nar lobhee koorh kamaa-idaa. ||16||*

*Satgur tay paa-ay veechaaraa.
Sunn samaadh sachay ghar baaraa.
Naanak nirmal naad sabad dhun
sach raamai Naam samaa-idaa. ||17||5||17||*

(Shri Guru Granth Sahib Ji 1035-1038)

The divine power of Sunn Kalaa is the Blessed Sat Par Braham Pita Parmeshwar's eternal power of the highest order. Nothing is above this ever-existent power. A truly peaceful Hirda, one without any dilemma, is a steadfast Hirda. This is a quaint quality, and eternal, highest-order power of the all-mighty Sat Par Braham Pita Parmeshwar. This state is the abode of the all powerful Sat Par Braham Pita Parmeshwar, from where he conducts all his divine orders.

Sunn Kalaa is this state of the spiritual and ageless power. A state where there is no lack of peace and calmness. This state has been termed as Param Jyot (the divine light, life element, soul, God himself) Puran Prakash (the perfect brightness of the supreme light, his aura around the enlightened beings). Often this is referenced as the Braham Khand (the divine Khand or stage), or the sixth Khand (there are five Khands or the spiritual realms as per Gurbani: the Dharam Khand or the stage of seeking divine union, the Gyan Khand or the stage of seeking divine knowledge, the Saram Khand or the stage of making efforts towards spirituality, the Karam Khand or the stage of receiving divine benignity or grace, and the Sach Khand, or the realm of ultimate, absolute Truth) , where the Creator, the supreme giver and doer resides. When a spirit attains the stage of such devotion, where the whole Hirda, the mind and the soul achieve the complete calm and peacefulness – the stage without any thoughts, any distraction – such a soul is endowed with triumph over everything- mind, triumph over Maya, and triumph over the Five Dhoots (lust, anger, greed, attachments and ego) and triumph over all desires.

Such a soul becomes one with the almighty Sat Par Braham Pita Parmeshwar, and then there is no distinction between such a soul and the Akal Purakh (the Timeless Being, the Immortal Being, God). It becomes a true saint, a Satguru, a true Braham Gyani. It is due to the virtue of the highest measure of this eternal power that the Karta Purakh, who is infinite, who is boundless, who is present since the beginning of the cosmos, that he is the only one Doer and Creator. All his eternally enduring and divine powers are his own creations.

Karta Purakh has arranged the whole Creation from Sunn Kalaa, from this eternal power of true tranquillity, and from nothing else,

and having created it, he now observes it with ever infinite and boundless Sat Chit Anand (eternal happiness). It follows that the entire nature, the entire cosmos has been created through this ageless power of Sunn Kalaa by him and sustained by him. Look at the miracles of Sunn Kalaa: the timeless elements of air and water, essential to life, have originated from Sunn Kalaa – “Pawan Guru Paani Pita” (“Air is Guru, Water is Master”). Look at the importance of these natural elements (air and water): how these gifts have been divinely bestowed by the almighty Sat Par Braham Pita Parmeshwar, and how these are freely and equally available to all the living beings and to all the creations of nature. Life cannot survive without these two elements. With every breath we inhale the air (or Guru as said earlier), and our life moves ahead. The same way the water (or Master) gives us life. Life is not possible in the Universe without these two elements. These two supreme powers of life are clean and pure like the almighty Sat Par Braham Pita Parmeshwar himself.

Look at the earth. It is another life saving entity, without which we can neither be borne nor survive. This is a true and sacred Braham Gyan from Gurbani. Let’s imbibe within ourselves these pearls of wisdom and garland our inner selves with these priceless diamond-like gems. This is a truly divine garland from Sat Par Braham Pita Parmeshwar, the garland of his divine qualities and virtues. This is a garland of true wisdom that we should earn.

After creating these life providing divine boons, the Creator made life-forms like we humans, and the other species. The human body is a fortress for our soul. He has created this body-fortress as an abode for our soul. So that our soul may comfortably dwell within, our bodies created from the five elements: Air, Water, Fire, Earth and Sky. Our soul, a divine Jyot, an integral part of the divine, an unattached and unsullied part of the divine, unaffected by Maya is installed in this fortress of five elements. Brahma, Vishnu and Mahesh (the three divine powers as per Gurbani charged with the creation, caretaking and destruction of the Universe – also worshipped as the three Gods by some communities) have also been formed by the Creator from Sunn Kalaa. Thereby it goes that the three supreme powers for creation, caretaking and destruction were built by the Creator from the divine power of Sunn Kalaa.

Sunn Kalaa is that divine power where the Blessed Sat Par Braham Pita Parmeshwar is established since countless ages and since all four Yugas – Sat Yuga, Treta Yuga, Dwapar Yuga and Kal Yuga. Each Yuga comprises of a hundred thousand years. The soul that grasps the mightiest eternal blessing of Sunn Kalaa becomes complete in itself. Meaning it becomes one with the all-supreme Sat Par Braham Pita Parmeshwar, takes a divine form and becomes an integral part of the divine. Those who come in touch with a soul with such eternal and spiritual blessings also become akin to it. Such a soul in Gurbani is called as Apras Aparas (one that is untouched by Maya, and one that can lead others away from Maya, To be able to help others unite with the Almighty) and when we come in touch with such a soul, we too become Apras (one that cannot be influenced by Maya). Thereby an Apras Aparas soul makes us similar to it, akin to it. We are eternally blessed when we are near such a soul, and eventually become one like it. The company of an Apras Aparas soul removes all our illusions.

The Sat Sarovars (sources of Amrit, or the spiritual energy – there are seven centres or sources of spiritual energy in the human body) were also formed by the Creator from Sunn Kalaa. The enlightenment or the awakening of these seven Sat Sarovars of Amrit can be achieved only through Sunn Samadhi. Let's talk about these seven Sat Sarovars, seven sources of Amrit, which are part of our soul and placed inside our human bodies by the Creator. These are centres of supreme, divine powers, and are the fountainheads of Amrit inside our human bodies. Their locations are: Trikuti – or centre of the Forehead – also called the eye of knowledge, inside the Throat, inside the spiritual Heart (Hirdha), at the Navel, above Genitalia, base of the spine – also called the Kundalini, and the top of the head – also called Dasam Dwaar (the tenth door – the Crown Chakra). These seven Sat Sarovars have within them the light of the eternal, divine consciousness. During Simran when the Gurbarsaad of Naam, Sat Naam (Truth – as the Name of God) reaches these seven Sat Sarovars, then these are lit up with divine consciousness, and the cycle of Naam is completed starting at Surat (the mind), the Trikut area, and thence Naam travels via the throat, to the Hirdha lotus, then onwards to the navel, the Kundalini, and radiating into Ida, Pingla and Sushmana (the three energy-channels passing

through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) reaches the Dasam Dwaar, and then back to the Trikuti. This accomplishes the cycle of Naam taking the human being to the stage of Samadhi (deep trance-like stage, where there is no thought, nothing except consciousness). One attains Suhag (acceptance in the Divine Court as a devotee). Simran attains the state of Ajapa Jap (where Simran carries on without effort on the part of the being). Simran of Naam becomes an incessant process. Through illumination of Ida and Pingla, the supreme powers of the Sun and the Moon reflect in the being. All the Creation (the creatures formed from the five elements) receives growth and bloom from these supreme powers. When Sushmana (the energy-channel carrying the neutral charge) is thus illuminated, the divine power of Sunn (complete, utter peace and calmness) reveals itself, and the being attains the stage of Sunn Samadhi. The human soul resides inside this supreme power of Sunn. All the seven Sat Sarovars merge with the Mansarovar (the eternal source of divine powers, the source of all life, the Akal Purakh himself) of the divine power of Sunn. At the Dasam Dwaar, there is an endless fall of Amrit of Anhad Naad (Divine unstruck music and divine word heard within the Dassam Dwaar, and not with the physical ears or mind). At the Dasam Dwaar one finds the eternal springs of Amrit from the Mansarovar. Once the Dasam Dwaar is opened, the soul merges with the Sunn, and feels it incessantly. All the seven Sat Sarovars of Amrit are activated and once the Trikut and the Dasam Dwaar are opened, the Amrit flows continually into all the Chakras (the Sat Sarovars inside the human body). Thus our body is garlanded with the supremely potent and extremely beautiful Naam, and every pore of our body goes into Simran.

The flowering and blossoming of this garland of Naam is a wonder of Gurprasaad, occurs only when the being attains Sunn Samadhi and in this state it performs the Simran of Naam of Gurprasaad. This takes place of its own accord. Not by one's efforts, but by the eternal bestowals of the Blessed Sat Par Brahm Pita Parmeshwar, and by the Gurkirpa (divine blessings) of a soul that has grasped this Sunn Kalaa. This happens by the Gurkirpa of a complete Satguru, a complete Brahm Gyani. The soul that becomes worthy of receiving the enlightenment of the seven Sat Sarovars,

attains deliverance and is a Gurmukh soul (soul whose expressions are God's expressions, a soul in complete Bandagi, a soul in possession of Guprasaad of Naam, a soul in Sach Khand). Meaning a soul that has completely surrendered before the Guru (God), adopted Gurmat (Guru's guidance) and has renounced Durmat (ill-advice), Sansarik-mat (worldly counsels) and Manmat (will of the mind, temptations) thus becomes worthy and receives deliverance.

The Sun, the Moon and other heavenly bodies have been created by the Creator through the Sunn Kalaa. Sat Par Braham Pita Parmeshwar is all-prevalent everywhere in Tribhuvan (the three Loks or worlds – the earth, the heavens, and netherworlds). The eternal Sat Par Braham Pita Parmeshwar is his own caretaker, and requires no assistance. Sat Par Braham Pita Parmeshwar is completely self-reliant, uniquely amazing and ever-engrossed in himself.

The earth and the sky are also formed from the infinite power of Sunn Kalaa, and all these entities (the Sun, the Moon, the earth, the sky, inner spiritual realms and outer physical worlds) all keep their positions on their own, without any external aid. That is to say, all the stars and constellations maintain their positions in line with the Vidhan of the Hukam created by Sat Par Braham Pita Parmeshwar.

The entire Creation is fastened with the strings of Maya. It means that all material constructs run under the influence of Maya. This eternal cycle is the Sargun Saroop of Sat Par Braham Pita Parmeshwar, and it operates under the domain of Maya. He is the creator, and he is the destroyer of his Sargun Saroop. This to say: everything in this eternal cycle is destructible, and transient. Only the eternal part of him, is indestructible. This is the complete Sat (the Eternal Truth), and this is his Nirgun Saroop (the infinite divine power, that is beyond the three attributes of Maya).

There are four divine powers with the capability to give life (Andaj – the egg, Jeraj – the womb, Setaj – the sweat, and Ootatbhuj – the earth are the four life-giving divine powers) and their methods of propagation, means of interaction and communication were determined by the Creator while in the state of Sunn Kalaa. The cosmos takes birth from the source (Sat) and after

its death or destruction, goes back to the same divine power.

The amazing creation of the variety of flora is again another of his miraculous acts. All these compositions are borne of Sunn, and once destructed go back to Sunn. All his Creation is under his Hukam. He created the marvels of the day and the night. He is the one bestowing life, and granting death. He is the one giving us all worldly pleasure and pains. That is, life and death are under his Vidhan of Karma and his Vidhan of Hukam. Our hapiness's and sadness's are the parts of his Creation. To conclude, the lives and deaths of all creatures, including their pleasures and their sufferings during their lifetimes, are all determined by the Vidhan of Sat Par Braham Pita Parmeshwar.

The cycle of life and death is his creation too. In fact this creation is part of his Sargun Saroop, one that functions under the reign of Maya. Only a Gurmukh can overpower the Maya and find his real genesis (Sat Ghar – or the true home), which is nothing but an endless part of Sat Par Braham Pita Parmeshwar, which is a part of Sat Par Braham Pita Parmeshwar and his state of Sunn, is a pert of the almighty Sat Par Braham Pita Parmeshwar and his Param Jyot Puran Prakash.

The four Veda (spiritual texts) were written by Brahma (the Rig Veda, the Yajur Veda, the Sam Veda and the Athar Veda) under direction of the Akal Purakh. It implies that all the Gyan (knowledge, wisdom) presented by Brahma has in fact been delivered by the supremely powerful Sat Par Braham Pita Parmeshwar. The source of the complete Braham Gyan and the complete Tat Gyan is none other than Sat Par Braham Pita Parmeshwar and this is realized only by those great souls who assimilate themselves in this supreme and divine power of Sunn.

The three attributes of Maya (Rajo, Tamo and Sato) are also created by the Akal Purakh. In fact Maya itself is the creation of the Blessed Akal Purakh and runs the daily lives of common people. Only complete saints are out of Maya's influence. They are ever as one with the Akaal Purakh, and Maya instead of commanding them, is under their command. Maya is a humble servant to these complete saints and complete Braham Gyanis.

The three attributes of Maya are:

- **Tamo** –lust, anger, greed, attachments and ego
- **Rajo** – hopes, expectations and yearnings (the desires)
- **Sato** – compassion, contentment, Dharam (seeking the divine) and patience

The soul concentrating upon the Sato aspect of Maya and staying within its boundaries slowly begins receiving divine, eternal boons and becomes a part of the Gurprasaadi play. It then accomplishes complete devotion and breaks all restraints placed on it by Maya. It triumphs over Maya and goes back to being an integral part of the divine, and becomes one with the divine.

The eternal, infinite Sat Par Brahm Pita Parmeshwar's worth cannot be assessed. He cannot be hired or employed. Only a soul with true, pure and unconditional (bereft of demands) love, sacrifice and service towards him truly understands his Hukam, and thereby speaks Sat (complete Truth), sees Sat, hears Sat, serves the complete Truth and distributes the complete Truth.

He is the Creator of the Khand Brahamand (the inner spiritual realms and the outer physical worlds), the seven skies and the seven netherworlds. He is the caretaker of all his Creation. He is the Mool (Origin, Sat). Nothing is beyond him. He is the most eminent and looks after each of his creations.

The souls that assimilate themselves with him become one with him, and rest all of the Creation stays under the three aspects of Maya. It goes to say that the entire Creation follows the Vidhan of Hukam, be it under Maya or be it merged in Sunn.

The most harmful mental ailment is that of Ego. Ego is at the top amongst the Tamo attributes of Maya (the fiercest amongst the five Dhoots, also called pride). We are stuck in the cycle of life and death because of this gravest mental illness. The human being who acts upon Sat, and thereby is eternally blessed by the Akal Purakh becomes a part of the miracle of Gurparsaad by total submission before a complete saint Satguru, a complete Brahm Gyani. One who breaks the chains of the three attributes of Maya and achieves complete triumph over Maya is such a saint, such a Satguru who

guides our souls away from the triple-aspect Maya, frees us from Maya and obtains deliverance for us.

The ten incarnations of the Akaal Purakh were also borne of the Sunn Kalaa of the almighty Sat Par Braham Pita Parmeshwar. These are the ten most-devoted disciples of the Blessed Sat Par Braham Pita Parmeshwar, who appeared on earth in his avatar at different epochs. Sat Par Braham Pita Parmeshwar has created Shiva and the other gods and goddesses. Though all of these worthies were borne to bring the humanity closer to Sat Par Braham Pita Parmeshwar, they instead titled themselves as God and had the humanity worship them, ignoring the devotion to the Akal Purakh. All of these gods and goddesses are under the sway of Maya. None was able to break the chains of Maya. The deeds of these so-called Gods are responsible for their state of affairs. There is only way to triumph over Maya, to break the cycle of birth and death and to be an integral part of divinity, and that way is then total submission before the Gur(God) and the Guru. To be a Gurmukh, one must commit oneself to the Guru's words (counsel, advice), place oneself at the service of the Guru, and be humble before the Guru.

Those who grasp this eternity, this infinite power of Sunn Kalaa are unaffected by such mental diseases of Maya. Rare is a soul that understands the eternal might of Sunn Kalaa. For all of the ages, following in Guru's words has been the way to achieve deliverance – and Simran of Ik Onkar Satnaam (One God, which is Truth) in the state of Sunn Samadhi is the step under Gurparsaad to take one's soul closer to the all powerful Sat Par Braham Pita Parmeshwar.

It is at the stage of Karam Khand – or the stage at which the soul begins to receive the divine benignity or grace – that it goes into Samadhi (deep trance), and begins its journey towards Sunn Samadhi. This is the stage at which the soul gets the glimpse of Sat Par Braham Pita Parmeshwar, gets the comprehension of Sat Par Braham Pita Parmeshwar, and then the door to Sach Khand opens and the soul enters Sach Khand. These eternal blessings are the highest stage of Gurparsaad. This can occur only in the company of, and by the blessings of a complete saint, a complete Braham Gyani.

Rare is a soul that understands this complete Braham Gyan and follows it. But the soul that can do this rids itself of all the malaise of

Maya, and receives recognition at the Divine Court of Sat Par Braham Pita Parmeshwar.

The human body is made of the five elements (Air, Water, Fire, Earth and Sky), and all these are made by the Creator. Our deeds, our actions and reactions are recorded. If we sow evil, we shall reap evil. If we sow good, we shall reap good. Thereby all our pains and glooms are because of our bad deeds. Why do we sow bad deeds, when we know already that we will have to reap them ourselves? The implication is that we need to consider our actions in our daily lives. Only do deeds of Sat, so that no sadness and pains are encountered in future.

In this way, each person is destined disparately as each person's deeds are dissimilar. The souls that sow a greater number of good deeds, and accumulate their good deeds to such an extent where they are recognized by the divinity on account of their good deeds – receive eternal divine blessings. Such souls are blessed with the company of a perfect saint, a Satguru (here perfect implies the souls truly assimilated in the almighty Sat Par Braham Pita Parmeshwar, triumphant over Maya, and eternally absorbed in the almighty Sat Par Braham Pita Parmeshwar). Such souls remain rapturous in the Gurbarsaadi Naam Amrit, and by virtue of the company and blessings of a perfect saint, a Satguru, triumph over Maya break the cycle of life and death, break out of Sargun Saroop and assimilate back in his Nirgun Saroop.

Only those souls that continue to be engrossed in the almighty Sat Par Braham Pita Parmeshwar receive spiritual strengths and the complete Braham Gyan.

The Akal Purakh addresses us all and inspires us to understand this game of Maya. He exhorts us to understand the three attributes of Maya, their evil influence in our daily lives and how they cause us to remain trapped in the cycle of life and death. Of course we can grasp the tricks of Maya only if we quit our worldly-smartness and adopt the sage advice of the Guru . There are no other means to this, as the Guru has achieved this infinitude and only he can show us the way to it.

Until the time we adopt Gurmat, we are dominated by Maya, and

being under its influence suffer from all kinds of mental sicknesses. The person who realizes and appreciates all of the significant virtues of the almighty Sat Par Braham Pita Parmeshwar is assimilated in him. Therefore, in order to be akin to Sat Par Braham Pita Parmeshwar, we must understand and adopt all of his divine and important virtues. Only then will he have us assimilated in himself.

The last thing is that we cannot achieve deliverance without going into Samadhi and Sunn Samadhi, as our mind is pierced and our inner pilgrimage is accomplished only when we perform Simran in Samadhi and Sunn Samadhi. Achieving this inner state, which is a state of absolute Truth, an achievement that is a miracle of Gurbarsaad is possible only in Karam Khand and Sach Khand. So we all must try and understand its importance. As we considered earlier about the true Braham Gyan, we need to supplicate for the eternal blessings of the Gurbarsaad of Ik Onkar Satnaam, as Samadhi and Sunn Samadhi can be achieved through communion with the perfect saint, the Satguru. He is the provider of Amrit. He is the provider of Naam Amrit. Being in his company, we shall get closer with the almighty Sat Par Braham Pita Parmeshwar, we shall attain the calibre to break the bonds of Maya. We shall triumph over Maya and achieve deliverance.

Therefore, we need to study our daily actions. We need to do Simran of Naam. We need to completely dedicate ourselves at the feet of the Guru. In this way one day we shall receive the boon of Gurbarsaad.

All the divine thoughts expressed above are merely to understand the divinely elemental Truth of “Thaapi-aa na jaa-ay keetaa na ho-ay. Aapay aap niranjan so-ay”. Let’s now consider the rest of the Pauri.

***Jin sayvi-aa tin paa-i-aa maan.
Naanak gaavee-ai gunee nidhaan.
Gaavee-ai sunee-ai man rakhee-ai bhaa-o.
Dukh parhar sukh ghar lai jaa-ay.
Gurmukh naadan gurmukh vaydan
gurmukh rahi-aa samaa-ee.
Gur eesar gur gorakh barmaa
gur paarbatee maa-ee.***

***Jay ha-o jaanaa aakhaa naahee
kahnaa kathan na jaa-ee.
Guraa ik dahi bujhaa-ee.
Sabhnaa jee-aa kaa ik daataa
so mai visar na jaa-ee. ||5||***

Those who follow Gurmat, and practise Gurshabad (*God's Word. Gur Shabad is the Hukam, the will of God, that prevails. The ones who follow the Hukam and don't fight with the Hukam, prevail. The ones who don't follow the Hukam and fight with the Hukam, lose.*) receive honour and glory at Dargah (the Divine Court). To practise Gurshabad is to practise Gurbani. Gurbani is the complete Sat. Gurbani is the complete Braham Gyan. To practise Gurbani is to practise Sat. To practise Gurshabad is to practise Sat in its entirety. To practise Gurshabad is the service to the complete Sat. To practise Gurbani does not translate as practising the shabads (divine verses) written in Gurbani. To practise a single shabad (divine verse) of Gurbani is equivalent to practising the whole of Gurbani. Practising a single shabad (divine verse) of Gurbani accomplishes the practice of the entire Gurbani. Practice of a single shabad (divine verse) of Gurbani assimilates us in Mansarovar (the eternal source of divine powers, the source of all life, the Akal Purakh himself). Each shabad (divine verse) of Gurbani is whole in itself, the whole Sat. Thus each shabad (divine verse) of Gurbani is capable of making us feel the depths of Mansarovar. Thus each shabad (divine verse) of Gurbani is supremely powerful. Each shabad (divine verse) of Gurbani is the spring of eternal powers. Those who serve this perfect Sat become one with the complete Sat and receive recognition in Dargah. The greatest and the mightiest Gurshabad is Sat Naam (Truth – the Name of God). Sat Naam has the capability to reveal all divine powers. When Sat Naam enters one's Hirda, it enlightens all the seven Sat Sarovars, enlightens each pore of the body, and carries the Hirdha to the state of truthful compliance (the Absolute Truth, a form of God), and then one assimilates with Sunn, and Sat Par Braham Pita Parmeshwar manifests in one's Hirda. Such a Hirda becomes a fountainhead of all the powers and all the virtues of Sat Par Braham Pita Parmeshwar, achieves deliverance and receives prestige at Dargah. Such a Hirda becomes the divine glory of the Guni Nidhan (the treasure of virtues, God himself) and is able to sing praises of his

divine virtues.

One who receives the benevolence of Sat Par Brahm Pita Parmeshwar and realizes the divine powers of Gurparsaad and practises Gurshabad out of a heart-felt love attains esteem at Dargah. One who dedicates all at the feet of the Guru out of true love, true devotion and true faith, and practises Gurshabad receives recognition at Dargah. Naam Simran is the best way to practise Gurshabad. Naam Simran is the greatest way to practise Gurshabad. Those who listen to and follow Gurbani, i.e., follow Gurmat, immerse themselves in the love of Sat Par Brahm Pita Parmeshwar, practise Naam Simran with devotion and faith are greatly blessed and acquire glory in Dargah. Those who dedicate their bodies, minds and possessions with utter love, devotion and faith at the feet of the Guru, and earn for themselves Naam, Simran of Naam, practice of Naam, complete Bandagi and the opportunity to serve are able to practise Sat, assimilate themselves in Sat and attain honour in Dargah. Such human beings attain deliverance from the shackles of karma. Such human beings are freed of the chains of Karma. Such human beings square up the balance of their deeds. Such human beings put an end to their troubles and distresses and practise Sat and forever enter the state of Sat Chit Anand (bliss of the true consciousness, eternal happiness).

The blessed Satguru incarnate Nanak Patishah Ji benignly describes the truly mighty glory of Gurmukh to the entire humanity. It is a humble prayer to all mankind to set these divinely powerful pearls and gems in their Hirdha's, and fill their Hirdha's with these divine powers and these divine virtues. With this the Hirdha will enter the state of complete truthfulness and will receive the manifestation of the Blessed Sat Par Brahm Pita Parmeshwar. Let's take a glimpse of this supremely powerful glory of Gurmukh with Gurparsaad and accomplish our lives.

These divine words go deep into the praise of a Gurmukh soul. These words exhibit an extremely high stage of a Gurmukh soul. "Gurmukh Naadan" implies a Gurmukh soul continually immersed in the music of Naam. Gurmukh soul remains attached with the eternal music of Naam. The sound of Panch Shabad Anhad Naad (at the Dasam Dwaar, there is an endless fall of Amrit along with Anhad

Naad, the divine music) forever becomes part of this soul's life. It incessantly hears this divine music at the Dasam Duaar. When Naam enlightens the Dasam Duaar, the Dasam Duaar opens and one is blessed with Anhad Naad – “Anhad Shabad Dasam Duaar Waji-o, Teh Amrit Naam Chuua-iaa Tha” (“When Anhad is sounded in Dasam Duaar, Amrit of Naam gushes”). The music of Anhad Naad is the incessantly flowing spring of Amrit. On the opening of the Dasam Duaar, a perceptible connection takes place with the Akal Purakh, and the ceaseless downpour of Amrit begins. The entire body overflows with Amrit. The entire body throbs along with the beat of Naam. Every pore of the body goes into Simran.

Dasam Duaar is the place where the Param Jyot (the divine light, soul, God himself) is kept in a Gurmukh soul – “Dasam Duaara Agam Apaara Param Purakh Ki Ghaati” (“Dasam Duaar is the valley of unfathomable, immeasurable Divine Being”). Anhad Naad, the true divine music plays ceaselessly in the Dasam Duaar. Its sound is that of an orchestra of several musical instruments being played together. For some Gurmukhs, this is a form of Gurbani itself, and some saints and devotees have found Gurbani in this way. This is a direct musical connection between a Gurmukh and the Param Jyot, the Akal Purakh. This stage comes only after the opening of the Dasam Duaar. When the Dasam Duaar opens, one gets the vision of the Blessed Sat Par Brahm Pita Parmeshwar. One can witness the Nirgun in Sargun Saroop. Once one glimpses Sat Par Brahm Pita Parmeshwar, one acquires complete Brahm Gyan. When one glimpses Sat Par Brahm Pita Parmeshwar, one acquires complete Tat Gyan. When one glimpses Sat Par Brahm Pita Parmeshwar one receives Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss), and one becomes “Gurmukh Vaydan”. Gurmukh Vaydan denotes a Gurmukh soul oozing with the true Brahm Gyan. Whatever a Gurmukh says or tells is the complete Hukam and Brahm Gyan. He becomes a living tome of the Brahm Gyan. In this stage he becomes a complete Sachyara (one entirely within the domain of Sachyar, absolutely truthful) and begins serving Sat. He merges with Sat, and in this stage all that takes place is “Gurmukhi Rahi-aa Samayee” (“absorbed with Gurmukh”). This means that he is completely merged in Akaal Purakh. He becomes one with the Akal Purakh, and all of this occurs in Sach Khand. At these heights

of spirituality, he becomes a true saint, a complete Braham Gyani and a Pargateyo Jyot (a manifested divine light, a soul that becomes the pure divine light of God himself). But keep this firmly in mind: only a person who surrenders himself completely before the Guru becomes a Gurmukh. Only those who completely and humbly submit themselves before the Guru receive Gurparsaad and, by serving and practising Gurparsaad, attain the status of Gurmukh.

The blessed Satguru Nanak Patishah Ji very kindly describes to the entire humanity the Braham Gyan of the supremely great glory of the Guru. Guru is one. Guru is all pervading. Guru is all Sat. He (Guru Nanak Ji) advises those sections of the humanity who worship Shiva (worshippers of the divine power of destruction), Brahma (worshippers of the divine power of construction), Gorakh (disciples of Gorakh Nath, seekers of spiritual and miraculous powers) and Parbati Mata (worshippers of the goddess Parbati, wife of Shiva) that Satguru is everything. Satguru is the source of all divine powers. Satguru has within him all the powers of Brahma (the divine power of creating), Vishnu (the divine power of caretaking), and Mahesh (another name of Shiva). Satguru is the authority, the master of all divine powers. Only Satguru has the authority to grant deliverance to the mankind. The glory of Satguru is eternal and boundless. Satguru is called as Nirankar (the Formless) in Gurbani. Satguru is called as Parmeshwar (the supreme God) in Gurbani. Satguru is called as Vidhata (the ultimate authority, the maker of the divine laws and the divine constitution) in Gurbani. Satguru is the provider of Jivan Mukti (deliverance). Satguru is the provider of Gurparsaad. It's a call to the Sangat (congregation): Let's dwell deeper into this divinely true essential fact, try to get a glimpse of the Mansarovar, and consider these truly, supremely powerful words of Gurbani:

***Sat Purakh jin jaani-aa satgur tis kaa naa-o.
Tis kai sang sikh udhrai naanak har gun gaa-o. ||1||***

(Sri Guru Granth Sahib Ji- 286)

The blessed Satguru incarnate, true Patishah Shri Guru Arjun Dev Ji is being extremely kind to us and blesses us with the priceless gems of the complete Braham Gyan with Gurkripa (eternal grace) and Gurparsaad – understanding it we can grasp the meaning of the

human life, which is deliverance.

A Jivan Mukat (one who has attained deliverance – i.e., liberation while still in one's physical body) is a true saint, a true Braham Gyani, a Satguru, a Khalsa (a pure soul that has obtained the Braham Gyan). These are all different names given to the same soul, have no differentiation amongst them, and spiritually imply the same. In this Ashtapadi (a poem of 8 verses) the blessed Satguru the Fifth Patishah Ji offers us the divine wisdom about who is a Satguru, about his greatness, and about his authorities and his capabilities.

A lot of Sikhs are in a quandary that no Satguru exists today; that is, no Satguru has lived after the Tenth Patshah Shri Guru Gobind Singh Ji. The preachers have made the congregation believe that the blessed Satguru Tenth Patishah Ji designated Guru Granth Sahib as the Satguru after him, and has commanded the congregation to accept Guru Granth Sahib as the Guru.

There is no doubt as to the divine fact that Gurbani is the Guru. There is no questioning the divine fact that Gurbani is Sat. There is no doubt that Gurbani is the wisdom form of the blessed Sat Par Braham Pita Parmeshwar. There is also no doubt that Gurbani has descended from the Akaal Purakh. Therefore, there is no doubt that the blessed Shri Guru Granth Sahib Ji is Satguru, as it was presented to us with the blessings of the blessed Fifth Patshah Shri Guru Arjun Dev Ji.

The blessed Shri Guru Granth Sahib Ji is forever the wisdom form of the blessed Akal Purakh, is the Gurshabad, also called the Shabad Guru. It follows that the blessed Shri Guru Granth Sahib Ji is the complete Braham Gyan, and with eternal kindness has been divinely blessed to us as the wisdom form of Sat Par Braham Pita Parmeshwar. The blessed Fifth Patishah Ji has immensely and kindly blessed us by composing Gurbani.

Though, we don't truly know Shri Guru Granth Sahib Ji or Gurbani (as we commonly call the complete Braham Gyan, Shabad Guru, or Shri Guru Granth Sahib Ji) as we refuse to accept a divine Truth in the Gurbani. Gurbani is the complete Braham Gyan that tells us of the grandeur of the Akal Purakh, and shows us a glimpse of the glory of the Akal Purakh. Gurbani is the complete Braham

Gyan that tells us of the grandeur of the true saints, true devotees, true Braham Gyanis, true Khalsa, Satguru, Gurmukh, Jan (the pure souls who deliver others from bonds of Maya and bring them salvation), Gursikhs (disciples of Guru), Puran Purakhs (living gods on earth) and of such other great beings who are the recipients of the Param Padvi (the highest spiritual status) and who have become one with the almighty Sat Par Braham Pita Parmeshwar. It tells us of those who are assimilated in the Akal Purakh, and have achieved deliverance.

Gurbani tells us:

- To serve a true saint
- To serve a true Braham Gyani
- To obey and serve a true Khalsa
- To serve a Satguru
- To surrender ourself completely at the feet of a true saint
- To surrender ourself completely with one's body, mind and possessions at the feet of a complete Braham Gyaani
- That the key to success lies in total surrender at the feet of a Satguru, a complete Khalsa

Thus it has been made very clear in Gurbani that our spiritual success depends upon our dedication to a true saint, a true Khalsa, a Satguru, and also depends on the extent to which we dedicate ourselves to Sat – in the form of a true saint, a true Braham Gyani, a true Khalsa.

The source of the Gurparsaad of Naam, Simran of Naam, practice of Naam and true Bandagi is none other than a true saint, a true Braham Gyani, a true Satguru, a true Khalsa, and without such a great being we cannot succeed in our Bandagi. Eventually we need to humbly approach them and dedicate ourselves to them in order to receive the Gurparsaad of deliverance. Therefore, it is a misconception that we need to bow before Shri Guru Granth Sahib Ji alone and no one else. The biggest widespread misunderstanding is that it is unnecessary to have faith in a true saint, a true Braham Gyani, a Satguru or a true Khalsa.

It is a quandary that there is no Satguru after the Tenth Patshah Ji. For sure it is supremely true that all the Patishah Ji's were the Guru

incarnates, and spiritual heights attained by them are unparalleled, no one can claim to reach these spiritual heights and no one is worthy enough to speak as these blessed Guru Sahibs (the ten Gurus or Patshahs). But they didn't say that there would never be a true saint, a true Braham Gyani, a true Khalsa or a Satguru after these Satguru Sahibs (the ten Gurus or Patshahs).

Satguru Tenth Patishah Ji proclaimed a true Khalsa as a Satguru, and with unbound kindness recognized a Khalsa as his own true form. He very kindly designated five true Khalsa – five true Braham Gianis, who were known as the Panj Pyaras (the Five Beloveds). These were the five true Khalsa, true Braham Gianis. Many latter-day true Braham Gianis have been at the service of these five true Khalsa, and the world has recurrently known numerous true Braham Gianis. The blessed Satguru the Fifth Patishah Ji with infinite benignity has called a true Braham Gyani as the Formless, the Supreme Lord, Puran Purakh Vidhata (a living God on earth), Creator of the entire universe. The blessed Satguru the Fifth Patishah Ji while praising a Sadhu (a saint with great spiritual attainments, one blessed by God to offer Gurshabad to others) even said that no distinction can be made between a Sadhu and the God himself.

The blessed Satguru Nanak Dev Ji has given great importance with a Gursikh, a Gurmukh, a Jan, a devotee, or a saint. The blessed Satgurus have repeatedly asked us to humbly approach a true saint, a true Braham Gyani, a Satguru. The blessed saint Kabir too said that no difference exists between a saint and God. The sixth, the seventh and the eighth Ashtapadis (of Sakhmani Bani, comprising 24 Ashtapadis) while describing the glory of a Sadh (a Sadhu), the glory of a true Braham Gyani and the glory of Apras Aparas (one that is untouched by Maya, and one that can lead others away from Maya) tells us that these have the capacity to make us as they are, once we dedicate our entire selves to them. An example of the complete dedication are the Panj Pyaras, who dedicated themselves totally and humbly at the feet of Satguru the Tenth Patshah Ji, and were in turn honoured and blessed by him.

In fact they gave their entire selves in the service of the Satguru. They offered their heads to Guru Ji. They offered their whole selves to the Satguru and it was then that they were blessed with the

Gurparsaad, their souls rose to the heights of a true Braham Gyani, and they became the true Khalsa.

Unfortunately at that time only five of them came forward to dedicate themselves before the true Patshah Ji. But it was a matter of great fortune to these five. Though the thousands others were unlucky as they then missed out on the divine chance to become the true Khalsa. If more had come forward at that point to dedicate themselves before the Satguru Ji, they would have become the true Khalsa too, and it was the benevolence of the Satguru that he offered this divine opportunity to thousands, but only five fortunate ones took it and became Khalsa. Had everybody in the congregation truly submitted and dedicated him or herself, all would have become the true Khalsa, the true Braham Gyanis. Therefore, in the entire enlightenment, and the true Braham Gyan offered by Shri Guru Granth Sahib Ji, it is a misconception not to observe the counsel of those pure souls who have been called a true saint, a true Braham Gyani, a Satguru or a true Khalsa in Gurbani.

By not obeying and putting ourselves in the service of such pure souls, we lessen the divine blessings of Shri Guru Granth Sahib Ji, and by so doing we are not being truly respectful of Shri Guru Granth Sahib Ji as our Guru (teacher, mentor, God). Therefore, we accept Shri Guru Granth Sahib Ji as our Guru in a true, divine way only when we put in practice what Guru Ji asks us to; and cease doing the impure and the misguided deeds in our society which are wrongly advised by those preachers who do not even have the right to preach in the first place. Please hold this fast in your mind that just by bowing before Shri Guru Granth Sahib Ji we are not accepted as true Sikhs and are not accorded the right to call Shri Guru Granth Sahib Ji as our Guru. Shri Guru Granth Sahib Ji will be our Guru in a true divine way only when we follow Gurbani in our day-to-day lives, and lead our lives in accordance with Gurmat. Nothing lesser will make us a true Sikh in the eyes of the Guru. We become true Sikhs by following Gurbani in our daily lives, and not by reading or listening to Gurbani or by bowing our heads before Shri Guru Granth Sahib Ji. Putting Gurbani to practice is the key to success, and the only way to accept and respect Shri Guru Granth Sahib Ji as our Guru.

As per Gurbani only those who attain the true stature, the state of

true Bandagi, and have been thus blessed and authorized by Sat Par Braham Pita Parmeshwar to propagate his message to the congregations have the right to do so, and nobody else has this right. Those who become preachers without attaining the true stature are accountable at Dargah (the Divine Court); they do not do any good to anybody and instead lead the guileless congregation into misconceptions by their wrong messages.

In this divine Salok, Satguru the Fifth Patishah Ji with eternal benignity presents us with the Braham Gyan about one who is called a Satguru, and what is required for achieving deliverance in this human life. Sat Purakh is the divine name given to the blessed Sat Par Braham Pita Parmeshwar, and a person who becomes one with Sat Purakh becomes a Satguru. The person who attains Param Padvi (the highest spiritual status), who attains the state of true Braham Gyan is a Satguru. The person who is blessed with Atam Ras Amrit (the highest state of Amrit) is a Satguru. The person who becomes a true Sant Hirda (saintly-heart) is a Satguru. Please hold this forever in your Hirda and grasp the concept of this divine Truth that Guru is Sat – Guru is not the body, i.e., the material body is not Guru, it is Maya, the material body is mortal. The mortal body cannot be the Guru. Param Jyot (the divine light, soul, God himself) Puran Prakash (the supreme light, his aura, aura around the enlightened ones) is Guru. So when we bow before, or place ourselves in the service of, these great beings, we do not do this to their material, mortal bodies but we do this to the Sat in their form, and this is the true Braham Gyan, the true Atam Ras, the true Tat Gyan, the Puran Prakash and the Param Jyot. God needs to reveal himself entirely and with all his divine aspects in someone. God reveals himself in the material bodies of a true saint, a true Braham Gyani, a Satguru, a true Khalsa. Therefore, remove this misconception from your minds that the material body is the Guru. The material body is not the Guru, rather Sat is Guru.

Satguru the Fifth Patshah Ji with great kindness counsels us to put ourselves in the service of such pure souls, the company of such souls is called Sat Sangat (where Sat is present), and in a Sat Sangat we shall become a form of Sat, our Hirda's will become Sant Hirda's (saintly heart). To place ourselves in their service implies total and

humble dedication of our body, mind and possessions out of belief, trust and faith in them, and out of love for them. By doing this we ourselves prepare our path to deliverance. Those who do this are certain to find deliverance. Therefore, kindly open your minds, follow the Shabad Guru, and desist from following the propaganda by those who haven't been divinely ordained to preach. Do as Gurbani tells you to do and you'll have unimaginable gains. Just do this and see what happens. We firmly believe that when in our daily lives we do deeds as per Gurbani we become what Gurbani says we will – more specifically we become the praise and glory of the Akaal Purakh.

Ego is our worst enemy. The word 'hau' denotes 'haumai' (ego). This is also called as Pride. Gurbani calls it a grave ailment – ***“Hau-may Deeragh Rog Hay”*** (“Ego is a serious disease”). This grave ailment of Ego is responsible for our repetitive wandering in Juni's (a Juni is lifetime spent as a creature in particular specie) and keeps us trapped in the cycle of life and death. Out of the Five Dhoots of Maya, this one is the most ruinous weapon. It destroys our humility, which is a divine power. Instead of using the divine power of modesty and humility to destroy our egos, we become victims to this destructive power of Ego, forget our modesty and humility, and lose ourselves. Humility and modesty, the two keys to Dargah, are lost to us because of this vicious weapon of Ego. This grave disease of Ego resides in our brains, at the top of our heads. Ego is what puts distance between Sat Par Braham Pita Parmeshwar and us. Because of this serious ailment the mankind forgets the divine powers of the Creator and assumes that we are the doers in this world. The whole mankind is afflicted with this disease under the ruinous influence of I, Me, Myself. Gurbani says: ***“Ha-o-may Bujhay Ta Dar Sujhay, Gyan Vihuna Kath Kath Lujhay”*** (“When Ego ends, one finds his doorstep. Bereft of this wisdom, one keeps babbling and arguing”). Gurparsaad tells us this entirely true elementary fact. This is why Gurbani says: “Gurprasadi Ha-o-may Bujhay” (“Gurparsaad ends Ego”). The Gurparsaad of Naam, Simran of Naam, practice of Naam, and true Bandagi finishes Ego. End of Ego is deliverance. As Ego dies, one is able to efface oneself and merge with the Akal Purakh and becomes one with Sat Par Braham Pita Parmeshwar. Only when one reaches this state can one realize that Sat Par Braham

Pita Parmeshwar is eternal, is infinite and is without boundaries, neither his glory knows any bounds nor his Glory can be described in words. Sat Par Braham Pita Parmeshwar is Agam (one who cannot be perceived by the five human sensory functions), Agochar (one that needs a divine sight to be perceived and experienced) and Agadh Bodh (illimitable, immeasurable). Therefore, he is beyond the five human sensory perceptions. Only those who lead their Hirda's into the state of Sachyar, triumph over Maya (lust, anger, greed, attachments, pride and desires) and become one with Sat Par Braham Pita Parmeshwar are able to glimpse him. Only in this state they perceive the endlessness and infiniteness of Sat Par Braham Pita Parmeshwar. Mansarovar is infinite and endless, and therefore its glory cannot be fully described. Therefore, once these great beings, these pure souls attain true Braham Gyan and true Tat Gyan, they come to the realization that they haven't learned anything about Sat Par Braham Pita Parmeshwar, don't know anything about him and thus the grandeur of Sat Par Braham Pita Parmeshwar is indescribable.

Therefore, the blessed Satguru incarnate Nanak Patishah Ji emphatically exhorts the whole humanity to understand this truly divine and elemental reality that Sat Par Braham Pita Parmeshwar is Agam, Agochar, Agadh Bodh, eternal, infinite, boundary-less, all pervasive, supremely powerful, all-skilled, creator, caretaker, destructor, doer and provider. Sat Par Braham Pita Parmeshwar is the controller of all boons and provider of all boons. Sat Par Braham Pita Parmeshwar takes care of and looks after the whole Creation. Therefore, those faithfuls who, out of pure love and pure devotion, try and understand this wholly true essential fact and focus their minds upon doing the deeds of Sat receive Gurparsaad and accomplish their lives. Only those great beings who become one with Sat Par Braham Pita Parmeshwar and achieve deliverance get to a state where Sat Par Braham Pita Parmeshwar permeates each pore of their bodies, and is never out of their minds. Such great beings who are drenched in Mansarovar never forget the master father Lord. They are forever drenched in Amrit, and forever merge with Sat Par Braham Pita Parmeshwar. Therefore, it is a humble request to all humanity: Concentrate on doing the deeds of Sat, and pray to receive Gurparsaad, so that we can make a success of our lives.

JAP JI VERSE 6

*Tirath naavaa jay tis bhaavaa
vin bhaanay ke naa-ay karee.
Jaytee sirath upaa-ee vaykhaa
vin karmaa ke milai la-ee.
Mat vich ratan javaahar maanik
jay ik gur kee sikh sunee.
Guraa ik dahi bujhaa-ee.
Sabhnaa jee-aa kaa ik daataa
so mai visar na jaa-ee. ||6||*

The true pilgrimage of Sat Par Braham Pita Parmeshwar (True Transcendent Lord, Creator of the Universe) is the pilgrimage of our inner self. A truly divine and spiritual pilgrimage is the pilgrimage of the Hirda (literally meaning heart, Hirda actually denotes the Anhat Chakra located near the heart, which is one of the seven Sat Sarovars, and thus is more a part of our spiritual being than of our physical body). Tirath (the place where one goes to perform the pilgrimage) is the place where Sat Par Braham Pita Parmeshwar presents himself and reveals himself. The inner pilgrimage's glory is eternal and boundless. Those who accomplish their inner pilgrimage have pierced their minds with Gyan (divine knowledge, wisdom), Dhyan (Simran of Naam – with deep concentration, and detachment from everything. Simran means meditation upon the divine, Naam represents his Name inclusive of all his Creation), and Ishnan (inner bath with Amrit of Naam). The true bathing is bathing (Ishnan) in Amrit (our essence or the life-element, soul) while absorbed in Gyan and Dhyan which purifies our Hirdha. Those who carry out their inner pilgrimage lead their Hirdha into the state of Sachyar (Absolute Truth – as God himself). Those who complete their inner pilgrimage have Sat Par Braham Pita Parmeshwar manifest in their Hirdha. Those who perform their inner pilgrimage triumph over Maya (the worldly temptations) and become one with the Akal Purakh (the Timeless Being, the Immortal Being, God). Those who fulfil their inner pilgrimage have Param Jyot (the divine light, soul,

God himself) Puran Prakash (the supreme light, his aura, aura around the enlightened ones) manifest in their Hirda's. Those who conduct their inner pilgrimage receive the boons of Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness), Sehaj Samadhi (*A state of continuous Samadhi - eyes open , day and night, sleeping or awake - it is all done in the state of Samadhi. The ones who reach that level in spirituality and achieve the Param Padvi and are called a Satgur, Puran Sant, Puran Brahamgiani or a Puran Khalsa. Then all of the senses and Karam Indrees come under the Puran Hukam of Akal Purakh and we go into a continuous Samadhi, which is also called Sehaj Samadhi. Then while in Sehaj Samadhi whatever they utter or say is in Puran Hukam and is called the world of God and that is Gur Mat in addition to GurBani. Whatever they say is nothing different from what GurBani says because whatever they say is the Puran Brahamgian – divine wisdom. That is why their words are called Sat Bachan and they come true to us when applied to our daily life. So ignoring the words should not be an option for us. Following the word will be a divine blessing*) and Sunn Samadhi (*A stage of complete trance – no thoughts -complete silence. No awareness of the self. When Nirgun and Sargun become one in a person moving on this divine path of Bandgi, then the mind, Hirda, soul and body is taken over by the Infinite Divine Power and that person goes into a state of complete silence. This is a state completely free of thoughts and is called Sunn Samadhi. This is the highest level of Simran because when this happens then the entire mind, Hirda, soul and body goes into Naam Simran and is absorbed in Amrit.*

When we go into Sunn Samadhi then we are unable to tell how much time has passed. There remains no effect of time and space. In fact, we go beyond time and space during that period when our mind, Hirda, soul and body goes into complete silence. This stage of Bandgi has been called Maha Parmarath in GurBani).

Those who achieve their inner pilgrimage do Simran with each pore of their bodies. Those who attain their inner pilgrimage have their Bajjar Kapats (the divine doors – besides the Dasam Duaar – the tenth door, or the Crown Chakra, there are nine others at various places in the human body) opened. Those who realize their inner

pilgrimage glimpse the Akal Purakh. Those who succeed in their inner pilgrimage receive true Braham Gyan (the divine wisdom). Those who do their inner pilgrimage receive the true Tat Gyan (the divine knowledge, understanding of the divine ways). Those who finish their inner pilgrimage receive Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss). The inner pilgrimage is eternally infinitely grand and its grandeur indescribable. Its glory can be experienced, but can't be expressed.

The Atsat Teerath (*The mistaken belief that merely by going on pilgrimage to the 68 holy places of Hinduism the soul attains salvation. Now the phrase "Atsath Teerath" refers to any outer pilgrimage, even in Sikhism, as being useless in attaining salvation. Only the inner pilgrimage (Andherla Teerath) through the five Khands on the path of Bandgi gives salvation*), or the physical visit to a Teerath place doesn't cleanse one's mind – Gurbani proclaims: "Athsath Teerath Jay Nahavee Utray Nahee Mayl" ("A pilgrimage to the 68 holy places fails to rid one of the grime"). An outer bath doesn't wash away the inner dirt and grime stuck with one's mind and Hirda, accumulated over several life-times. Gurbani also says: "Janam Janam Ki Is Man Kao Mal Lagi Kalaa Hoyaa Siyah" ("The grime of several lifetimes has turned the mind black as ink"). Our soul has been carrying the burden of this grime of the mind for all our lifetimes. When Sat Par Braham Pita Parmeshwar gave us birth as a human being for the first time, our mind was as clean as a piece of white cloth. Like this proverbial piece of white cloth, our mind was spotlessly clean. As we got more and more entangled in the cycle of life and death under the influence of Maya, our bad deeds caused this white cloth of our mind to collect spots and stains of our misdeeds. By our current lifetime this cloth of our mind has collected enough stains to turn it into dark black. Until this cloth of our mind is back to its pristine whiteness, spotless and stain-less, it cannot find entry into Dargah (the Divine Court). Until our mind and Hirdha is free of this grime, it can not be accepted in Dargah. Accomplishing the inner pilgrimage is nothing but washing the grime off the cloth of our mind and Hirda, and turning it clean and pure. Getting rid of the inner grime of mind is deliverance. Truly pure and truly Sachyara (divinely truthful) Hirda turns into Param Jyot Puran Prakash and becomes a source of Pargateyo Jyot (a manifested divine light, a soul

that becomes the pure divine light of God himself) and a source of true Braham Gyan. Truly pure and truly Sachyara Hirda turns into a source of the true Tat Gyan and a source of Atam Ras Amrit.

It is divine command to a Jigyasoo (the curious, the seeker of divine Truth) to understand this wholly true essential fact. The human mind and Hirda are like a vessel. The astral body is like a vessel. This vessel is lying upside down right now. Just imagine if an upside down vessel will hold Amrit. Not only that this vessel of astral body is upside down, it is also coated in mud and slime. This vessel is mired in filth. That goes to say that our soul is carrying the burden of the filth of our misdeeds in past lives. The next divinely true essential fact is that not only this vessel is upside down and covered in filth, it also has many holes. These holes in the vessel represent our many ruinous vices and perversions. Some of these disastrous vices and perversions are: lust, anger, greed, attachments, pride, desires, malice, slander, backbiting, kingdom, youth, wealth, riches, beauty, taste, fragrance, speech and touch. Just imagine if an upside down vessel, covered in muck, and full of holes will hold any Amrit. Therefore, the first things to do are to straighten up the vessel, clean it of its filth, and fill its hole to make it capable of holding Amrit;. Straightening up this astral body vessel, cleaning it of its filth, filling its holes to make it capable of holding Amrit and then filling it up to the brim with Amrit is the inner pilgrimage. To straighten up this vessel, we need to turn our daily deeds into truthful deeds. To straighten it up we need to start adopting our daily lives according to Gurmat (Guru's guidance, or God's guidance). To straighten it up we need to start changing our daily lives according to Gurbani (Guru's words, or God's words). To straighten this vessel up we need to lead our Birti (consciousness, tendencies) away from the Rajo (desires) and Tamo (lust, anger, greed, attachments, pride) attributes of Maya, and concentrate upon its Sato (piety, divinity, contentedness, patience) attribute. On doing this our deeds will start taking shape of the deeds of Sat, and our Birti will get busy in doing the deeds of piousness, spirituality, satisfaction and patience.

This realization will greatly influence our mind and consciousness and a day will come when this vessel of our body will be upright, and our good deeds will mount up to such an extent that

Sat Par Braham Pita Parmeshwar will be pleased with us and will grant us Gurparsaad (the Eternal Bliss and the Eternal Grace). Our deeds will delight Sat Par Braham Pita Parmeshwar and, with great pleasure and kindness upon us, he will grant us Gurparsaad and get us started on the way to our inner pilgrimage. On receiving the Gurprasaad of Naam, Simran of Naam, practising the ways of Naam, true Bandagi (surrender before God) and the opportunity to serve; and by taking care of this Gurparsaad the vessel of our body form of vessel will start getting cleaner; and by practising Naam the holes of the destructive vices will be filling up. On receiving this Gurparsaad our Bandagi will be acknowledged in the Karam Khand (the stage of receiving divine benignity or grace) and we shall be anointed as the Suhagan (God's bride – one who is accepted as a devotee in Dargah – the Divine Court) of the Akal Purakh. An account of our Bandagi shall be opened in the Dargah. Naam will become a permanent part of our Surat (consciousness) and mind and will take us to the divinely powerful state of Samadhi. Naam will enter Ajapa Jap (state where Simran carries on without effort on the part of the being) and will be slowly etched into the Hirda and the other parts of the body. All our Bajjar Kapats will get opened. The seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) will get illuminated and the Dasam Duaar (the tenth door – the Crown Chakra – once opened establishes a connection between the human being and the Akal Purakh) will be opened. We will be blessed with the Gurparsaad of Panch Shabad Anhad Naad (incessant fall of Amrit at the Dasam Duaar, along with Anhad Naad, the divine music of five primal sounds). Naam will enter each pore of the body, and the Anhad Naad music will play continuously in the Dassam Duaar. The vessel of our body will be cleansed and will be pure as gold. The Hirdha will attain the state of Sachyar and Maya will surrender and kneel before it. The Five Dhoots (lust, anger, greed, attachments and pride) will be subjugated, the desires will be conquered and the Hirda will attain Sat Santokh (divine contentedness, state where there is humility and an absence of desires). One will glimpse the Akaal Purakh, and obtain the complete Braham Gyan, the complete Tat Gyan, and the Atam Ras Amrit. This is how we shall conclude our inner pilgrimage and receive deliverance. Therefore, it is a humble prayer before the

entire humanity not to seek Gurparsaad with external pilgrimages and superficial observances. It is the Vidhan (laws) of Sat Par Braham Pita Parmeshwar that we need to convert our deeds to Sat Karams (the deeds of Sat) in order to achieve Gurparsaad, and it is by serving and taking care of this Gurparsaad that we accomplish our inner pilgrimage and become one with the Akal Purakh.

The formation, caretaking and the destruction of the Creation has been taking place, is taking place, and will continue to take place according to the divine Vidhan of Sat Par Braham Pita Parmeshwar. All the living beings in the Creation take birth, live and die in accordance with the Vidhan of Karma (destiny) made by Sat Par Braham Pita Parmeshwar. Therefore, each human being lives his life as per this Vidhan of Karma and as determined by the deeds in his past lives. The pleasures and pains of a human being are a result of his past deeds. One writes one's own destiny in line with this divinely powerful Vidhan of Karma. The cause of our pains is our Asat Karams (deeds that are not Sat, untruthful deeds). Asat Karams are occasioned by our tendencies under the influence of the Rajo (desires) and the Tamo (lust, anger, greed, attachments, pride) aspects of Maya. On the other hand our pleasures are the result of our Sat Karams. Sat Karams take place under the influence of the Sato (piety, divinity, contentedness, patience) tendencies of Maya. Those who are slaves to the Rajo and the Tamo tendencies fail to receive Gurparsaad and remain trapped in the cycle of life and death. Those who acquire Sato tendencies are blessed, receive Gurparsaad, accomplish their inner pilgrimage, make a success of their existence and receive deliverance.

The complete Braham Gyan and the complete Tat Gyan cannot be acquired merely by studying Vedas, Shastras or religious texts etc. The complete Braham Gyan and the complete Tat Gyan cannot be acquired by even reading Gurbani repeatedly. The complete Braham Gyan and the complete Tat Gyan cannot be acquired by burdensome studies. Satguru incarnate the blessed Nanak Patshah Ji has strongly refuted this misconception in Asa Di Var Gurbani (a collection of 24 Pauris written by Guru Nanak Ji): "Parr Parr Gaddee Ladheeahi Parr Parr Bhareeahi Sathh" ("You may read a cartload or a sack-full of books"). Study of religious tomes might make a man

knowledgeable, but not a Braham Gyani. Just think to what school or academy did Satguru incarnate the blessed Nanak Patshah Ji go to study? Just look at the life-histories of all the Satguru Sahibs (the ten Satgurus) and you'll learn this entirely true basic fact that none of them went to a university for studies. To which university did the blessed saint Kabir Patishah Ji, the blessed Baba Farid Ji, the blessed Bhagat Namdev Ji, and the other blessed saints and devotees go who attained the complete Braham Gyan and the complete Tat Gyan but the Saloks of their Braham Gyan have been included in Gurbani? All these facts are proof of the Truth that the outer acts are not the means to achieve the complete Braham Gyan and the complete Tat Gyan. The spring of the complete Braham Gyan gushes from inside of a human being. The complete Tat Gyan emerges from inside of a human being. A human soul and brain are the real treasure-houses of the complete Braham Gyan and the complete Tat Gyan. Inside a human soul (the Suksham Dehi – Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) the seven Sat Sarovars are the storehouses repleted with the divine treasures. All Amrit and other divine riches appear within these Sat Sarovars. All the riches of the divine supreme powers and virtues appear within these Sat Sarovars. Sat Par Braham Pita Parmeshwar with infinite kindness has filled the human Suksham Dehi with these divine treasures. Thus in Gurbani the human soul (the “Atma”) is called as part of Sat Par Braham Pita Parmeshwar himself. Therefore, in Gurbani the birth in human form is attributed with great significance, and is addressed as being extremely rare. This is what is implied by the words “Mat vich ratan javaahar maanik” (“Inside the mind are jewels, gems and pearls”). A common person employs only 6-9% of one's mental capacity as one is unaware of these precious jewels, gems and pearls that Sat Par Braham Pita Parmeshwar has amassed one's mind with. The rest of one's mental capacity is inactive and remains unutilized. In today's technology oriented age the greatest scientists (of the calibre of Einstein) actualize just about 9% of their mental capacity. The scientists with the greatest inventions to their name activate no more than 9% of their mental capacity. A common person therefore remains devoid of all these divine supreme powers because of one's

Sat Sarovars remaining un-awakened. But the mind of a true Baham Gyani is 80-100% active. This Gurparsaad is attained after gaining complete Braham Gyan. Just think about what science has the capacity to make a human brain 100% active. This true divine essential knowledge has been benevolently provided to the entire humanity by the blessed Satguru incarnate Nanak Patishah Ji so easily in these supremely powerful words “jay ik gur kee sikh sunee” (“if you only listen to the advice of the Guru”).

The source of all the gems, jewels, rubies and pearls of the compete Braham Gyan is present inside a human being. All it takes is to light up this divinely powerful source of the compete Braham Gyan. All it takes is to reveal this divinely powerful source of the true Braham Gyan. In these divinely powerful words of “jay ik gur kee sikh sunee” (“if you listen to the advice of the Guru”) Satguru Patishah Ji has given away to the entire humanity the trick to reveal this source of the compete Braham Gyan. Just by putting “gur kee ik sikh” (“one word of advice from the Guru”) into practice all these supremely powerful divine treasure reveal themselves. That is, the practice of even a single ‘shabad’ (verse) of Gurbani is infinitely powerful to reveal these divine treasures in the Hirda of a human. The practice of a single word accomplishes the inner pilgrimage and makes Sat Par Braham Pita Parmeshwar manifest himself in ones Hirda. The practice of just a single shabad gives a man capability to awaken all the seven Sat Sarovars, attain the state of Sachyar in one’s Hirdha, and going into a stage where each pore of one’s body performs Simran. By practising just a single shabad one can defeat Maya, and merge with the Akal Purakh beyond the three attributes of Maya. A single shabad gets one absorbed in divinity. A single shabad gets one to the state of Samadhi. A single shabad can take one to the state of Sunn Samadhi. Therefore, Gurbani confirms this truly divine elemental fact in the following words: “Ek Shabad Liv Laagee”(With one word one achieves complete focus”). Practising a single shabad is enough to get one the complete Braham Gyan, the complete Tat Gyan and the Atam Ras Amrit. Putting a single word to practice in one’s life gets one honour at Dargah. The practice of a single word in one’s life makes one a Sant Hirda (saintly-hearted). A single word’s practice makes one a complete Braham Gyani. A single word’s practice makes one a complete Khalsa (a pure soul that

has obtained the Braham Gyan). The blessed Satguru incarnate Nanak Patishah Ji has described in the Mool Manter (the Definition of the Origin) the grandeur of this divinely powerful single word and has benignly presented this truly powerful word to the entire mankind. This supremely power word is “Sat Naam” (“Truth is a manifestation of the Name of God”). The glory of this divinely powerful word is already described in the glory of Mool Manter. Each word of Gurbani is the complete Braham Gyan in itself, and each word takes us into the depths of the Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself). Putting a single word of Gurbani into practice is equivalent to committing whole of Gurbani into practice. The entire Gurbani is a form of single word only. It is praise of single word only. Each word of Gurbani is the praise of just a single word. Every word of Gurbani tells us the significance of Simran of Naam, and unites us with Naam. Being united with Naam is unification with Sat Par Braham Pita Parmeshwar himself. Simran of Naam accomplishes the inner pilgrimage. Simran of Naam obtains the Gurparsaad for us. Practising Naam gets us the boon of the complete Bandagi. Putting Naam to practice in one’s life is the highest form of practice. Practice of Naam gets us the Gurparsaad of Samadhi and Sunn Samadhi. Simran of Naam in the state of Samadhi or in Sunn Samadhi pierces our mind and victory over the mind is achieved. Practice of Naam gets us Gyan, Dhyan and Tat Buddhi (the Tat Gyan). Simran of Naam awakens the Sat Sarovars. The practice of Naam effortlessly awakens the Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body). Practising Simran of Naam gets one honor in the Dargah. Putting Simran of Naam into practice gets one triumph over Maya. Practice of Naam Simran cleanses one’s mind of the dirt of the lifetimes. Practising Naam Simran takes one’s Hirdha to the state of complete Sachyar where Sat Par Braham Pita Parmeshwar reveals himself. Practising Naam Simran obtains for us the complete Braham Gyan and the complete Tat Gyan. By putting Naam Simran into practice one reveals the gems, pearls and jewels kept in one’s mind. Practice of Naam Simran obtains us the Atam Ras Amrit. By practising Naam Simran

we attain deliverance. Practising Naam Simran one merges with the eternal, infinite and becomes an eternal, infinite Hirdha in oneself. Practising Naam Simran one gets the divine boon of the opportunity to do benefactions and great benefactions for humanity. Therefore, Naam Simran is the most powerful advice that the Guru has given us. Therefore, it is a humble prayer to all humanity: submit yourself wholly to Naam Simran, and partake of all these divine treasures.

The blessed Satguru incarnate Nanak Patishah Ji by describing the grandeur of the true Braham Gyan tells the entire humanity how to easily attain the state of “so mai visar na jaa-ee” (“May I never forget him”). Sat Par Braham Pita Parmeshwar is the creator, caretaker and destroyer of the entire Creation. Sat Par Braham Pita Parmeshwar has put all the divine and supremely powerful treasures inside the human body (Suksham). After giving us human life Sat Par Braham Pita Parmeshwar placed these divine treasures at the seven Sat Sarovars inside our body (Suksham). He has placed all these proverbial gems, jewels and pearls in our mind. He has placed all the supreme powers inside our body(Suksham). Therefore, the human life is called the finest creation of Akal Puakh. The trick to reveal all these divine treasures is to put a single word of Gur into practice. Those who perform this practice attain the state where Sat Par Braham Pita Parmeshwar settles in each pores of the body, and is then never forgotten. Those who put this one advice of the Guru into practice are forever absorbed in the Mansarovar and become one with the Nirgun Saroop (the infinite divine power, that is beyond the three attributes of Maya) of the blessed Sat Par Braham Pita Parmeshwar. Once such a state is attained, then Sat Par Braham Pita Parmeshwar is not out of the mind of a human being even for a moment.

JAP JI VERSE 7

*Jay jug chaaray aarjaa hor dasoonee ho-ay.
Navaa khanda vich jaanee-ai naal chalai sabh ko-ay.
Changa naa-o rakhaa-ay kai jas keerat jag lay-ay.
Jay tis nadar na aava-ee ta vaat na puchhai kay.
Keetaa andar keet kar dosee dos dharay.
Naanak nirgun gun karay gunvanti-aa gun day.
Tayhaa ko-ay na sujh-ee je tis gun ko-ay karay. ||7||*

The blessed Satguru incarnate Nanak Patshah Ji, serving the complete Sat (the Eternal Truth, God himself), bestowing complete Sat to the whole humanity and discoursing on the complete Sat endowed the humanity with deliverances from vices. The true Patshah the blessed Satguru incarnate Nanak Patishah Ji put only complete Sat to practice in life, served only complete Sat and bestowed only complete Sat upon the humanity. The Avatars, the Satgurus, the complete Braham Gyanis, the complete saints, and the complete Khalsa (the pure souls that have obtained the Braham Gyan) become ever-prevailing like Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord, Creator of the Universe). The blessed Satguru incarnate Nanak Patishah Ji even today continues to serve the humanity through his words recorded in Gurbani. The words of the Avatars, the Satgurus, the true Braham Gyanis, the true saints, and the true Khalsa are also forever recorded at Dargah (the Divine Court) and continue to bestow favours upon the humanity for the times to come. No power can stop what is recorded at Dargah from prevailing upon Earth. Whatever is recorded at Dargah becomes a boon of the divine power for the earth. Or it wouldn't be wrong to say that whatever the words be of the Avatars, the Satgurus, the true Braham Gyanis, the true saints or the true Khalsa are the decrees of Dargah, emanating from Dargah. Like the whole Gurbani has emanated from Dargah. Therefore, the Gurbani shall guide the humanity for all times to come. As it is a divine power of the complete Sat, no force can stop it from prevailing in the whole universe. As it is divine command, no supreme force can stop it from

prevailing on earth. As this supreme divine Sat is the supreme power of Sat Par Braham Pita Parmeshwar, no other force can prevent it from prevailing on earth.

When Satguru incarnate the blessed Nanak Patishah Ji, while serving the complete Sat and bestowing complete Sat upon the entire mankind looked at the whole Creation, he also paid attention to the Sidhs (pure souls that have attained spiritual heights and powers). The Sidhs were seated at the Sumer Parbat (mountain) having attained the powers of Ridhis and Sidhis (supernatural powers – such powers are attainable at early stages of Bandagi but can result in vanity and may thus hold further spiritual development) and through Yog Sadhna (highly disciplined mastery of Yoga) had prolonged their life-spans. But these Sidhs, because of their indulgence in the powers of Ridhis and Sidhis, had failed to acquire complete Braham Gyan and the way of deliverance. Therefore, Satguru Patishah Ji had to visit Sumer Parbat in order to bestow complete Sat upon them and to gain them deliverance. Satguru the true Patshah Ji cast a kind eye upon them, bestowed them with complete Sat, gave them the message of “Ik Onkar Satnaam” and the lessons on deliverance, and thus obtained deliverance for them. This miracle is described in “Sidh Gosht” (conversation with the Sidhs) in Gurbani. This supremely effective event didn’t just take place for deliverance of the Sidhs, but it was a divine miracle for giving complete Sat to the entire humanity. It was to establish the divine Truth that acquiring the treasures of Ridhis and Sidhis or prolonging one’s lifetime by Yog Sadhna are not the ways to receive the Nadar (a kind eye, divine grace and blessings) of Sat Par Braham Pita Parmeshwar.

Therefore, Satguru incarnate the blessed Nanak Patishah Ji expressed that even if our Arja (life-span) be as long as the four Yugas (each Yuga being hundreds of thousands of years) or even forty Yugas, and even if we acquire all conceivable material treasures, we still cannot receive Gurparsaad unless we have the Nadar of Sat Par Braham Pita Parmeshwar upon us. Even if we become famous in Nine Khands (or nine principal regions on earth), or have our renown and repute throughout the world, or the entire mankind recognizes us, we still cannot receive Gurparsaad without the Nadar from Sat Par Braham Pita Parmeshwar upon us. We might

earn name and fame in the whole world, and we may have support of the humanity with us, but without the Nadar of Sat Par Braham Pita Parmeshwar upon us all of this will remain cursed. Meaning all the riches of the world is nothing but an illusion, as it is Maya. All the worldly ranks and titles are illusionary as these are nothing but the make-believe of Maya. All worldly fame and riches attained is Maya. How can a human being engrossed in Maya (in its Rajo and Tamo aspects), can have the Nadar from Sat Par Braham Pita Parmeshwar? It implies that even the kingdom of the entire Creation is also illusory, and a house of sufferings and sorrows. Even the reign on the entire Creation cannot become the source of divine bliss. The blessed Satguru incarnate Arjun Dev Ji explained this divine essential Truth in Sukhmani Bani: “sagal sarisat ko raajaa dukhee-aa. Har kaa Naam japat ho-ay sukhee-aa” (One who rules the entire world is unhappy; But one who chants the Name of God is happy”). Meaning even the ruler over the whole universe cannot attain Gurparsaad and the divine pleasure of Sat Chit Anand (bliss of the true consciousness, eternal happiness) without the Nadar of Sat Par Braham Pita Parmeshwar. Meaning even the reign on the entire universe is full of pains and sufferings. Meaning the divine happiness cannot be attained while living under Maya and it is only with the blessings and the kindness of Sat Par Braham Pita Parmeshwar that one can receive Gurpasad, triumph over Maya, and attain supreme pleasure, Sat Chit Anand.

The life-stories of the greatest of the Kings on earth becomes history. But the stories of Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees are written at Dargah, and these stories forever guide the mankind. The greatness of the Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees is an eternal source of Amrit (our essence or the life-element, soul) and benefaction for the mankind. The words of the Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees are Amrit Bachan (divine words) and greatly benefit the entire humanity. The greatness of the Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees is eternal, infinite and is a boon to the entire humanity. The truly powerful grandeur of the Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees is everlasting. By being in the company of the Avatars,

Satgurus, complete Braham Gyanis, complete saints and devotees we can acquire Gurparsaad. We receive Gurparsaad through the favours and blessings of the Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees. We receive Gurparsaad under the shelter of the Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees. By dedicating ourselves at the feet of the Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees we can receive Gurparsaad, attain complete Bandagi and deliverance. In the company of the Avatars, Satgurus, complete Braham Gyanis, complete saints and devotees Dargah manifests itself and Sat Par Braham Pita Parmeshwar favours us with his benevolence.

If we get to rule the entire universe, we'll have the pride and ego ruling over us. All worldly ranks and titles only strengthen the abode of ego in our Hirdha's. All the name and fame that we earn in the world only act in raising the fort of ego in our Hirdha's. Worldly renown and recognition only establishes the supremacy of ego in our Hirdha's and takes us away from us the Nadar of Sat Par Braham Pita Parmeshwar. Reigning over the world or enjoying high positions in the world, because of the deeds under the Rajo and Tamo tendencies of Maya, we write our own destinies as per the Vidhan (laws) of Karma. We gain the positions of power or esteem because of our good deeds in past lives. It is also believed that, while in Bandagi if one starts craving for power, due to one's good deeds through Bandagi one might acquire Raj Bhog (destiny to be a King or royal) in one's next life. But if they then misuse their power and authority, they blight their future times in accordance with the Vidhan of Karma and pack their future with sorrows and pains. Those who thus misuse the regal power so benevolently granted by Sat Par Braham Pita Parmeshwar are then sent to wander in the Juni's (species) of insects. Those who use their royal authority to favour themselves, their families and friends, they thus write and send their misdeeds direct to Chitragupt (the divine record-keeper of one's good and bad deeds) and thus become a debtor for future. Those who use their power and authority to accept bribes or to illegitimately make wealth and assets are made to suffer the consequences of their sins in their coming ages. No force can save them from the supremely mighty Vudhan of Karma and they must serve the punishment for their

wrongdoings.

The current age, called Kal Yuga in Gurbani, is the age of “Kood” (“falsehood”). Kood implies Asat Karam (untruthful deeds, deeds against Sat). In the lives of people, Sat has sort of taken wings and flown away. This is why Gurbani says: “Kaljug rath agan ka kood agai rathvahu” (“In Kal Yagu, fire is the chariot and falsehood the charioteer”). The whole mankind is burning day-and-night in flames under the disastrous sway of the Rajo and Tamo aspects of Maya. All deeds performed under the Rajo and Sato tendencies are counted as Kood Karams in Dargah as per the Vidhan of Karma. To what extent Asat (opposite of Sat) has prevailed upon the holders of political power In Kal Yuga is not hidden from the humanity. The rulers and others that hold political power in their hands do not for a moment hesitate before misusing their authority. This is what made Satguru Patishah Ji say: “Ulti Wad Khet Ko Khaye” (“the fence is eating the field”). Satguru incarnate Nanak Patishah Ji went to the extent of saying that wherever he looks finds only phantoms and demons: “kalee andhar naanakaa jinnaan dhaa aouthaar. puth jinooraa dhheea jinnooree joroo jinnaa dhaa sikadhaar” (Nanak says, in the age of Kal, the demons have been born. The son is a demon, the daughter is a demon, and the wife is the leader of the demons”). If the Kings act like hyenas, what will befall the subjects? This is why Kal Yuga is called “rath agan ka” (“chariot of fire”). Watching the deeds of the rulers, one shivers to one’s core. The Hirda feels pity watching the Kood pervading the world. To see the humanity burn itself in the fire of Kood, the Hirda goes into a deep detachment. This is why Satguru incarnate Nanak Patishah Ji had to pray for the wellbeing of all humanity: “Jagath Jalandha Rakh Lai Apanee Kirapa Dhhari” (“the world is going up in flames, being merciful kindly save it”). Those who do such Kood Karams must then wander in Juni’s (low-life species). Wasting their human lives, they go back to wandering in the 84 hundred Thousand Juni’s for an incalculable time. This is why Gurbani says: “ka-ee janam bha-ay keet patangaa. ka-ee janam gaj meen kurangaa.” (“In many lifetimes one is a worm or an insect. For many lifetimes one is an elephant, fish or a deer”). Those rulers and Kings who misuse the power granted to them by Sat Par Braham Pita Parmeshwar and commit serious offences, and do crimes instead of working for the welfare of the mankind are

looked upon as less-than-insects at Dargah, and are sent to the insect Juni's as per the divine Vidhan.

Similarly, according to the Vidhan of Karma, those who do not give Dasvandh (10% of the earnings for charity) out of their "Dasan Nahuwan Di kama-ee" (earnings of the ten nails of the hand, i.e., hard-earned money), that is, do not do any charitable deeds, will live life of poverty in coming times. Those who are wealthy and live a life of riches but do not do any charity from the bounty received from the Divine Giver (God), will spend their next lives in utter poverty. Those who have wealth and riches, and also give away generously in charity receive multiples of their wealth in their next lives. Similarly those who eagerly participate in philanthropic deeds and serve disinterestedly (without desire for reward) attain Bandagi in their next life and rightfully lead a life of great benefactions to humanity. Great benefactions mean bestowal of Gurparsaad, and unifying the humanity with Sat Par Braham Pita Parmeshwar. Great benefactions imply taking in the poison of the pains and sufferings of humanity, and giving back nectar. Great benefactions mean taking on one's own head the burden of the other's misdeeds in current and past lives, and putting them on the path to Naam Simran and deliverance. There is no higher service than that of the benefactions to humanity.

Satguru incarnate the blessed Nanak Patishah Ji with extreme kindness describes to the whole humanity the greatness of the Nadar of Sat Par Braham Pita Parmeshwar. Those who carry out the deeds of Sat have Sat Par Braham Pita Parmeshwar's Nadar upon them. Nadar means attainment of Gurparsaad. Nadar implies attaining the reward of Naam, Naam Simran, practice of Naam, true Bandagi and the opportunity to serve. Bandagi begins with the gain of Gurparsaad. The Surat (mind) is absorbed in Simran. The Surat is attracted to Shabad (the divine words, divine message) and Surat and Shabad are unified. All Bajjar Kapats are unlocked. The seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are awakened. Our Bandagi attains the stage of Karam Khand (the stage of receiving divine benignity or grace). Our Bandagi's has its account opened at Dargah. We are rewarded with Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness) and Sunn Samadhi (silent, deep

meditation – a state free of thoughts, even free from the effects of time and space). We have the manifestation of Param Jyot (the divine light, soul, God himself) Puran Prakash (the supreme light, his aura, aura around the enlightened ones) in our Hirda's. The Hirda unites with the eternal, the infinite. Our vices leave us. The Hirda abounds with divine virtues. The Five Dhoots (lust, anger, greed, attachments and pride) are subjugated. The desires are extinguished and the Hirda attains true contentedness. The Hirda attains the state of true Sachyar (Absolute Truth – as God himself). The Hirda attains Sunn (complete, utter peace and calmness) and we glimpse Sat Par Braham Pita Parmeshwar. Our Bandagi is acknowledged in Sach Khand (the realm of Truth). The true Braham Gyan and the true Tat Gyan reveal themselves. We attain Param Padvi (the highest spiritual status).

Sat Par Braham Pita Parmeshwar himself is the treasure-house of all virtues. Therefore, Sat Par Braham Pita Parmeshwar has been called as “Guni Nidhan” (“the treasure of virtues”) in Gurbani. It means that Sat Par Braham Pita Parmeshwar is the source and the possessor of all these treasures. These virtues are the divine and supreme powers of Sat Par Braham Pita Parmeshwar. The divine virtues essentially mean the supremely powerful qualities such as trust, faith, love, humility, modesty, compassion, fearlessness, amiability, benefaction, the deeds of Sat, following the path of Dharam (the divine, seeking union with God), contentedness, forbearance etc. By giving us birth as a human being Sat Par Braham Pita Parmeshwar has placed the treasure of all these virtues inside us. It means that we have present within us the capabilities of all these divine qualities. Even the supremely potent wealth of Naam is kept within us: “Nanak Amrit manai maahi paaeeai gur parsaaadi” (Nanak says Amrit of Naam is within the mind, and can be obtained through Gurparsaad”). But to access these divinely powerful riches one needs the Gurparsaad, or the Nadar of Sat Par Braham Pita Parmeshwar. One who truly understands this divine elemental fact charts the course of Sato tendencies and begins focussing on doing Sat Karams (the deeds of Sat). One then puts these divine virtues to exercise in one's life and begins renouncing one's vices. When one's Sat Karams outweigh the other deeds, he becomes a recipient of Gurparsaad. Those who serve and take care of this Gurparsaad

accomplish their Bandagi and receive honour at Dargah. A number of Jigyasoo's are able to acquire Gurparsaad this way, but only a few truly serve and look after this Gurparsaad. This is why there are so few saintly persons in this world. Therefore, one who receives this Gurparsaad is indeed fortunate. These privileged persons need to put all their hearts and minds into serving and caring for this Gurparsaad, and dedicate themselves to the Guru (God) with complete trust, faith and love. Therefore, we pray humbly to all humanity to try and receive Gurparsaad, and once acquired, truly serve and look after it. Only by serving and caring for this Gurparsaad we can make our lives meaningful, else we will squander this priceless human life.

JAP JI VERSE 8

*Suni-ai sidh peer sur naath.
Suni-ai dharat dhaval aakaas.
Suni-ai deep lo-a paataal.
Suni-ai pahi na sakai kaal.
Nanak bhagtaa sadaa vigaas.
Suni-ai dookh paap kaa naas. ||8||*

Satguru incarnate the blessed Nanak Patishah Ji with infinite kindness and benevolence bestows upon entire humanity the magnificence of “Suni-ai” (“listening”) in these divinely powerful Amrit Bachans (divine words) of the true Braham Gyan (the divine wisdom). The word “Suni-ai” doesn’t just mean uttering the words from the mouth and hearing them in the ears. The word “Suni-ai” doesn’t just mean hearing Shabad Kirtan (Shabad – ‘divine words’, Kirtan – literally ‘discipline of mind’, but commonly ‘chanting’. Together Shabad Kirtan – ‘singing and listening to Gurbani’. However Gurbani terms this practice as a mere symbolism) in the ears. The word “Suni-ai” doesn’t just mean hearing Naam (the Name – representing God and all his Creation) in the ears. The word “Suni-ai” doesn’t just mean Kanni Ras (enjoyment for the ears). Hearing sounds in the ears is Kanni Ras, and is a superficial act. Hearing of Kirtan and of Gurbani with one’s ears is Kanni Ras, and superficial. From the moment one begins to hear Gurbani and Shabad Kirtan, till the time one’s Surat (mind) begins to feel attracted towards Shabad, all one hears is a superficial Kanni Ras. Until Gurbani and Shabad Kirtan starts to sound in every pore of one’s body, it is merely Kanni Ras and superficial. Until every cell of one’s body is immersed in Shabad, it is superficial and it is Kanni Ras in act. From the time we begin hearing Gurbani and Shabad Kirtan and till each part of body begins to dance in bliss, it is Kanni Ras and shallow. From the start of Gurbani and Shabad Kirtan beside us, and till the time we are completely immersed in Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness), it is just Kanni Ras and superficial. From the start of Gurbani and Shabad

Kirtan beside us, and till every pore our body joins in Kirtan, it is a shallow Kanni Ras. Therefore, Satguru incarnate Sat Nanak Patishah Ji has been kind and has benevolently explained this divinely true essential fact about the Braham Gyan of the divine might of the word “Suni-ai” to the entire humanity in these 4 Pauris (verses).

The divine implication of the word “Suni-ai” is the unification of Surat with Naam. The divine meaning of the word “Suni-ai” is the Surat getting drawn into Shabad. The divine sense of the word “Suni-ai” is the commencement of practice of Naam in one’s life. The divine meaning of the word “Suni-ai” is to observe Shabad in one’s daily life. The divine sense of the word “Suni-ai” is to lead one’s life according to Gurmati (Guru’s guidance, or God’s guidance). Therefore, one who “listens” is the one who observes Shabad in one’s daily living. Therefore, one who “listens” is the one who begins practising Shabad. Therefore, the divine sense of the word “Suni-ai” is the unification of Surat and Shabad. The divine meaning of the word “Suni-ai” is the Surat reaching the profoundness of Shabad. The divine meaning of the word “Suni-ai” is the Surat immersed in Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself). The divine understanding of the word “Suni-ai” is Shabad etched in Surat. The divine essence of the word “Suni-ai” is Surat attaining Ajapa Jap (state where Simran – or meditation upon God – carries on without effort on the part of the being). Those who reach this state are now on the path to Bandagi (submission before God). Those who reach this state have achieved Gurbani. Those who reach this state begin to imbibe Gurbani, i.e., begin a deeper journey into Gurbani. Therefore, whenever Gurbani is uttered or Kirtan is initiated in their presence, they immediately have their Surats beckoned into Shabad and are instantly immersed in Samadhi. As Gurbani is spoken, its each word pierces their Hirdha’s (literally meaning heart, Hirda actually denotes the Anhat Chakra located near the heart, which is one of the seven Sat Sarovars, and thus is more a part of one’s spiritual being than of the physical body) and is engraved upon their Hirdha’s. As one goes deeper into practising Naam in one’s life and Naam has pervaded every pore of one’s body and every part of the body begins to resonate with Naam, in such a state the moment

Gurbani or Kirtan is initiated every pore of the body blossoms and it seems as if the body has grown countless ears and each of these ears is reverberating with Gurbani.

Gurbani is the absolute Sat (the Eternal Truth, God himself). Thus Gurbani is the Guru (God) himself. Gurbani is the complete Braham Gyan. Therefore, Gurbani is the Gyan (divine learning, wisdom) form of the Akal Purakh (the Timeless Being, the Immortal Being, God). Those who realize this reach the state of “Sunī-ai”. When this happens, all their deeds become Sat Karams (the deeds of Sat) and when their Surat Birti (consciousness, tendencies) is absorbed in Sat, they earn Gurparsaad. By Gurparsaad it means that they earn the Nadar (a kind eye, divine grace and blessings) of Sat Par Braham Pita Parmeshwar (True Transcendent Lord, Creator of the Universe) and fortune smiles upon them. They come in the presence of a complete saint, a complete Braham Gyani. They get the Gurparsaad of Naam, Naam Simran, practice of Naam, complete Bandagi and the opportunity to serve. The Nadar from Sat Par Braham Pita Parmeshwar is a divine immense power of Gurparsaad that blends Naam into Surat. The mind attains serenity and goes into the state of Ajapa Jap. One attains the state of Samadhi. The account is opened of one’s Bandagi at Dargah (the Divine Court). One’s Bandagi enters Karam Khand (the stage of receiving divine benignity or grace). One puts Naam into practice in everyday life. One sets off on one’s inner pilgrimage. The mind and Birti begin to be cleansed. Jyot (the divine light within, soul) is awakened. The vices abandon one, and one’s Hirda begins to fill with virtues. In this way as their Bandagi attains heights, some are able to attain Ridhis and Sidhis (supernatural powers – such powers can be attained at early stages of Bandagi, but can result in vanity and hold further spiritual development) and they become Sidhs (pure souls that have attained spiritual heights and powers). Some even attain demi-godlike powers and become gods and goddesses. Some take their Bandagi even higher and become Fakirs (highly spiritual, mystics). Fakir signifies a great saint, a great Braham Gyani.

An important and significant complete divine fact must be understood here that those who start employing the powers of Ridhis and Sidhis or the godly powers attained by them, have their Bandagi

interrupted, and because of this they fail to achieve Jivan Mukti (deliverance from the cycle of life and death, salvation). The Akal Purakh created these powers to run his Creation. Therefore, those who start exercising these powers act as sinners trying to rival the Akal Purakh and thus their Bandagi is halted and they remain deprived of Jivan Mukti. Therefore, those who achieve Gurparsaad need to keep this essentially true divine fact in mind and exercise utmost caution. Along with Bandagi one must also pray that Sat Par Braham Pita Parmeshwar and Guru Parmeshwar Satguru (God) keep us away from Ridhis and Sidhis. During the course of Naam Simran, a time comes when one attains a stage where Ridhis and Sidhis start appearing before the Jigyasoo (the curious, the seeker of divine Truth) praying to be embraced. When this happens, it is best to politely decline their request. Gurbani calls these powers as Maya (the illusion, the temptations). Therefore, to embrace these powers is to embrace Maya. For the Bhagats (the devotees, those absorbed in divine devotion) in Bandagi this is a crucial test of Maya that they have to go through. Therefore, a Jigyasoo needs to stay disentangled from these powers. Those who embrace these powers fail to attain Jivan Mukti and are made to wander in the cycle of life and death, and those who embrace and use these powers for their profit make their future lives extremely painful and their Jivan Mukti almost unattainable. The profoundly true divine fact is that once one accomplishes Bandagi and become one with Akal Purakh, these Ridhis and Sidhis surrender themselves forever under one's command. When such complete saints, complete Braham Gyanis utter any words in a Sangat (congregation, meeting), the Ridhis and Sidhis instantly set about fulfilling those words, thus serving such great beings.

Sat is the Mool (origin, root) and every creation has originated from Sat. Thus the only basis of the Creation is Sat. This same Sat was called by the honorific of Naam by Satguru incarnate the blessed Nanak Patishah Ji in Mool Manter (the Definition of the Origin). Thus the basis of the Creation is none else but "Sat Naam" ("Truth – as the Name of God"). Thus the basis of all Khand Brahamand (the inner spiritual realms and the outer physical worlds) is nothing else but Sat Naam. The basis of the earth, and all the continents and islands on earth is also Sat Naam. Therefore, the blessed Satguru

incarnate Arjun Dev Patishah Ji has made clear in Sukhmani Bani: “Mool Sat Sat Utpat” (“Sat is the root, and everything originates from Sat”), and “Naam Kai Dhar-ai Sagal Akaar” (“Everything is shaped by Naam”), and “Naam Kai Dhar-ai Khand Brahamand” (“Naam is the basis of Khand Brahamand”). When one attains the powerful state of “Suni-ai” and thus unites with Naam, all one’s Bajjar Kapats (the divine doors – besides the Dasam Duaar – the tenth door, or the Crown Chakra, there are nine others at various places in the human body) are opened, the seven Sat Sarovars are illuminated and the entire Braham Gyan of Gurbani begins surfacing within oneself. When one glimpses Akal Purakh with one’s inner eye and Nirgun Sargun (Nirgun – the infinite divine power that is beyond the three attributes of Maya, and Sargun – the infinite divine power to sustain each individual bit of Creation) become one, then the springs of the complete Braham Gyan and the complete Tat Gyan gush forth within oneself. In this state one finally realizes that Sat Par Braham Pita Parmeshwar is all pervasive. When one realizes this, he also comes to know that Sat Par Braham Pita Parmeshwar himself is the master of all Khand Brahamand, and all Khand Brahamand depend upon Sat Par Braham Pita Parmeshwar for their functioning. (Some learned scholars have described in Shastras that in all there are seven Deep’s or islands, seven Lok’s – Bhavan’s – or worlds, and seven Pataal’s or the netherworlds. Deep’s are the parts of earth: Jambu, Kush, Palakh, Swet, Kroch, Pushkar and Sak. Loa’s or Lok’s are Bhur, Bhuvar, Swar, Maher, Jan, Tap and Sat. Pataals or the areas below the earth are Atal, Vital, Satal, Talatal, Rasatal, Mahatal and Pataal). That is to say that the basis of all these creations is Naam and this is realized by only those who attain this supremely powerful state of “Suni-ai”, accomplish their Bandagi and are blessed with the complete Braham Gyan.

The entire Creation takes place in Kaal (space-time), and every creation meets its end within Kaal. Whatever originates in Kaal assimilates in Kaal. All the creations within Kaal are influenced and continually transformed by Kaal. Transformation within Kaal is a divine Vidhan (constitution, law) and no creation can escape this divine Vidhan. If we look around us, and look upon us, it is patently clear that everything is incessantly undergoing change and heading towards its end. Therefore, it is the divine Vidhan that everything

must change, and everything must eventually destruct. Only Sat Par Braham Pita Parmeshwar is Akal (uninfluenced by Kaal, Timeless, Immortal). Only Sat Par Braham Pita Parmeshwar is beyond the influence of Kaal, because Sat Par Braham Pita Parmeshwar himself is the Creator of Kaal. The bonds of the births and deaths of a human being are also determined by the Vidhan of Karma (destiny) and Vidhan of Kaal. Therefore, the only way of emancipation from the influence of Kaal as per the divine Vidhan is achieving Jeevan Mukti. There is only one divine Vidhan to escape the trappings of Kaal and that divine Vidhan is to go beyond the Trigun Maya (the triple-attributed Maya) and assimilate oneself in Akal Purakh. Those who attain the divinely powerful wealth of reaching the state of “Suni-ai”, practise Naam in their lives, accomplish Bandagi and triumph over Maya, they become one with the Akal Purakh and are freed of the clutches of Kaal. Such humans attain deliverance, are liberated from the bonds of births and deaths, become one with Akal Purakh, and become Akal.

As a human, we receive pleasures and pains in our daily lives as determined by the divine Vidhan of Karma. All our pains, failures and strife’s are result of the Asat Karams (deeds that are not Sat, untruthful deeds) in our past and in our previous lives. The fault lies entirely with us and with our own Asat Karams. Similarly all our pleasures and successes are result of our Sat Karams in the past and in the previous births. That is why Gurbani says: “jith keethaa paaeeai aapanaa saa ghaal buree kio ghaaleeai” (“Why do bad deeds when we know we have to face their consequences”) and “jayhaa beejai so lunai karmaa sand-rhaa khayt” (“As one sows, so one reaps from the field of Karma”). According to the divine Vidhan, all the deeds performed under the Rajo (desires) and Tamo (lust, anger, greed, attachments, pride) tendencies of Maya are counted as Asat Karams, and those under the Sato (piety, divinity, contentedness, patience) tendencies become Sat Karams. Therefore, those who follow Sato in their Birti (consciousness) avoid facing pains and troubles, and success lies at their feet. Only those following Sato Birti attain the divinely powerful state of “Suni-ai” and only these are blessed with Gurparsaad, accomplish their Bandagi, achieve honour at Dargah and have themselves counted amongst Bhagats (true devotees). These persons always enjoy Chad Di Kalaa (the

Eternal Bliss) as Naam permeates every pore of their bodies and they are always suffused with Amrit (our essence or the life-element, soul). Therefore, these people have their pains and sufferings annulled as, having gained Jeevan Mukti, they also are freed of the divine Vidhan of Karma. All the deeds performed by such people for the rest of their human lives are then ordained under the true Hukam (the divine Order) and these deeds then on are only for the benefaction of the humanity. Their Kirat (vocation, toil) becomes pure and a praiseworthy service and their lives become Raj Yog (unification with God, as well as enjoyment of worldly pleasures). Such persons continue forever with their spiritual development and spiritual growth. Bandagi knows no limits. In its ultimate stage Bandagi becomes a service. The life becomes one of benefactions and great benefactions for the humanity. Service too knows no bounds. Therefore, for such divine and capable souls there is no limit and boundary to their spiritual development. Such great beings carry their spiritual development and growth and their service into eternity and infinity, and such rewards are immeasurable as they themselves are assimilated in the eternal, infinite.

JAP JI VERSE 9

*Suni-ai eesar barmaa ind.
Suni-ai mukh saalaahan mand.
Suni-ai jog jugat tan bhayd.
Suni-ai saasat simrit vayd.
Naanak bhagtaa sadaa vigaas.
Suni-ai dookh paap kaa naas. ||9||*

The blessed Satguru (Truth Guru) incarnate the true Nirankar Roop (the Formless One, i.e. God in human form) Nanak Patshah Ji benevolently continues to bestow upon humanity Puran Braham Gyan (entire divine wisdom) about greatness of the supremely powerful state of the word “Suni-ai” (“listening”). Those who reach the divinely powerful state of “Suni-ai” receive Gurbarsaad (Eternal Bliss and the Eternal Grace) and are unified with Naam (the Name – representing God and all his Creation), have Naam merged into their Surat (mind), have Naam blended with their Hirdha’s (literally meaning heart, Hirdha actually denotes the Anhat Chakra located near the heart, which is one of the seven Sat Sarovars, and thus is more a part of one’s spiritual being than of the physical body), have all their seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) awakened, have their Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body) awakened and have all their Bajjar Kapats (the divine doors – besides the Dasam Dwaar – the tenth door, or the Crown Chakra, there are nine others at various places in the human body) opened. Carrying on with the Simran of Naam (meditation) in Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness) and in Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space) and practising Naam in their daily lives they attain very high states of spirituality. They attain the same divine heights as were attained by Isar (Shiva – the divine power of

destruction), Brahma (the divine power of creation) and Indra (the King of gods). Meaning they receive the same honours as were received by Isar, Brahma and Indra. Meaning they acquire the same powers as were acquired by Isar, Brahma and Indra.

Here it is divinely important for the Jigyasoo's (the curious, the seeker of divine Truth) to understand this completely true fact that the gods and goddesses do not inspire one to perform Bandagi of Sat Par Braham Pita Parmeshwar (True Transcendent Lord, Creator of the Universe), but instead persuade one to worship them, and those who then get entrapped in their worship may sometimes attain a few powers but fail to attain Jeevan Mukti (deliverance from the cycle of life and death, salvation) because these gods and goddesses have neither attained Mukti for themselves nor have the capacity to grant it to the Jigyasoo's. These gods and goddesses themselves are in a quest to achieve human births so that they can accomplish their Bandagi and be delivered. Only a Puran Sant (a perfect saintly person), a Puran Braham Gyani (one who possesses Puran Braham Gyan) or a Satguru (Truth Guru) can grant deliverance. The gods and goddesses are not ordained to provide Gurpasad (Eternal Bliss and Eternal Grace). Therefore, Gurmat (Guru's guidance or God's guidance) forbids one to worship these gods and goddesses and prescribes only the Vidhan (constitution, set of laws) of Bandagi (submission before God) of Akal Purakh and those who attain the Gurparsaad of Bandagi towards Akal Purakh (the Timeless Being, the Immortal Being, God) are able to easily get Darshan (glimpse with inner eyes) of the gods and goddesses. However the Jigyasoo's must exercise caution with their Bandagi, and should be wary of bowing before such gods and goddesses.

A number of Jigyasoo's while immersed in Naam begin to get Darshans of these gods and goddesses and sometimes these gods and goddesses bestow their powers upon those in Simran. A number of Jigyasoo's when in Naam Simran have the gods and goddesses and saints, devotees, Braham Gyanis and great beings come and sit beside them. A number of Jigyasoo's when in Naam Simran and in Sunn Samadhi get Darshans of these souls because of the power of their Bandagi. A number of Jigyasoo's in Naam Simran and in Sunn Samadhi get Darshans of the Guru Patshahs (the ten Satguru

Sahibs), and are blessed by these Guru Patshahs. A number of Jigyasoo's in Naam Simran and in Sunn Samadhi get Drashans of Param Jyot (the divine light, soul, God himself) and Prakash (the divine light – the Nirgun Saroop or the infinite divine power that is beyond the three attributes of Maya). A number of Jigyasoo's in Naam Simran and in Sunn Samadhi get Darshans of the divine spectacles such as the lakes of nectar, the streams and lakes of milk, Mansarovar (a lake situated at himalayan peaks, also representing the eternal source of divine powers, the source of all life, Akal Purakh himself) etc. A number of Jigyasoo's in Naam Simran and in Sunn Samadhi begin to realize the events from their past lives.

The fact is, those Gursikhs (the disciples of the Guru, God) who experience the state of “Suni-ai” find it nearly impossible to describe this divinely powerful state. But the complelty true essential fact to remember and hold fast in the Hirdha is that those in Bandagi need not entangle in these powers and concentrate only on their Bairag (renunciation, being absorbed in Naam), concentrate on Simran, and not seek fulfilment of any desires. On manifestations of these powers, one should bow with humility and pray that one doesn't desire anything, and that all one seeks is Naam, Bandagi and opportunity to do Seva (humble and selfless service to others). Those who get involved with these powers have their Bandagi restrained from further progress, and they remain devoid of Jeevan Mukti. It is in the nature of these gods and goddesses to induce one to serve them. This is why they are stuck in the fourth Khand (Karam Khand or the stage of receiving divine benignity or grace; there are five Khands or the spiritual realms as per Gurbani and the other four Khnads are: the Dharam Khand or the stage of seeking divine union, the Gyan Khand or the stage of seeking divine knowledge, the Saram Khand or the stage of making efforts towards spirituality, Karam Khand and the Sach Khand, or the realm of ultimate, absolute Truth) and fail to achieve Jeevan Mukti.

The other divinely important true fact to keep firmly in mind for those in Simran is that when they get Darshans of saints, devotees, Braham Gyanis, great and holy beings and Satguru Patshahs, they should greet them with Dandaut Bandhana (prostrating before them) and by touching their feet. Those in Bandagi become the dust of the

feet of the Creation. Those in Bandagi pray to Sat Par Braham Pita Parmeshwar to make them dirt at the feet of all the Kot Brahamands (countless worlds). Therefore, one needs to bow before every creation, to do Dandaut Bandhana before every creation, and be “Sagal Ki Reena” (“dust of all creature”, extremely humble) before one can receive Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss) and receive the boon of Puran Braham Gyan. Only a Hirdha wrapped in humility finds acceptance at Dargah (the Divine Court). Only one with a Hirdha constantly wrapped in humility understands the Hukam (the divine Order). Many in Bandagi on being blessed by Akal Purakh assume that they have now the mastery of all powers and thus become victim of this subtle pride which makes them lose all that they had earned. Not to be vain of having attained the glimpse of Akal Purakh and of all his blessings upon us, but to accept them as Gurparsaad, to wrap one’s Hirdha in humility and to serve the humanity ensures that one shall forever enjoy Chad Di Kalaa (Eternal Bliss).

Even those spending their whole lives in misdeeds, robbers, thieves, dacoits and murderers change once soaked in the greatness of Naam; and become Sadhus (one with great spiritual attainments, one blessed by God to offer Gurshabad to others) and saints. There are two kinds of people who are dynamic in this world: robbers, thieves, dacoits, murderers and the wrongdoers, or the saints and the great beings. Meaning these two kinds always have dynamism in their lives. The robbers, thieves, dacoits, murderers and wrongdoers are always dynamic. The robbers, thieves, dacoits, murderers and wrongdoers are always dynamically ahead to cause hurt and grief to mankind. The saints and the great beings are always dynamic in their Bandagi and in Parupkars (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti), and are day and night absorbed in removing the pains and sufferings from this world and in drinking the poison of the bad deeds of humanity and bestowing nectar in return.

Apart from these two kinds, the rest have about as much dynamism in their lives as the still water. Their lives revolve around their daily routines, and this is how they spend their entire lives. As the still water becomes dirty, begins to stink, and is unfit for any use,

in the same way the lives of these people become tasteless and pleasure-less. Such people remain stuck in their domestic lives and do not make any significant contribution towards benefaction of the humanity or the society. In this way, these people succeed in wasting their lives. A number of people receive the grace of Gurparsaad, but very few of them practise Naam and turn their lives into successes.

The robbers, thieves, bandits, murderers and wrongdoers have a distinct quality. This quality is that, treading the path of wrong, if they get fortunate and have an encounter with a saint, they take no time in turning away from the wrong path. When they thus make a turn with the blessings of a saint, they adopt to the path of spirituality with as much aggression as they had when on the path of wrongdoing. When this happens, their change of Hirdha is swift and with their Bandagi they are soon absolved of all their sins. There are several instances in the history of Creation that prove this entirely supreme elemental fact. Sajjan Thug becoming a saint, Ajamal Papi becoming a saint, Ganaka Papan gaining salvation, Balmiki becoming a saint, Koda Rakshas turning into a Sadhu, Sadhna Kasaai getting liberated etc. are all historic evidences confirming this wholly divine essential Truth. This is the beauty of the magnificence of “Suni-ai” that delivers even the robbers, thieves, dacoits, murderers and the wrong doers.

Jog (asceticism, renunciation) means becoming one with Sat Par Braham Pita Parmeshwar. Jog means to be assimilated in the Nirgun Saroop of Sat Par Braham Pita Parmeshwar. Jog means becoming totally merged with Sat Par Braham Pita Parmeshwar. Jog implies Nirgun and Sargun (Nirgun – the infinite divine power that is beyond the three attributes of Maya, and Sargun – the infinite divine power to sustain each individual bit of Creation) becoming one (Nirgun Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan). Jog implies achieving Darshans of the Sargun - Nirgun (having darshans of Sat Paarbrahm Pita Parmeshwar in one’s own body). Jog implies awakening of all seven Sat Sarovars, and opening of Bajjar Kapats. Jog implies each cell of our body doing Simran,

and each cell of our body becoming the embodiment of Sat. Jog means triumphing over Maya and our Hirdha attaining the state of Puran Sachyar (Absolute Truth – as God himself). Jog means renouncing Trishna (worldly desires) and the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and achieving victory over our minds. Jog means getting Darshan of Akal Purakh and being immersed in him. Jog means being Braham Leen (immersed in the infinite, eternal divine). Jog means attainment of Puran Braham Gyan (divine wisdom) and the Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways). Jog means obtaining Atam Ras Amrit. Jog means the Hirdha filled with eternal, divine virtues. Jog means one's Hirdha becoming infinite. Jog means reaching the limitless depths of the Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself). Jog means being submerged in the depths of the Gursagar (Mansarovar). The last word is that the glory of Jog cannot be described in words. One can only sense the greatness of Jog, that too partially, as the greatness of Jog is infinite. Those who attain the supremely powerful state of "Suni-ai" have Gurkirpa (grace of Guru, grace of God) upon them because of which they begin to understand the greatness of Jog.

Jugat (technique) means the way to practise Jog. Jugat means the secret by which one may be able to put Jog to practice in one's life. Jugat means what should a human being do by which Jog can be put into practice. Jugat means finding the path to Jog. Jugat means finding the path to Sach Khand (the realm of Truth). Jugat means finding the way to receive Bandagi. Jog means finding the way to Naam, Naam Simran, practice of Naam, Puran Bandagi (complete surrender before God) and service in Parupkars and Maha Parupkar. Jugat means finding way to have Naam permeate Surat, Hirdha and every cell of the body. Jugat means the way to awaken the seven Sat Sarovars. Jugat means the way to open one's Bajjar Kapats. Jugat means the way to obtain the Puran Braham Gyan. Jugat means the way to reveal the Puran Tat Gyan. Jugat means the way to make one's Hirdha a Sant Hirdha (saintly-hearted). Jugat means the way to fill one's Hirdha with all the divine virtues. Jugat means the way to lead one's Hirdha towards eternity and immensity. Jugat means the way to lead one's Hirdha into the state of Puran Sachyar. Jugat

means the way to triumph over Maya, eradicate one's mind and attain the state of Param Jyot Puran Prakash (the radiance of the divine light, his aura, God himself). Jugat means the way to defeat Maya, reach beyond the Trigun Maya (Sato, Rajo and Tamo) and get Darshan of Sat Par Braham Pita Parmeshwar. Jugat means the way to become one with Sat Par Braham Pita Parmeshwar. Jugat means the way to Jeevan Mukti.

Those who attain the supremely powerful state of "Sunī-ai" learn the secret to the Jugat of practising Jog. All the secrets mentioned above are part of the all powerful Gurmat and are capable of changing one's life. This Gurbarsaad can be realized with the blessing of a Puran Braham Gyani. This is why Gurbani mentions the Truth that: "braham giaanee mukath jugath jeeaa kaa daataa" ("A Braham Gyani can bestow upon a being the means to deliverance"). Those who achieve this Gurbarsaad and perform Bandagi practise Naam and accomplish Bandagi and become one with the Akal Purakh. While in Bandagi when one's Bajjar Kapats are opened and all seven Sat Sarovars are lit up, one realises the secrets of Tan (the physical body). What are the secrets of Tan? What divine powers reside within one's physical body? How the five mutually-antagonist elements of the human body (the human body is created of five elements: air, water, fire, earth and sky that are impossible to mix together in the physical domain, and are mutually against each other because of their physical properties) are made to join together by the Hukam of Sat Par Braham Pita Parmeshwar that makes it a suitable place for the manifestation of Sat Par Braham Pita Parmeshwar? How the subtle powers of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) are awakened and how one attains Samadhi and Sunn Samadhi? What are the mysteries of the construction of the human body, the awakening of the divine powers of the seven Sat Sarovars? How Naam permeates Surat, Hirdha and every cell of the body and fills the entire body with Amrit? How the Hirdha of a person rids itself of Trishna and Panj Dhoots and enters the state of Puran Sachyar? What is the secret of the opening of the Dasam Duvar and of the incessant sounding of Anhat Naad (the divine music); Or of the Param Jyot Puran Prakash revealing in one's

Hirdha; Or of Darshan of Akal Purakh and of receiving Puran Braham Gyan; Or of receiving Puran Tat Gyan? All these are the divine powers hidden within the human body, and the secrets of the Tan, which are revealed to a person who attains the supremely powerful state of “Sunī-ai”.

Puran Braham Gyan is not realized by reading or by listening to Gurbani. Study of all religious texts and tomes in the world will get us knowledge, but not Puran Braham Gyan or Puran Tat Gyan. Knowledge inflates one’s ego, and Puran Braham Gyan fills one’s Hirdha with extreme modesty and humility, and wraps it in simplicity. Puran Braham Gyan and Puran Tat Gyan can only be acquired through Puran Bandagi. Bandagi is accomplished when it is recognized and accepted at Dargah, and all five sensory organs and all five action organs are all subjected under Hukam. This takes place when one glimpses Akal Purakh and receives his boundless Gurkirpa and Gurparsaad, and when one wins over Maya and goes beyond Trigun Maya. When this happens, one acquires Puran Braham Gyan and Puran Tat Gyan. The springs of Puran Braham Gyan and Puran Tat Gyan begin to gush within one’s body through the seven Sat sarovars. Only by reaching this state one realizes the hidden mysteries of Gurbani. Only by reaching this state one takes Gurbani home, i.e. Gurbani settles down in every cell of the body. Only by reaching this stage one grasps the true sense of Gurbani. Only by reaching this state one becomes Gurbani, i.e., one becomes what Gurbani decrees one to be. Only by reaching this state one becomes the praise of Naam and the praise of Akal Purakh as described in Gurbani. Only by reaching this state one easily (and without studying) understands the deep secrets of all Shastra, Smritis and Vedas (six Shastras: Mimansa, Visheshak, Sakhya, Nyay, Yog and Vedanta; twenty seven Smritis: Manu, Yagyavalk, Vashisht, Parashar, Sankh, Laghu Harit, Vridh Harit, Narad, Dakh, Laghu Atri, Vridh Atri, Som, Yam, Dat, Budh, Vishnu, Shukra, Laghu Gautam, Vridh Gautam, Katyayan, Deval, Apstamb, Brihaspat, Vyas, Likhit, Agris, Shantatap; four Vedas: Rig ,Yajur, Atharvan, Sam) since there is no higher knowledge than that of Puran Braham Gyan and Puran Tat Gyan. The basis of all these religious Shastras is Naam itself. All these Shastras teach only the ways of living and the means to find Sat Par Braham Pita

Parmeshwar. Therefore, one, who has Naam pervade every cell of one's body and has Puran Braham Gyan and Puran Tat Gyan gushing within oneself automatically becomes one with Sat Par Braham Pita Parmeshwar. Such a person has made a success of his or her life.

Therefore, when those who have attained the divinely powerful state of "Suni-ai" also have Naam manifest itself in their Hirdha's, they achieve Jeevan Mukti and liberation from the all-powerful Vidhan of Karma. The account of their good and bad deeds is closed, and they are freed of the bonds of this vidhan of Karma. All their pains and troubles come to an end, and they are immersed in the pleasures of Bhagati Ras (devotion, complete absorption in God). There are no bounds to their spiritual progress. They enjoy new spiritual experiences and new knowledge everyday and forever, and from this illimitable treasure bestow Amrit for the benefaction of the humanity. There are no limits to their Parupkars and Maha Parupkars. Parupkars and Maha Parupkars become the essence of their lives.

JAP JI VERSE 10

*Suni-ai sat santokh gi-aan.
Suni-ai athsath kaa isnaan.
Suni-ai parh parh paavahi maan.
Suni-ai laagai sahj dhi-aan.
Naanak bhagtaa sadaa vigaas.
Suni-ai dookh paap kaa naas. ||10||*

Gurbani (God's words; also a common name for Puran Braham Gyan, Shabad Guru, or Shri Guru Granth Sahib Ji) came from Sach Khand (the realm of Truth), is still coming from there, and will forever continue to come from Sach Khand. There is no end to the account of Gurbani at Dargah (the Divine Court). Gurbani is Guru (God) and Guru is illimitable. Thus Gurbani is illimitable. Gurbani is Puran Braham Gyan (entire divine wisdom) and Puran Braham Gyan is immeasurable. Thus Gurbani is immeasurable. Gurbani is the Gyan (divine learning, knowledge) incarnation of the Akal Purakh (the Timeless Being, the Immortal Being, God). Akal Purakh is eternal, infinite. Thus his Gyan incarnation is eternal, infinite. Every creation is the expansion of Shabad (divine words), or of the Guru himself. Every creature of the 8.4 million species, every flora and all Khand Brahamand (the inner spiritual realms and the outer physical worlds) are the extension of Shabad that is Guru himself. The entire universe takes birth from the divine power of Shabad, and the same divine power of Shabad looks after and eventually destroys every creation of the universe. Thus Shabad is Guru and all-prevalent, as Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord) is all-prevalent. Therefore, those who attain the divinely powerful state of "Suni-ai" ("listening") and are absorbed in Naam Simran (meditation upon Naam – or the Name representing God and all his Creation) receive Gurparsaad (Eternal Bliss and the Eternal Grace) and receive Suhag (acceptance in Dargah as a devotee) and thus they become Suhagans (those who are accepted as devotees in Dargah) and attain Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness) and

Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space) where they practise Naam in their lives and thus illuminate all their seven Sat Sarovars (sources of Amrit, or the spiritual energy – there are seven centres or sources of spiritual energy in the human body), open their Dasam Duaars (the tenth door – the Crown Chakra – once opened establishes a connection between the human being and the Akal Purakh) and by so doing get Darshan (glimpse with inner eyes) of Akal Purakh (the Timeless Being, the Immortal Being, God), attain Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways), become forever a Suhagan and make a success of their lives.

It is in the nature of Sat Par Braham Pita Parmeshwar to make, look after, and then destroy the entire Creation. Therefore, it is in his nature to provide. To provide life, to provide for sustaining life, to provide for living and succeeding in life, and to provide even for wasting life trapped in the illusions of Maya (the worldly temptations), all is arranged in his divine Vidhan (constitution, set of laws). Therefore, it is his nature to provide. To provide is the most divine quality of Sat Par Braham Pita Parmeshwar. To provide is the divine power of Sat Par Braham Pita Parmeshwar. From this divine source of providence emerges “Sat Santokh” (divine contentedness, state where there is humility and an absence of desires). By giving us birth as a human being Sat Par Braham Pita Parmeshwar has already bestowed this divine virtue upon us. Every human being is capable of giving and providing.

In today’s world a common person is busy in making demands. Everyone is busily demanding worldly comforts and pleasures. Those who do Nitnem (the daily ritual of reading religious texts) or perform other religious acts do them to fulfil their worldly desires. The worldly desires are never-ending. These desires are called as “Trishna” in Gurbani. Those thirsting after Trishna are squandering away their lives and can never attain Sat Santokh. The Trishna of a human being is like an inferno where the never-ending desires act as fuel, and thus the fire never goes out and eventually turns the priceless jewel of the human life to ashes. Therefore, it is a humble prayer to all mankind to keep their religious acts separated from their

material desires. To mix the religious deeds with one's worldly demands is like making a deal with Sat Par Brahm Pita Parmeshwar. To do religious rites with expectations of fulfilment of worldly desires is selfish, and to be selfish is against Bandagi (surrender before God). Bandagi is all about giving, and not about asking or taking. Bandagi is not meant for meeting one's own selfish ends. Bandagi is sacrifice. Keep this completely true elemental fact firmly in mind that all that comes your way is as has been predestined by the Vidhan of Karma (destiny determined by one's good and bad deeds), and nothing else. Prayers and earnest solicitations are not going to alter your destiny. Instead, by being focussed on desires, one's religious deeds lose their value. Religious rites and rituals do not alter your destiny. Only Gurbarsaad has the capacity to override this divinely mighty Vidhan and alter one's fate. Only Naam is capable of breaking these all-powerful ties of Karma. Only when Naam enters one's Hirdha (heart, one of the seven Sat Sarovars, and more a part of one's spiritual being than of the physical body) are the bonds of Karma broken. Only when Naam permeates every pore of one's body is one liberated from the restraints of Karma. Only when the Bajjar Kapats (the divine doors that, once opened, channel Amrit into the body and establish contact between the human being and Akal Purakh) are opened and the seven Sat Sarovars are illuminated does one get freedom from the chains of Karma.

Among all of humanity, rare is one who prays for Naam, Bandagi and Seva (humble and selfless service to others). Rare is the one who instead of asking, offers his body, soul and worldly possessions at the feet of Satguru (Truth Guru). Therefore, one who employs this divine capability of giving and providing, and focuses one's Birti (consciousness, tendencies) upon giving rather than asking attains the divinely powerful state of "Sat Santokh". Hence the words in Gurbani: "trisanaa biralaee hee kee bujhee hae ||1|| rehaao" ("Only few are able to extinguish their desires"). Only such persons are released from the bonds of Karma, better their future and fully enjoy their lives. Only by using this divine power of giving can one lead one's Hirdha into the state of "Sat Santokh" and extinguish one's Trishna. When in Bandagi one's Hirdha is illuminated with Naam, it feels contented and the Trishna is quenched. This divinely powerful

state is reached only by those who attain the supremely mighty state of “Suni-ai”, receive Gurparsaad, accomplish their Bandagi, triumph over Maya and achieve “Sat Santokh”. Trishna is the ruinous part of the Rajo (desires) attribute of Maya, which gets satiated once one puts Naam into practice in one’s life, and thus one achieves “Sat Santokh”. This is the only way to quench Trishna and to achieve “Sat Santokh”. When one attains the supremely powerful state of “Suni-ai” and is immersed in Naam Simran, one realizes the way to achieve “Sat Santokh” and to achieve Puran Braham Gyan.

Satguru incarnate the blessed Nanak Patshah Ji further elaborates upon the magnificence of the supremely powerful state of “Suni-ai” for the benefit of the entire humanity. Being in the state of “Suni-ai” and being unified with Naam is equivalent to the visits and holy dips at 68 Teeraths (place of pilgrimage) while sitting at home. These are the sixty eight Teeraths described in the holy Shastras. “Darshan Ishnan” includes the visit, glimpses of these holy places, and the holy dip at the Teerath. Almost the entire humanity places a lot of importance upon Darshan Ishnan at these Teeraths. These Teeraths are viewed as sacred houses of God and are worshipped. These sacred places have gained significance because of the gods and goddesses associated with them, and because of their historical associations with the Avatars (divine incarnates), Pirs (holy persons), Fakirs (highly spirituals, mystics), Paigambar (prophets, seers) and Satgurus (Truth Gurus). When the divinely supreme Avatars, Pirs, Fakirs, Paigambar and Satgurus perform Bandagi and hold discourses at a place, that place is sanctified. Therefore, these religious places are held sacred by the humanity and people from all over the world visit them for Darshan Ishnan and to have their wishes fulfilled.

Many of these religious places are associated with gods and goddesses. A number of people believe in worship of these gods and goddesses and perform their devotion with faith and love. It is entirely true that these gods and goddesses linger in the Karam Khand (Karam Khand or the stage of receiving divine benignity or grace) and having their Bandagi unaccomplished remain stuck at this stage. Therefore, the gods and goddesses have not attained Jeevan Mukti (deliverance from the cycle of life and death,

salvation). Several of these gods and goddesses from time to time try and impress upon their devotees their glory by exhibiting kindness, offering their Darshans, completing their unfulfilled tasks and thus persuading these devotees to worship them. Through the worship of their devotees these gods and goddesses accumulate powers. Therefore, those gods and goddesses that are worshipped more than the others are more powerful than others. Thus the Darshan Ishnan at the Teeraths of these mightier gods and goddesses is considered more profitable. Another Truth is that it isn't hard to worship and please these gods and goddesses. Those devotees who chant the names of these gods and goddesses are soon obliged by them; and endowed by them with the powers of Ridhis and Sidhis (supernatural powers – such powers are easily attainable but can result in vanity and thus hold further spiritual development) and these gods and goddesses make no delays in offering such gratifications. This is the reason that most of people worship these gods and goddesses. But there is another truly essential fact that these gods and goddesses too yearn for the Sangat (company, presence in a congregation) of the Satguru, because the Satguru is all-capable and has the authority to bestow the divine mercy of Jeevan Mukti. This is why Gurbani says:

“Sabh te vada Satgur Nanak jin kal rakhi meri.”

(Sri Guru Granth Sahib- 750)

***“Vahu vahu Satgur Nirankar
hai jis ant na paravar.”***

(Sri Guru Granth Sahib- 1421)

***“Ram Sant meh bhed kichh nahi
ek jan kae meh lakh karori.”***

(Sri Guru Granth Sahib- 208)

“Ram Sant duee ek hai.”

“Braham Gyani Aap Nirankaar.”

(Sri Guru Granth Sahib- 274)

“Nanak Braham Gyani Aap Parmesar.”

(Sri Guru Granth Sahib- 273)

“Braham Gyani Puran Purakh Bidhata.”

(Sri Guru Granth Sahib- 273)

One can find the Sangat of a Satguru only in the human life. This is why all the gods and goddesses seek a human birth – in the following sacred words of Gurbani this divinely true essential fact is confirmed: “Eis Dehee Ko Simareh Dev” and “Eis Bhagathee No Sur Nar Mun Jan Lochdhae Vin Satgur Paaee Na Jaae”.

Those who after attaining the divine and powerful state of “Suniai” are absorbed in Naam Simran and while observing the practice of Naam reach the state of Samadhi and Sunn Samadhi, some of these gods and goddesses visit them and sit beside them (near the Suksham Dehi; Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars). Many Jigyasoo’s (seekers of divine Truth) are even able to have Darshans of these gods and goddesses. In the same way wherever there is a Sangat of a Puran Sant (a perfect saint) or of a Puran Braham Gyani (one possessing Puran Braham Gyan), a number of truly great and saintly beings (those who have attained Jeevan Mukti) and gods and goddesses arrive and mark their presence. Therefore, such state is given more significance than even the pilgrimage of all the sixty eight Teeraths.

Those who just make a reading of Gurbani do not achieve Chad Di Kalaa (the Eternal Bliss). Those who limit themselves to just reading of Gurbani may acquire some knowledge but they do not attain Chad Di Kalaa. Because Chad Di Kalaa is acquired only by those human beings whose Hirdhas are suffused with Naam. Chad Di Kalaa is earned only by those who have Naam permeate every pore of their body. Therefore, Satguru Nanak Patshah Ji has said “Nanak Naam Chad Di Kalaa” (“Nanak says Naam bestows Chad Di Kalaa”). Those who claim to have achieved Chad Di Kalaa without their Hirdhas and every part of their bodies steeped in Naam are being untruthful. Similarly by studying Shastras and other religious texts one can become knowledgeable, but not a Braham Gyani. Those who become knowledgeable may be respected in this world, but not at Dargah. In Gurbani such knowledgeable persons are called as “Chunch Gyani” (“bookish”, having shallow knowledge) and

their words are called as “Kachchi Bani” (“immature words”) and “Kach Pich Bol” (“inane speak”). To propagate and preach is the right granted only to a Puran Braham Gyani. Only a Puran Sant has the sanction to discourse and preach. Only those great beings who have toiled to reach Puran Awastha (a perfectly spiritual state) and have been ordained by the Akal Purakh to serve have the right to preach. Therefore, apart from the Puran Sants and Puran Braham Gyanis, the other preachers’ preaching’s fail the Criteria of Puran Sat (Absolute Truth, God himself). The preaching’s by such preachers have no effect on the common folks because neither their words nor their narratives carry the divine power of Braham (divinely infinite, God). Only those great beings that have put Puran Sat to practice in their lives carry Puran Sat in their words. Only those great beings that are committed to the observance of Puran Sat have the divine power in their speech, and listening only to these great beings benefits the mankind. The Sangat of only these great beings is the Sat Sangat (the pure Sangat), where Puran Sat prevails, and only these great beings are ordained to bestow the Gurbarsaad of Jee-a Daan (the gift of Bandagi), Bhagati Daan (the gift of devotion) and Naam Daan (the gift of Naam).

Once one is endowed with Gurbarsaad and one’s Bandagi enters Karam Khand (the stage of receiving divine benignity or grace) the account of one’s Bandagi and practice of Naam begins to be maintained at Dargah. When a Jigyasoo is absorbed in Dhyan (Simran of Naam – with deep concentration, and detachment from all-else) in Samadhi or Sunn Samadhi, his or her service is acknowledged at Dargah. This Simran counts at Dargah. Simran under this state is approved at Dargah. The real Bandagi starts from Karam Khand when one’s account of Naam begins accumulating. The Ajapa Jap (state where Simran carries on without effort on the part of the being) comes in effect and one enters Samadhi. Shabad is melded into Surat (mind). As soon as Shabad is initiated, Surat is drawn into Shabad. Then, one goes into samadhi as soon as one sits for meditation. Surat goes into dhyaaa. Amrit Ras (Amrit is our spiritual energy, our essence or the life-element, commonly called the soul; Amrit Ras implies pleasure of the soul) begins to flow. With sufficiently prolonged Dhyan one is blessed with the state of Sunn Samadhi. One begins to have spiritual experiences. Naam makes the

Hirdha Kamal (one of the seven Sat Sarovars located near heart) blossom, and pervades every pore of the body. Every cell of the body beats at the rhythm of Naam. All seven Sat Sarovars are awakened. All Bajjar Kapats are opened. In this state all one's miseries, troubles and strife are terminated. Pains and pleasures become one. Mud and gold are alike. Poison and nectar become the same. One gains honour at Dargah. Those who attain this stage have forever their Braham Saroop (divine presence) at Dargah. One gains Darshan of Akal Purakh. One learns Puran Braham Gyan and Puran Tat Gyan. These great beings are assimilated with the immense and become immense. They carry on incessantly and forever with their spiritual advancement.

These great beings immerse themselves in Dhyani. Dhyani implies Shabad getting etched into Surat. Dhyani implies Simran attaining the state of Ajapa Jap. This divinely powerful state is attained only in Karam Khand. In simple terms Ajapa Jap is a state where Simran, beginning with Surat and Hirdha, pervades every pore of the body by its own. It means that Simran carries on within oneself, never stopping, never halting. This state is attained only through Gurkirpa (divine grace) and has to be earned through Bhagati (devotional worship) and with the blessings of a Puran Braham Gyani. One goes through the following stages of Simran:

1. Jaap (recitation of Sat Naam – “Truth as the Name of God”) with Rasna (tongue) – this takes place in Dharam Khand (the stage of seeking divine union)
2. Jaap with Swaas (breathing) – this takes place in Gyan Khand (the stage of seeking divine knowledge) and Saram Khand (the stage of making efforts towards spirituality)
3. Naam blends with Surat (mind), becomes a part of the thoughts and from then on Jaap ascends to the stage of Simran – this is a divinely powerful and magnificent state – this takes place in Saram Khand and Karam Khand (the stage of receiving divine grace) – some attain Samadhi at this stage.
4. Next stage is simran going into the Hirdha – this is a still higher stage when Naam and Hirdha are unified – from here on it becomes a self-moving process – from here the real

Bhagati begins. One attains Samadhi and Sunn Samadhi. This is Karam Khand – the stage where one sets in Samadhi and embarks on Bhagati, Bhagati gets its account opened at Dargah.

5. Next is Simran journeying towards Nabhi (literally Navel, Nabhi denotes Manipuri Chakra, or Nabhi Kamal – one of the seven Sat Sarovars) and the Nabhi Kamal blossoms. This is a Karam Khand state.
6. At the next stage Simran enters Kundalini (base of the spine – also called Mooradhar Chakra – one of the seven Sat Sarovars. Kundalini Shakti is the divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body). This is a state of Karam Khand.
7. Next stage is when Simran journeys towards the brain via spine, and gets back into Surat, thus completing the cycle. This is the true garland of Naam. When this completes, the Gyan Netar (the divine eye, said to be located in the centre of the forehead of the Suksham Dehi) and the Dasam Duaar (the tenth door – the Crown Chakra – once opened establishes a connection between the human being and the Akal Purakh) open and the communication channel between the being and the Akal Purakh is established and one begins to receive Brahm Gyan. This takes place in Sach Khand (the realm of ultimate, absolute Truth). The bliss experienced in Samadhi and in Sunn Samadhi is beyond description. This is why sometimes the great beings spend days on end in Sunn Samadhi. One has plenty of new experiences during Samadhi and Sunn Samadhi, one sees a lot of new sights, one encounters many saints and many Gurus (one who has accomplished Bandagi, attained Jeevan Mukti and is endowed with divine authority to bestow Amrit upon humanity), one glimpses the Param Jyot (the divine light, God himself), one converses with the saints and with Akal Purakh himself, and more, which is beyond description when one goes deeper in Samadhi. This is the state where all Bajjar Kapats are opened; there is an incessant flow of Amrit, and

the whole body is suffused all of the time with Amrit.

8. Simran goes on continuously during Samadhi and Sunn Samadhi till Nirgun and Sargun (Nirgun – the infinite divine power that is beyond the three attributes of Maya, and Sargun – the infinite divine power to sustain each individual bit of Creation) become one (Nirgun Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Brahm Gyan and Puran Tat Gyan). At this point Simran fills every pore of the body and every cell of the body joins in Naam Simran, the Suksham Dehi becomes pure as gold and the whole body is suffused at all times with Naam Amrit. One is absorbed in Brahm (divinely infinite, God) and attains Atal Awastha (the state of unshakable faith). These states are beyond description.

***“Sat Chit Anand Ghar Hamarai”
“Gurmukh Rom Rom Hari Dhiavai”***

(Sri Guru Granth Sahib- 941)

***“Sargun Nirgun Nirankar Sunn Samadhi Aap.
Aapan Kiya Nanaka Aapai Hee Fir Jaap”***

(Sri Guru Granth Sahib- 290)

One is all the time in Puran Prakash (the perfect brightness of the supreme light, his aura around the enlightened beings) and hears the divine Kirtan (chanting) and Anhad Naad (Divine unstruck music and divine word heard within the Dassam Duar, and not with the physical ears or mind). These are strange and awesome experiences. This is when one becomes Sat Ram Dass (a true servant of God) and is directed by the almighty Sat Par Brahm Pita Parmeshwar in Seva of the Sangat (congregation). Attainment of this must be one's objective when one eagerly takes up the path of Bhagati.

The following lists what the gains from Simran are:

1000 Jaaps with Rasna = 1 Jaap with Swaas

1000 Jaaps with Swaas = 1 Jaap in Surat

1000 Jaaps in Surat = 1 Jaap in Hirdha or in other parts

Thus Simran in Hirdha belies description and is the most fruitful one. Some might think that counting of one's gains is a needless exercise and it is true that one shouldn't be counting one's gains from Simran, but the above is only to make the common people understand the ways of Simran and the scale of gains these bring.

The factor-of-1000 shows that the gains of Simran in Hirdha far exceed those with Rasna. When one does Jap with Rasna, the Rasna (tongue) gets purified; and when one does Jap with Swaas, each and every breath one takes is purified. Simran in Mind-Surat-Chit (all names of the mind) purifies the mind, and that's what needs purifying, and this is the way to keep control over mind. "*Man jeetai jag jeet*" ("If one conquers the mind one conquers the world") and "*Man tu jot sarup hai apGaa mool pachhaG*" ("O Mind, you are the embodiment of the Divine Light – Recognize your worth"). One rises above the Panj Dhoots (the five thieves) of lust, anger, greed, attachments and pride, one rises above expectations, desires, wilful slander, back-biting and lusts for domination, youth, wealth, possessions, beauty, taste, fragrance etc., one rises above these thieves and mental diseases.

When Simran makes home in Hirdha, and it does so only through Gurkirpa (the divine grace) in the same way it makes home in one's mind, the Hirdha is purified and the Hirdha becomes Maha Parupkari (guiding the mankind on the path of Bhagati and Jeevan Mukti), Dana Deena (always kind to all), Nirbhao (fearless) and Nirvair (hate-less, without enmity), it absorbs all the important virtues of the Akal Purakh and becomes a Puran Sant Hirdha (perfectly saintly-Hirdha) and attains Jeevan Mukti - Param Padvi (the highest spiritual status) - Braham Gyan.

The true definition of a saint isn't about outward appearances and observances, it is about the Hirdha that attains the state of Sachyar (Absolute Truth – as God himself) and becomes a Puran Sachyara (absolutely truthful) Hirdha and becomes a Sant Hirdha. When the priceless gem of Naam enters the Hirdha it lays the foundation for the Braham Gyan. Therefore, one must bring the gem of Naam to one's Hirdha and adopt Naam in one's daily life. Then this Naam gem journeys onward via the navel and spine, due solely to Gurkirpa and not by one's will or effort, but only in accordance

with the Hukam (Divine Will).

The even higher form of Amrit is Naam Amrit:

“Parabh ka simran sabh te ucha”

(Sri Guru Granth Sahib- 263)

“Har simran meh aap nirankaraa”

(Sri Guru Granth Sahib- 263)

***“Kinka ek jis ji-a basavai.
Ta ki mahimaa gani na aavai”***

(Sri Guru Granth Sahib- 262)

“Hari ke Naam samsar kachh naahi”

(Sri Guru Granth Sahib- 265)

“Nanak vakhanai benti tudh bajh kuro kuf”

(Sri Guru Granth Sahib- 468)

“Th dhan sanchahu hovhu bhagvant”

(Sri Guru Granth Sahib- 288)

Therefore, please try and purify your lives, rise above Panj Dhoots, vanquish your desires, stay away from vilifying others and step out of all your illusions, confusions and religious misconceptions and adopt the Braham Gyan of Gurbani in your everyday lives, become a Puran Sachyara, place yourself in the service of Sat and achieve your objective of Jeevan Mukti.

As you tread upon this path and live in accordance with Gurbani you attain more and more progress – and here Simran is the most important matter – you become more and more of a Sachyara and your spiritual state ascends along the five Khands. You reach Sach Khand in the state of Chad Di Kalaa (Eternal Bliss) – this is the highest state of spirituality, this is the state of culmination, this state is attained only after Atal Awastha (the state of unshakable faith), that is to say that when the soul is in ever-pure state, is neither affected by the surroundings nor drawn towards anything. There is no uncertainty or illusion in your mind about Gur (God), Guru (one

who has accomplished Bandagi, attained Jeevan Mukti and is endowed with divine authority to bestow Amrit upon humanity) and Gurbani (God's words). This is the highest state of Bandagi, the state of Puran Braham Gyan, the state of Param Padvi, the state of Sach Khand where nothing can separate you from Gur, Guru and Gurbani, when you have fully conquered Maya. The soul become Ik Drisht (seeing all as equal, non-discriminatory), worldly pains and pleasures cease to affect, there is no ill-will towards anyone, Panj Dhoots have been vanquished, and desires and material temptations have been overcome. This is the state of Chad Di Kalaa attained through Naam. This is what is prayed before God in Gurbani: *"Nanak Naam Chad Di Kalaa Tere Bhanai Sarbat Da Bhalaa"*. Once you reach this state, you also help others to get there. This is the purpose of saints being in this world.

These great beings attain forever the state of Sehaj Avastha (sublime state of mind absorbed in God's love). Sehaj Samadhi (continual state of Samadhi – awake or asleep) is uninterrupted, endless Samadhi. Sehaj Avastha is the final stage of the spiritual bliss. Sehaj Avastha is the state beyond the Trigun Maya (triple aspect Maya, the three aspects being Sato, Raja and Tamo). Sehaj Avastha is the Param Padvi. Sehaj Avastha is the Atal Avastha. Sehaj Avastha is the uninterrupted Dhyani. This is the state where Sat Par Braham Pita Parmeshwar settles in every pore of the body and is never forgotten. Thus Sehaj Avastha is the state of Puran Dhyani (complete concentration upon Simran of Naam – with detachment from all-else). Sehaj Avastha is a divinely powerful state. Sehaj Avastha is the state of Puran Braham Gyan. Sehaj Avastha is the state of Puran Tat Gyan. Sehaj Avastha is the state of Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss). Those great beings who attain Sehaj Avastha have all five of their sensory organs (eyes, ears, nose, tongue and skin) and all five of their action organs (two hands, two feet and a mouth) subjected under Puran Hukam (completely under Divine Will) and all their deeds become Sat Karams (the deeds of Sat). The magnificence of the Sehaj Avastha is indescribable. The magnificence of Sehaj Avastha is boundless.

JAP JI VERSE 11

Suni-ai saraa gunaa kay gaah.
Suni-ai saykh peer paatisaah.
Suni-ai andhay paavahi raahu.
Suni-ai haath hovai asgaahu.
Naanak bhagtaa sadaa vigaas.
Suni-ai dookh paap kaa naas.||11||

Those who become imbued in the glory of “Suni-ai (“listening”) and are endowed with Gurbarsaad (Eternal Bliss and Eternal Grace), serve and care after this Gurbarsaad and put Naam (the Name – representing God and all his Creation) into practice in their lives have their Hirdhas (Hirdha Kamal – one of the seven Sat Sarovars, and a part of one’s spiritual being) filled with all the divine virtues. Such beings themselves become an immense sacred pool of the divine virtues. One who is immersed in Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself) is immersed in as much immensity as the Mansarovar itself. One attains Suhag (approval of one’s devotion at Dargah – the Divine Court), and once one’s Bandagi (submission before God) is completed one attains Sada Suhag (eternal Suhag, denoting the achievement of Puran Braham Gyan, Puran Tat Gyan and Param Padvi). Being a Sada Suhagan (eternal bride of God – one who has attained Sada Suhag) is the highest spiritual and inner state that one can achieve. This spiritual state can only be achieved with immense blessings and Gurbarsaad from Akal Purakh (the Immortal Being, God). Rare is a soul that receives the benevolence of the immense blessings of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). In other words, such souls are extremely rare. Such souls are indistinguishable from Sat Par Braham Pita Parmeshwar. Such souls are Sada Suhagans, and endowed with all divine virtues and with all divine powers. In Gurbani, Satguru Patshah Ji has used a simile of a woman for such a soul, and of a man for God. The unification of the soul with God is depicted as the divine marriage or the divine “Anand Karaj”

(“wedding”). Every soul starts by being a Duhagan (unmarried, uncourted) and marriage-less. When it meets a matchmaker in the form of a Guru (one who has accomplished Bandagi and attained Jeevan Mukti; is divinely ordained to lead others on the path of Bandagi and Mukti) and receives the blessing of the Gurbarsaadi Naam, it becomes a Suhagan (God’s bride) and reaches Karam Khand (the stage of receiving divine benignity or grace) and attains his kindness and bestowals. When it is wed to God, her new husband, it becomes a Sada Suhagan and enters Sach Khand (the realm of ultimate, absolute Truth). Let’s look in greater details at this spiritual journey that our soul is going to embark upon:

A soul becomes Suhagan when it:

- Receives ‘Ek Boond Amrit’ (the divine energy, our life-element, soul, God himself) at Trikuti (one of the Sat Sarovars, also called as Gyan Netar located at the middle of the forehead of our Suksham Dehi), and

“Ek Boond Gur Amrit Deeno Ta Atal Amar Na Mua”

(Sri Guru Granth Sahib 612)

- All Bajjar Kapats (the divine doors) are opened.

***“Bin Vakhar Soono Ghar Haat.
Gur Mil Kholae Bajar Kapaat”***

(Sri Guru Granth Sahib 153)

In further details it happens as below:

1. When we have the fortune of meeting the Guru and are bestowed by him with Gurbarsaad, our inner Jyot (the divine light within, the soul) begins to awaken.
2. Naam Amrit (the Divine Energy of Naam) enters our Surat (mind).
3. The mind begins Jap (recitation) of Naam on continuous basis; Ajapa Jap (state where Simran carries on without effort of the being) takes effect.
4. Amrit begins flowing into our body through the divine doors – the Bajjar Kapats. There are five such doors in our

head – one on the forehead, one each on both sides above the ears, one at the back of the head and the Dasam Duaar (the tenth door – the Crown Chakra – once opened establishes a connection between the human being and the Akal Purakh) at the top of the head. When the mind is concentrated upon Naam Simran, the divine energy, the Amrit starts streaming inside our body through these doors.

5. Within minutes one is blessed with his grace and attains the state of Samadhi. This takes place when a blessed person is absorbed in Gurbani or Kirtan (literally ‘discipline of mind’, but commonly ‘chanting’) or when one is in presence of a divine soul, a saint.

Initially a blessed person takes a few minutes to go into Samadhi. After a few times, because of his grace, one is able to instantly attain Samadhi. In spirituality a soul in this state is called a Suhagan. The almighty Sat Par Braham Pita Parmeshwar, through the Hirdha of a Braham Gyani (possessing Braham Gyan – the divine wisdom) has by this time blessed such a soul with rewards of limitless Gurparsaad and Gurkripa (eternal grace) and accepted it.

At this stage of Bandagi, one’s Bhagati (devotion) is acknowledged at Dargah of Akal Purakh where its account begins to be maintained. From this stage the real Bhagati commences. This takes place in Karam Khand, which is termed as the fourth Khand in Jap Ji Sahib (Gurbani). (There are five Khands or the spiritual realms as per Gurbani: the Dharam Khand or the stage of seeking divine union, the Gyan Khand or the stage of seeking divine knowledge, the Saram Khand or the stage of making efforts towards spirituality, the Karam Khand or the stage of receiving divine benignity or grace, and the Sach Khand, or the realm of ultimate, absolute Truth). This is one of the higher spiritual stages. From now on the soul starts its final journey towards Sach Khand.

When the Bandagi is accomplished and the soul is accepted into Sach Khand, it becomes as one with Akal Purakh. It is completely assimilated in Nirgun Saroop (observable only through one’s Gyan Netar – the divine eye – it is the infinite divine aspect of God that is beyond the three attributes of Maya) of Akal Purakh. It attains Param Padvi (the highest spiritual status). At this stage the Suhagan soul is

accepted as a Sada Suhagan at Dargah of Akal Purakh.

A Puran Braham Gyani (possessing entire divine wisdom) is a Sada Suhagan, a look of the Nirankar (the Formless, God). As one passes through the five stages of Bandagi – especially through the last two, i.e. Karam Khand and Sach Khand (1. Dharam Khand, 2. Gyan Khand, 3. Saram Khand, 4. Karam Khand, and 5. Sach Khand) – the Suhagan soul has to adopt all the divine virtues formed by Par Braham Parmeshwar. To reach the highest state of Bandagi, the Suhagan has to get through all the trials of Maya (the worldly temptations, all physical perceptions). The Suhagan has to prove that it has with divine love, with divine faith and divine trust fully and deeply imbibed all of the divine virtues. These divine virtues are the criteria by which the almighty Par Braham Pita Parmeshwar measures the true love, faith and trust of a Sada Suhagan. The divine virtues are weighed at the balance of Sat (the Eternal Truth, God himself) and thus the Suhagan is evaluated and welcomed amongst the divine treasures, accepted as a Sada Suhagan and honoured forever at Dargah.

“Aape kandaa tol taraajee aape tolanhaaraa”

(Sri Guru Granth Sahib 731)

These divine virtues are also regarded as the beads of a necklace that a Sada Suhagan wears in the Hirdha. In Gurbani the Sada Suhagan is also referred to as a Gunvanti (the virtuous wife of God). A Sada Suhagan wears these divine virtues in the Hirdha and strings them into a necklace in a divine romance with the God in order to please him. It implies that we must bring all these divine virtues into our lives. By putting these beads, these gems, these diamond and these pearls of the Braham Gyan into exercise in our daily lives, and by threading these priceless divine powers in our Hirdhas we can lead our Hirdhas into Puran Sachyari Rehat (state of complete compliance with Absolute Truth). Therefore, whichever bead, pearl or diamond of the Braham Gyan we fathom, let's put it into practice in our daily lives. When we follow these invaluable words, it becomes our divine wisdom. We can put these cherished words into practice in our everyday lives and string these beads, diamonds and pearls into the thread of our mind and attain Sada Suhag.

***“Karnee kaaman je thiai je man dhaagaa hoe.
Maanak mul na paaiai leejai chit paroe.”***

(Sri Guru Granth Sahib 557)

What are these divine virtues, these divine powers that form the basis of measuring our spirituality? What are these beautiful beads of the divine virtues? Let's and try and learn about some of these divine virtues.

1. *The eternal bestowal of Gurparsaad*

This is the commencement of Bandagi with an eternal and infinite inclination. Bandagi begins with Gurparsaad. Without Gurparsaad none of the following spiritual gains are possible:

- Puran Bandagi (complete surrender before God)
- Naam
- Naam Simran
- Naam in practice in one's life
- Receiving the 'Ek-boond Amrit'
- Samadhi
- Sunn Samadhi
- Naam Simran in Surat and in Hirdha – Ajapa Jap
- Suksham Dehi (Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) turning pure as gold
- Simran from every pore of the body
- The body being suffused with Amrit
- The opening of all Bajjar Kapats, including Dasam Duaar
- Anhad Shabad (the divine chanting with Anhad Naad – the divine music – played on divine musical instruments) manifesting and playing incessantly at Dasam Duaar, Dasam Duaar being blessed with Akhand Kirtan (uninterrupted divine chanting with Anhad Naad)
- Being of Seva (humble and selfless service to others), of Parupkar (selfless acts for benefaction of humanity) and of Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti)
- Triumph over Maya

- End of Ego
- Triumph over Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride)
- Overcoming desires, quenching of Trishna (worldly thirsts and desires)
- End of confusions, illusions and misconceptions
- Hirdha achieving the state of Puran Sachyari Rehat
- Victory over mind
- Param Jyot Puran Prakash (the perfect radiance of divine light, his aura, God himself) in Hirdha
- Acquisition and observance of all divine virtues
- Attainment of Param Padvi
- Jeevan Mukti (deliverance from the cycle of life and death, salvation)

The final, ultimate Truth is that none of the 32 virtues of Sada Suhagan is possible without Gurparsaad.

Gurparsaad is a continuous process. Once one attains Gurparsaad and serves it with body, mind and wealth, and follows the path of Bandagi one ceaselessly continues to gain the blessing of Gurparsaad. Gurparsaad propels you on the path of Bandagi. Once Bandagi is accomplished and one attains the status of Sada Suhagan, Gurparsaad becomes a permanent part of one's mind and soul. This is a priceless jewel that takes us along through the process of Bandagi and onto the peaks of spirituality. As a result it makes one a dealer in Gurparsaad, and it is Gurparsaad that makes one :

“Har Kai Naam Kai Biaparee”

(Sri Guru Granth Sahib 1123)

2. Complete dedication to Gur (God) and Guru

This is the key to the door of Dargah of Param Pita Paripuran Parmatma (the supreme lord, all-perfect God). The complete dedication to Gur and Guru is the priceless ornament in the crown of Sada Suhagan. Her body, mind and all material possessions including herself are entirely dedicated at the feet of Gur and Guru. It is made possible only by Gurparsaad that is ceaselessly being showered upon her. The spiritual progress of our soul and mind

depends upon how much we dedicate, how much we surrender to Gur and Guru. This is the highest of the divine virtues that helps one rid of one's Ego, and those who acquire it are blessed and easily attain Suhag and Sada Suhag. What one surrenders before Gur and Guru comes back tens of millions times over. This is why Gurbani says:

“Sat Gur Kot Painda Agai Hoe Lait Hai”

(Bhai Gurdass Ji Vaar 37)

Thus Gur and Guru takes one's grave mental ailments and, cleanses one's inside and outside, make one a Sachyara (divinely truthful). God himself in the form of Sachyar (Absolute Truth) manifests in a Puran Sachyara Hirdha (Hirdha in a state of Puran Sachyari Rehat). Complete dedication obtains us the divine Gurbarsaad of a Puran Sachyara Hirdha and makes the blessed Sat Par Braham Pita Parmeshwar himself appear in our Hirdha.

3. Trust, Faith, Resolution and Belief in Gur, Guru and Gurbani

This is another priceless jewel that a Sada Suhagan keeps among others in her crown of the Braham Gyan and Gurmat (God's guidance), and puts to practice in life. It is not possible to accomplish one's Bandagi without exercising this important and mandatory divine rule. One's spiritual gains depend upon the extent of one's faith, trust, belief and determination in Gur, Guru and Gurbani. The true devotion, trust and love are not only the virtues of Sato (the virtuous aspect of Maya), but these are the eternal divine powers that aid one acquire respect at Dargah. Without these divine forces, one's Bandagi doesn't find approval at Dargah. These divine forces, these divine virtues are illimitable. These divine characteristics of a Sada Suhagan are eternal, infinite like Akal Purakh himself. Just as God knows no boundaries and no limits, these divine powers of God are also limitless. These virtues are beyond measures and quantities. The more the faith, trust, determination and belief, the higher spiritual state a Suhagan soul will attain. In fact the faith, trust, belief and determination are Bandagi by another name. Faith and love are nothing but the divine form of Bandagi. While in Bandagi once the trust, love and faith cross all limits and become immense and boundless, a Sada Suhagan is born and the magnificence of Akal

Purakh appears in the form of a Puran Braham Gyani and a Pargateyo Jyot (a manifested divine light, a soul that becomes the pure divine light of God himself) in the world.

4. Receiving Naam Amrit

It is a priceless diamond, a priceless gem. This is the Gurparsaad of “Ik Onkar” (“One God”) that the true Patshah Nanak Ji, incarnate of the blessed Akal Purakh, has with great benevolence and kindness showered upon us mortal beings of Kal Yuga. (There are four Yugas, or epochs – the Sat Yuga, the Treta Yuga, the Dwapar Yuga and the Kal Yuga that we are currently passing through, each Yuga being hundreds of thousands of years). The journey of becoming a Suhagan begins with the Gurparsaad of Naam Amrit. The Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva, Parupkar and Maha Parupkar are the adornments of a Sada Suhagan who commits to the Puran Sachyari Rehat of Hirdha, triumphs over Maya, and gains accolades at Dargah.

5. Receiving the ‘Ek-boond Amrit’

The Gurparsaad ushers this divine Amrit in a soul, and the soul wears this ornament at its Trikuti (the forehead of the Suksham Dehi) and becomes a Suhagan. The Gurparsaad of Naam awakens the Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body), which in turn awakens the Ida, Pingla and Sushmana, thus carrying Naam Simran into Surat and into the consciousness, and transforming a Duhagan into a Suhagan. This is the second eternal offering of Gurparsaad that a Duhagan receives in order to become a Suhagan. This is an invaluable gem that awakens the inner seven Sat Sarovars, makes Amrit stream through the entire body, and begins to cleanse it from the inside and the outside.

6. Attaining Samadhi

This is the next eternal blessing of Gurparsaad that a Suhagan receives from the Almighty Par Braham Pita Parmeshwar; Naam Amrit first enters Surat and then enters Hirdha. One becomes

dedicated with affection. When a Suhagan concentrates upon Naam she instantly enters the state of Samadhi and she is lost to the world. As soon as Gurbani or the Kirtan begins, the Surat is drawn into Shabad and one attains Samadhi.

***“Eikas Sio Liv Laagee Sadh Hee
Har Naam Mann Vasaavaniaa ||4||”***

(Sri Guru Granth Sahib, 122)

Amrit begins to seep inside. The process of inner cleansing takes off. Eternal happiness and pleasures begin to ooze inside the soul, and inside the mind. This is another priceless jewel in the crown of the Suhagan that she is blessed with. In this state as soon as the Kirtan, Gurbani or Simran starts, the Suhagan goes into the state of Samadhi. The body begins to exude cosmic energy and spiritual energy. The soul is ensconced in the Karam Khand and one's Bandagi begins to count at Dargah. In fact the Bandagi commences only after one acquires Suhag.

7. Attainment of Sunn Samadhi

Next is the eternal blessing of Gurparsaad of an extremely high spiritual state: a state of perfect calm, deep in Dhyan (Naam Simran – with utmost concentration, and detachment from all-else) and a complete lack of thoughts or distractions. The mind attains perfect tranquility. The mind attains perfect relaxation. It is the next highest state of Naam Simran. This state is referred to as Maha Parmarath (the great and divine purpose) in Gurbani. With exercise of Sunn Samadhi the mind is cleansed. The mind transforms into Param Jyot Puraan Prakash (the Divine Light, God himself), the mind becomes a Jyot (the divine light within), the Manmat (will of the mind, tempestuous tendencies) is erased, and the Manmat turns into Gurmat.

***“Sunn Samaadh Mahaa Paramaarath
Teen Bhavan Pat Naaman”***

(Sri Guru Granth Sahib 634)

One gains a lot of spiritual experiences during the long stay in Sunn Samadhi. When one does Naam Simran in Samadhi and in

Sunn Samadhi one's soul reaches Dargah, and the Simran is taken into account at Dargah.

8. *Opening of Bajjar Kapaats*

These are the spiritual doors inside Suksham Dehi. The spiritual energy flows into the Suksham Dehi through these doors. We make a spiritual contact with the Nirgun Saroop of Akal Purakh via these doors.

- Four of these doors are on the head – one on forehead, two on each side above the ears and one at the back, just above where the spine ends
- The fifth door – also called Dasam Duaar – is located at the top of the head
- One door each at the centre of both palms
- Two doors – one under the sole of each foot

When the soul turns Suhagan, then all these spiritual doors are opened and the soul begins receiving the divine spiritual power through these doors. In the beginning this divine spiritual power enters the souls as a result of the Naam Simran during Samadhi and Sunn Samadhi. As one ascends the states of Naam Simran, the flow of this divine spiritual power inside the body becomes non-stop. This divine spiritual power thoroughly cleanses one's insides, and thereon one progresses rapidly towards one's final mission. Opening of these doors is a great achievement of Puran Bandagi. This is one more priceless jewel in the crown of a Suhagan.

9. *The golden Suksham Dehi and cleansing of the soul*

When a Suhagan spends long hours each day in Dhyana, in Samadhi and in Sunn Samadhi, her soul, her mind and her Hirdha begin to be cleansed. All mental ailments begin to be cured. These grave mental diseases cause ruinous perversions, which are like holes in the vessel of our body, and with curing of these diseases these holes begin filling up. With regular practice of Naam in one's life, Hirdha is rid of these ruinous perversions, Hirdha becomes spotless clean; Hirdha is purified, Hirdha is cleansed of the grime of several life-spans, and Hirdha enters the state of Puran Sachyari Rehat. Amrit begins suffusing the Suksham Dehi, resulting in

Suksham Devi turning pure as 24 carat gold, casting away the burdens of Panj Dhoots and Trishna, casting away the burden of the deeds in the past lives. Dehi is totally imbued with Naam Amrit. Dehi is totally imbibed with spirituality and therefore Amrit begins to exude out of the Suksham Dehi. This state has been described in the Asa Di Vaar:

***“Har Anmrith Bhinnai Loina
Man Prem Ratna Ram Rajai ||
Man Ram Kasavatee Laiaa Kanchan Sovina ||
Gurmukh Rang Chalolia Mera Man Tano Bhinna ||
Jan Naanak Musak Jhakolea
Sabh Janam Dhan Dhanna ||I||”***

(Sri Guru Granth Sahib 448)

This is satiation, the highest form of true contentedness, never-ending satiation of the Naam Amrit in the body which is the most precious diamond studded in the crown of a Sada Suhagan.

10. Control over Panj Dhoots

As the Suhagan carries her deep Dhyan into long meditating hours on regular basis, then, because of the uninterrupted day-and-night Ajapa Jap and because of each pore of the body in Simran, these five thieves – lust, anger, greed, attachments and pride – abandon the body, Trishna is quenched, Maya is vanquished, the Suhagan crosses beyond the Trigun Maya (triple-aspect Maya, the three aspects being Sato, Raja and Tamo) and is immersed in the Nirgun Saroop of Akal Purakh, becomes one with God, and becomes a Sada Suhagan. The Suhagan achieves victory over mind and earns another precious gem for her crown.

11. Control over Hopes, Desires and Intentions

As the Suhagan spends long meditating hours in deep Dhyan, and in Samadhi and in Sunn Samadhi, the desires depart and the Suhagan becomes free of desires and attains Sat Santokh (divine contentedness, state where there is humility and an absence of desires). She wins over the mind and is thus decorated and endowed with another priceless jewel in her crown. As Trishna is quenched the Suhagan gets the Darshan (vision with the inner, spiritual eye) of

Akal Purakh, attains Puran Braham Gyan (the divine wisdom), Puran Tat Gyan (the divine knowledge, understanding of the divine ways), and Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss), and becomes a Sada Suhagan. Puran Braham Gyan, Puran Tat Gyan and Atam Ras Amrit can be gained only when one gets Darshan of Akal Purakh. This great spiritual reward and service can only be earned when one views Akal Purakh through one's divine eye.

12. Control over power, youth, wealth, possessions, beauty, taste, fragrance, utterance and touch

Apart from the Panj Dhoots and the desires, there are other factors that allure, distract and misguide a human being and cause one to slave under Maya. But a Suhagan with the blessing of Gurparsaad, and by meditating in Samadhi and in Sunn Samadhi, becomes replete with Naam Amrit and is freed from the influences of these illusions and misconceptions. As a result a Suhagan achieves triumph over Panj Dhoots, over desires and illusions. The Suhagan sheds the mental afflictions and achieves absolute conquest over Maya and by virtue of this triumph achieves victory over mind, and becomes one with the almighty Par Braham Pita Parmeshwar and becomes a Sada Suhagan.

13. End of confusions and illusions

All the confusions, illusions and misconceptions turn into complete determination, belief, faith and trust with Guru and Gurbani. The Suhagans and the Sada Suhagans rise above these unsettling matters and let nothing come between the almighty Par Braham Pita Parmeshwar and their ties of the immense and unconditional love, immense faith and trust with him. Such of these souls that achieve the blessing of Guprasad attain Jeevan Mukti and become Sada Suhagans. By this Gurparsaad the Sada Suhagan becomes Ik Drisht (seeing all as equal, non-discriminatory), becomes Nirvair (without hate, amiable to all) and bears infinite divine love for all humanity and for all Creation.

14. Hirdha illuminated with complete, utmost humility

Total humility is the key to Dargah of Akal Purakh, simplicity of

Hirdha is the key to Dargah. Suhagans and Sada Suhagans are committed with their Hirdhas to this precious gem of humility. Their Hirdhas are wrapped in simplicity. With utter humility they place themselves at the feet of the entire Creation; are content to be called the dust of the feet of the Creation, to be called Dassan Dass (servant to a servant). This utter humility keeps them in Chad Di Kalaa (the Eternal Bliss). To a Sada Suhagan there is no such thing as honour or dishonour; and respect and disrespect are alike. A Sada Suhagan is unaffected by praise or derision.

15. Hirdha lit with immense, overflowing compassion

Immense compassion makes Suhagans and Sada Suhagans extremely large-hearted. The immense compassion of Hirdha along with the divine powers at their (Suhagans and Sada Suhagan's) service makes it capable of serving others. Suhagans and Sada Suhagans take in others' pains and bestow Amrit in return. Sada Suhagans drink the poison of the troubles of their sangat and endow the samgat with Amrit.

16. Unconditional and immense love, immense faith and immense trust

Here there is no end to the preeminent virtues of the Suhagans and the Sada Suhagans. Sacrifice begets peace. Peace begets God himself in his Nirgun Saroop. This is why the almighty Par Brahm Pita Parmeshwar manifests in his Nirgun Saroop within a Sada Suhagan. This is another big reward of Gurparsaad bestowed upon the Suhagans and the Sada Suhagans.

17. Forgiveness

To forgive sins of others is a sign of unbound compassion. Forgiveness of sins and limitless compassion are complimentary to each other. Only a Hirdha with boundless compassion can forgive the sins of others. Forgiveness of others' sins is amongst the divine eternal virtues that find important place in the Hirdha of a Sada Suhagan, and their Hirdha becomes limitless, eternal and free of restraints. Where there is forgiveness, there is no anger or wrath. Where there is no anger, there is no Ego. Where there is no Ego, there is God himself in his Nirgun Saroop. The end of Ego is the

Gurparsaad that adorns the crown of a Sada Suhagan. The end of Ego is Jeevan Mukti. Once one's Ego ends, one is blessed with the Darshan of Akal Purakh, and blessed with Sada Suhag.

18. *Fearlessness*

Fearlessness is another invaluable jewel in the crown of a Sada Suhagan. She doesn't have an enemy, everyone is her friend. She loves every creation as much as she loves the almighty Par Brahm Pita Parmeshwar. Fearlessness makes her a Puran Sachyara human being. She is never afraid to distribute the eternal Sat. She sees Puran Sat (Absolute Truth). She hears Puran Sat. She puts herself in the service of Puran Sat, and acts upon Puran Sat. She is freed of all worldly attachments.

19. *Receiving the Gurparsaad of Sat Santokh*

This is still another eternal divine virtue; the state of absolute contentedness of the mind and the soul; always within the Hukam (the divine Order); always obeying every command of the almighty; absence of desires; completely, absolutely still mind; absence of profit or loss, mud and gold alike, pains and pleasures alike, nectar and poison alike; total lack of desires for worldly comforts and materials; always immersed in eternal, infinite; calm, still and completely filled with eternal bliss and joy.

20. *Continuous Simran, Ajapa Jap, every pore going into Simran*

These are even higher stages of Naam Simran, and such eternal rewards are bestowed upon a Sada Suhagan. This is a very high state of Gurparsaad that is available to a Sada Suhagan. She has ceaselessly ongoing Simran throughout her body. She is continuously filled with Naam Simran, and always in state of Samadhi.

21. *Atam Ras Amrit, Param Jyot Puran Prakash Nirgun Saroop manifesting in Hirdha*

Atam Ras Amrit is the highest state or essence of Amrit which is available to a Sada Suhagan.

***“Braham Giaanee Sagal Kee Reenaa.
Aatam Ras Braham Giaanee Cheenaa”***

(Sri Guru Granth Sahib 272)

***“Aatam Ras Jeh Jaanhi So Hai Khalas Dev.
Prabh Meh Mo Meh Taas Meh Ranchak Naahi Bhev”***

(Shri Guru Gobind Singh, Sarab Loh Granth)

This is the purest form of the Nirgun Saroop of God, in which a Sada Suhagan is continuously absorbed. This Amrit cannot be described in words. Only through one's spiritual eye it can be seen, felt or experienced. This is the highest state of Gurparsaad available to a Sada Suhagan.

22. Opening of Dasam Dwaar

This is a spiritual door located at the upper part of the human skull. Once opened it establishes an uninterrupted connection between a Suhagan and Akal Purakh. It perpetually receives and streams Amrit inside the body.

***“Dasam Dwaaraa Agam Apaaraa
Param Purakh Kee Ghaatee”***

(Sri Guru Granth Sahib 974)

This Gurparsaad is accessible to a Suhagan and Sada Suhagan on continuous basis. Once Dasam Dwaar is opened, the spring of Braham Gyan sprouts within one's body. Once Dasam Dwaar is opened, Gurbani begins to enter inside. The brain's capacity to perform goes up on the opening of Dasam Dwaar.

23. Beginning of Anhad Naad Shabad

***“Anhad Sabad Dasam Dwaar Vajeo
Teh Amrit Naam Chuaaiaa Thhaa ||2||”***

(Sri Guru Granth Sahib 1002)

On opening of Dasam Dwaar a regular contact is established between a Suhagan and Akal Purakh. From Dasam Dwaar the Amrit flows incessantly in the body and simultaneously the divine music of Anhad Naad plays at the Dasam Dwaar. This heavenly music is a

form of Amrit, and is the incessant and divine Akhand Kirtan (continual singing and chanting) coming directly from Akal Purakh. Its sound is that of five different instruments being played together, and thus it is called Panj Shabad Anhad Naad in Gurbani.

Some Sada Suhagans are gifted with the ability to hear this music, and then compose and sing it to the world. This gift was available with the six Guru Sahiban and with 15 Bhagats (devotees) – those who spoke and sang Gurbani. They wrote and sang Dhur Ki Bani (Original Words – coming directly from Akal Purakh, the Gurbani). These have been composed in Sri Guru Granth Sahib. This is another eminent Gurparsaad bestowed upon the Sada Suhagans.

24. The seven Sat Sarovars, the seven seas of Amrit being illuminated

These are the seven sources of spiritual energy within a human body. Their locations in the human body are:

- At the top of the head – the Dasam Dwaar
- Trikuti – at the forehead
- Inside throat
- Middle of the chest – the heart (Hirdha Kamal)
- At the navel area (Nabhi Kamal)
- Above the reproductive organs
- Base of the spine - Kundalini

These Sat Sarovars are illuminated by Naam Amrit. When it happens, the spiritual powers start generating within the body. This is a Gurparsaad obtainable by the Suhagans and the Sada Suhagans. Through these sources of divine Amrit our body becomes indistinguishable from the Nirgun Saroop, from the 14 worlds-and-hereafter and from the Mansarovar.

25. Obtaining Puran Braham Gyan and Tat Gyan

With Darshan (glimpse with inner eye) of Akal Purakh come Puran Braham Gyan and the Tat Gyan. This Gurparsaad is attained on completion of the Bandagi and its acceptance at Dargah. To complete one's journey of Bandagi, Puran Braham Gyan and Tat Gyan are essential, since without this Gurparsaad the Bandagi

remains unaccomplished.

The Braham Gyan can be understood as:

1. Tat Gyan – divine knowledge of the existence of Akal Purakh
2. Param Tat (the divine essence) – ever-existence of the Sarva-Uttam (The Most Perfect, God)
 - Eternal
 - Ever-existent Sat
 - Amrit
 - Param Jyot
 - Puran Prakash
 - Nirgun Saroop
 - Mansarovar
 - Gursagar (the divine unfathomable sea, Akal Purakh himself)

This is a Gurparsaad from among the highest planes of spirituality that is bestowed upon a Sada Suhagan. All these priceless stones and jewels of the Braham Gyan are the ornaments studded in the crown of a Sada Suhagan.

26. Victory over mind and over Maya, immersing in Nirgun Saroop beyond Trigun Maya

The hardest part of Bandagi is securing triumph over Maya. Bandagi in a sense is a fight against Maya. By vanquishing Maya in this fight, a Suhagan becomes a Sada Suhagan. When she wins the fight against Maya and crosses beyond the Trigun Maya (triple-aspect Maya, the three aspects being Sato, Raja and Tamo) then she and Akal Purakh are merged in each other. She assimilates in the Nirgun Saroop of Par Braham Parmeshwar. This is the Gurparsaad of the highest order bestowed upon a Sada Suhagan, and with this virtue of Gurparsaad, Maya turns into a slave of the Sada Suhagan and is forever in her service.

27. Becoming Ik Drisht

A Sada Suhagan is endowed with the Gurparsaad of Ik Drisht (seeing all as equal). It means that all are equal in her eye. She doesn't discriminate. She treats everybody equally. There is no partiality in her behaviour. For a Sada Suhagan the worldly pains and

pleasures have no distinction. For her sand and gold are same. For her there is no difference between her family, and the rest of the world – she is related to the entire Creation. The love that a Sada Suhagan has for every living being of the Creation touches immensity, her love for each creature is as much as for Akal Purakh himself.

28. Becoming Nirvair

Lack of hate and enmity towards anything or anybody is a Gurparsaad that a Sada Suhagan is endowed with. She does not consider anyone as her enemy. She has no hatred or vengeance. She is freed of envy and malice. She is filled with the feelings of sacrifice, Parupkaar (selfless deeds and service towards humanity), and Maha Parupkaar (leading the humanity towards the path of Bhagati and Jeevan Mukti). She loves everybody as much as she loves the almighty Par Braham Pita Parmeshwar. She strives for, and seeks, the universal well-being.

29. Attaining Param Padvi

A Sada Suhagan is eternally blessed and endowed with the Gurparsaad of the highest spiritual status, the Param Padvi at Dargah of Akal Purakh. She follows the Hukam (the Divine Order) of Dargah, and ceaselessly obeys its commands. All her deeds and services are performed keeping entirely within the divine Hukam of Akal Purakh. All her deeds are Sat Karams (the deeds of Truth) and for the good of the Sangat (congregation, those in her presence). All her deeds are towards Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti) and for unifying the Sangat with Naam, and with Par Braham Pita Parmeshwar.

Once rewarded by Akal Purakh with the Param Padvi, she becomes a donor of Amrit, a donor of Naam and the gift of Gurparsaad. She becomes a Puran Sant (perfect saint) and a Puran Braham Gyani. At this stage she is tasked with imparting Braham Gyan to others. She is ordained to bestow Amrit upon the Sangat, to guide them on the path of Bhagati and to direct them towards Sach Khand.

30. Talking kind and soft, becoming a Mith Bolra

Sada Suhagans are Mith Bolra's (soft-spoken, kind worded). Their speech is Amrit Bachan (divine words). Every word of theirs is steeped in Amrit, and by their words alone, a person goes into Samadhi. Their words never hurt anyone's feelings. They always absorb others' pains and bless them with Amrit. Sada Suhagans carry divine power in their words. Sada Suhagans' words are always the Sat Bachan (true words, Amrit Bachan).

31. Becoming Parupkari and Maha Parupkari

A Sada Suhagan's endeavour is to bestow Gurparsaad upon others, to motivate and raise them to her own spiritual level, and to propel them on the path of Bandagi towards Sach Khand. This is their way of doing it:

- Bestowing the Gurparsaad of "Ik Onkar Satnaam" upon others,
- Bestowing Amrit upon others; endowing them with the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi, Seva, Parupkar and Maha Parupkar,
- Aiding them in putting the above Gurparsaads to practice, and
- Obtaining Jeevan Mukti for them and turning them into Sant Hirdhas (saintly-hearted)

To unite a human being with Naam and to obtain Jeevan Mukti for him or her is the most selfless deed that one can perform. That's why one who does so is called a Maha Parupkari (doer of Maha Parupkar).

***"Dhan Dhan Dhan Jan Aaiaa.
Jis Prasaad Sabh Jagat Tharaaiaa"***

(Sri Guru Granth Sahib 294)

A Maha Parupkar is to:

- Put an end to the troubles of others
- Put an end to their mental ailments
- Aid them in achieving victory over mind
- Aid them in achieving triumph over Maya

- Blessing them with Naam, Bandagi and Seva
- Obtain Jeevan Mukti for them – the service of the highest order

32. Becoming a Puran Sachyara Hirdha

The Sada Suhagans always see Sat, hear Sat, act Puran Sat and serve eternal Puran Sat. They are always engrossed in eternal Sat. To always follow the ways of eternal Puran Sat and to serve in ways of Puran Sat is the utmost service to humanity. Sat is the womb of all Creation, a true aspect of Par Braham Pita Parmeshwar; thus service of Puran Sat is the highest service of all.

The glory, the divine virtues and the spiritual powers of a Sada Suhagan are beyond description. The above is but an attempt to have a glimpse of some divine traits of Sada Suhagans. These traits can only be felt and experienced when we proceed on the path of Bandagi and are blessed with these divine traits because of Gurbarsaad. If you are fortunate and are preordained to attain these traits, these will surely come to you. But don't just wait, begin your efforts now. Pray for the Gurbarsaad. Set about dedicating yourself completely before Gur and Guru.

Keep developing your faith, trust, determination, belief, reverence, and love for Gur, Guru and Gurbani. Start with Naam Simran and you can make all this happen, you can attain Suhag and Sada Suhag.

Thus the state of "Suni-ai" has enough divine power to bestow the titles of Sheikh (dignitary, possessing wealth and esteem), Pir (holy person with spiritual attainments) and Patshah (spiritual Guru) upon a common person. It also implies that those on the path of Bandagi who come to crave Raj Bhag (destiny of a King or royal) attain Raj Bhag in lieu of the spiritual gains of Bandagi. They gain kingdoms and royalty and enjoy the Raj Bhag. Similarly those who crave riches acquire riches and become Sheikhs. They acquire limitless wealth and worldly pleasures. In the same way those who seek only Naam, Bandagi and seva (an opportunity to serve) become Pirs. Pir signifies a saint and a Braham Gyani. Those who do not accomplish Bandagi in one life-time are again blessed to continue with it in the next birth, and they then acquire Suhag and Sada Suhag

and become Pirs. But keep one entirely true essential fact firmly in mind that one should never crave for Raj Bhag or for riches while in Bandagi, because one can't be certain of the next opportunity to complete one's Bandagi, or even of whether there will be a next opportunity or not, and one might certainly lose the one opportunity at hand to gain Jeevan Mukti. Because those numerous ones who acquire Raj Bhag or riches, their deeds no longer remain deeds of Sat under the influence of Maya and they thus sow the seeds of thorns for their future, and become destined for an indeterminate time to a hellish existence. Therefore, it is a humble prayer to the Jigyasoo's (the seekers of divine Truth) not to let any desire gain so much strength that it might hold them from accomplishing their Bandagi and send them wandering in Juni's (low-life species). Because this Gurparsaad is gained by hard labour, to let this Gurparsaad go in vain is utterly foolish.

An unbeliever is one who is ignorant of spirituality. An unbeliever is one who is in total dark about the divine power of spirituality. An unbeliever is one who is unaware of this divinely supreme power. An unbeliever is one who stays away from religious rites and rituals. But an unbeliever doesn't necessarily indulge in Asat Karam (untruthful deeds, deeds against Sat). Many among those unaware of spirituality lead pure and truthful lives. Such people lead admirable lives and in time these people receive divine blessings. In accordance with their deeds they attain Sat Sangat (admission in the presence of Sat, or among those who have attained Jeevan Mukti and thus have become part of Sat), attain the state of "Suni-ai" and turn fortunate. They receive Gurparsaad, tread the true path of Bandagi and make their lives meaningful.

The physical world is called as "Bhavsagar" ("sea of Maya's deceptions", sea of ignorance) in Gurbani. The world is called as "Bhavjal" ("a trap of deceptions") in Gurbani. The world is called as "Andh Gahera" ("depths of darkness") in Gurbani. The world is called as "Bikham Nadi" ("arduous river") in Gurbani. All the appellations imply that the world is replete with destructive powers of Maya's perverse tendencies. Gurbani calls the current age as "Kal Yuga" ("the age of darkness") and compares with a chariot of fire, whose charioteer is falsehood itself:

“Kalajug Rath Agan Ka Koor Agai Rathavahu ||I||”

(Sri Guru Granth Sahib 470)

Here the fire denotes the flames of ruinous tendencies: lust, anger, greed, attachments, pride, expectations, desires, intentions, beauty, taste, fragrance, speech, touch, power, youth, wealth, possessions etc. and these destructive powers in action in the world are termed as the fire. The deeds performed under the influence of these destructive forces are called “Kood” (“untrue”) meaning that all the deeds carried out as a slave to these deleterious forces are Asat Karams. The final word is that this entire world is in subjugation of Maya and slaving under Maya; each human being is ceaselessly diving in this calamitous sea and throwing away the precious diamond of one’s life.

If we take a hard look at our lives, we will realize which of our deeds are Sat and which are the Asat ones. The Sat Karams fall under the Sato tendencies of Maya, while the Asat Karams come under the Rajo and the Tamo tendencies. But all these deeds are result of the slavery to Maya. Meaning we live the life of slavery under Maya. We slave under Maya everyday and every night. The only person who is not a slave to Maya is the one who has triumphed over Maya, crossed beyond the Trigun Maya and merged with Akal Purakh. Thus the whole world is afflicted with Maya, and the only person who is affliction-free is the one who is united with Akal Purakh. One who attains this supremely powerful state of “Suni-ai” realizes this divinely basic Truth and declares war against Maya. To triumph over Maya one must first fight Maya. The weapons against Maya are the Gurparsaad of Naam, Naam Simran, Naam Di Kamai (Naam in practice in one’s life) and Puran Bandagi. The trick to beat Maya can be learned from a Satguru. The verse of “Suni-ai” gets one the ladder that, as one climbs it, one gains all the weapons to defeat Maya and which carries one all the way into Bandagi. As one performs Bandagi, puts Naam to practice in life and adapts his life in accordance with Gurbani one is rid of the Panj Dhoots, one’s mind is cleansed and at long last Maya kneels before one, and one is freed from Maya.

One who achieves Gurparsaad and is serving Naam in one’s life has an ever-exuberance on one’s face. Walking the path of Naam,

once Naam lights up one's Hirdha Kamal and illuminates all seven Sat Sarovars, the account of one's past deeds is erased and all their sins, their pains and troubles are obliterated. A common person spends each moment of life in the hope that one day there will be happiness, there will be pleasures, the pains and troubles will be over, the pending tasks will be fulfilled and there will be contentment in one's life. But the reality turns out to be far different from one's expectations. One finds happiness in some good news or in a small success, but this happiness is short-lived. Every pleasure is accompanied by a new strife. It is so because the Vidhan (constitution) of Karma (laws determining one's destiny as per one's good and bad deeds) is unstoppable, and the only divine force that can override this Vidhan is Naam. Until Naam and Hirdha are unified as one, the cycle of pains and pleasures goes on. Once Naam and Hirdha are one, all the pains and troubles are eliminated and Maya is vanquished and one attains eternal contentedness. This is how those in Bandagi continue with their spiritual development all the time. They make their home at the feet of Sat Par Braham Pita Parmeshwar and there they spend the rest of their lives performing all their deeds under his grace and Gurparsaad, and thus find the real joy of life.

JAP JI VERSE 12

*Mannay kee gat kahee na jaa-ay.
Jay ko kahai pichhai pachhuta-ay.
Kaagad kalam na likhanhaar.
Mannay kaa bahi karan veechaar.
Aisaa Naam niranjan ho-ay.
Jay ko man jaanai man ko-ay. ||12||*

The blessed Satguru (Truth Guru) incarnate true Patshah Ji Nanak Dev Ji describes magnificence of the next state of spirituality, which is called as “Mannay” (“Believing”) and with great benevolence imparts this Puran Brahm Gyan (entire divine wisdom) upon whole humanity. One must understand this entirely true divine fact that the Gurbani (God’s words) bestowed upon us by Satguru is meant for the entire mankind. Satguru Patshah has bequeathed this advice upon the entire mankind. The advice of Gurbani is common to all four Varnas (social classes; the four Varnas as per Hindu class-system are the Brahmin – the learned class, the Kshatriya – the warrior class, the Vaish – the trading or business class, and the Shudra – the service class). By linking the society divided in the four Varnas of Brahmins, Kshatriyas, Vaish’s and Shudras into a common chain, Satguru true Patshah advises the whole humanity that we all belong to a common class of human beings. There is only one Jyot (divine light) which is all-prevalent throughout the humanity. The divisions by Varnas and the creations of earthly religions are nothing but the product of a human mind. The religions prevalent in the world today have no place at Dargah (the Divine Court). There is no Brahmin, no Kshatriya, no Vaish and no Shudra at Dargah. There is no Hindu, no Sikh, no Muslim and no Christian before Dargah. There is only one Jyot prevailing in each and every creation in the Universe. Therefore, those who call themselves religiously oriented are actually the believers in communalism, and those who carry the Durmat (ill-advice) of communalism in their preaching must realize how wrong they are. Spirituality has no place for communalism. Therefore, in Dargah

there is no religion of the Satguru Sahiban, the Prophet Mohammed Sahib Ji, Jesus Christ, Shri Krishna and all other Pirs (holy persons with spiritual attainments), Paigambars (prophets, seers), Braham Gyanis (spiritually wise), Sants (saints) or Bhagats (devotees). These great and supremely mighty souls have just one religion, and that is the Nirgun Saroop (the infinite divine power that is beyond the three attributes of Maya) of Param Jyot Puran Prakash (the perfect divine light, his aura, God himself) the blessed Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe), where all these souls are assimilated; and they are all the soul-form of the same Jyot, and have appeared in the world in different ages, and with their blessings and deeds are forever doing Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti) for the humanity. Who can describe the magnificence of these souls? Who can describe the Gat (the supreme state) of these souls who have become Sada Suhagans (eternal brides of God – those who have attained Sada Suhag, i.e., Puran Braham Gyan, Puran Gyan and Param Padvi)? Who has the capacity to challenge the divine powers and capabilities of these souls who are immersed in the Braham (the infinite divine power, God)? That's right – those who attain the divinely mighty spiritual state of "Mannay" have their glory reach the expanse of immensity. Therefore, the glory of such great beings is indescribable.

This divinely powerful state of "Mannay" implies a human being going in a firm belief in Gur (God) and Guru (one who has accomplished Bandagi and attained Jeevan Mukti; is divinely ordained to lead others on the path of Bandagi and Mukti). This divinely powerful state of "Mannay" implies one in complete devotion and love of Gur and Guru. This divinely powerful state of "Mannay" implies one submitting oneself wholly at the feet of Gur and Guru. This divinely powerful state of "Mannay" implies one dedicating one's body, mind and all worldly possessions at the feet of Gur and Guru. This divinely powerful state of "Mannay" implies one attaining Gurparsaad (the Eternal Grace). This divinely powerful state of "Mannay" implies one attaining the state of "Mannan" ("total, unconditional acceptance"). This divinely powerful state of "Mannay" implies one attaining the state of "Chintan"

(“contemplation, meditation”). This divinely powerful state of “Mannay” implies one attaining the state of “Simran” (“meditation upon God”). This divinely powerful state of “Mannay” implies one attaining the state of “Dhyan” (“Naam Simran – with deep concentration, and detachment from all-else”). This divinely powerful state of “Mannay” implies one attaining Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness). This divinely powerful state of “Mannay” implies one attaining Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space). This divinely powerful state of “Mannay” implies Naam (the Name – representing God and all his Creation) permeating one’s Surat (mind), Hirdha (literally meaning heart, Hirdha or Hirdha Kamal actually denotes one of the seven Sat Sarovars located near heart, and a part of one’s spiritual being) and every pore of the body. This divinely powerful state of “Mannay” implies Param Jyot Puran Prakash manifesting itself in one’s Hirdha. This divinely powerful state of “Mannay” implies one attaining Suhag (acceptance in Dargah as a devotee). This divinely powerful state of “Mannay” implies one’s mind getting cleansed of all the grime accumulated over several lifetimes. This divinely powerful state of “Mannay” implies all seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) being illuminated. This divinely powerful state of “Mannay” implies opening of one’s Bajjar Kapats (the divine doors that, once opened, channel Amrit into the body and establish contact between the human being and Akal Purakh).

Those who reach the state of absolute faith in Gur and Guru have Tat Gyan (the divine knowledge, understanding of the divine ways) revealed within themselves. Those who reach the state of absolute faith in Gur and Guru have Puran Braham Gyan revealed within themselves. This entirely true essential fact is elaborated in Gurbani:

***“Jaa Kai Ridhai Bisvaas Prabh Aaiaa.
Tat Giaan Tis Man Pragataaiaa”***

(Sri Guru Granth Sahib 285)

Bandagi (submission before God) is nothing but complete faith in Gur and Guru. Faith knows no limits. As one’s faith in Gur and

Guru builds up, one's Bandagi soars and leads towards immensity. As one's faith in Gur and Guru strengthens, Naam pierces deeper and deeper inside. As one's faith in Gur and Guru intensifies, Naam is etched deeper inside and all the inner Sat Sarovars delve deeper into their wells of Amrit and start revealing the divine powers of these Sarovars. With faith comes love and devotion, or with love and devotion comes faith. Faith, love and devotion are the three facets of the same divine power that takes one to the heights of Bandagi. Those who are blessed with this divinely mighty state of "Mannay" attain complete devotion, love and faith and as a result receive Gurparsaad, accomplish their Bandagi, immerse themselves in Sat Par Brahm Pita Parmeshwar and attain eternity. Therefore, who can learn the Gat(spiritual state) of such souls who become eternal? In Gurbani this truly divine essential fact has been reiterated:

***"Kinkaa Ek Jis Jee Basaavai.
Taa Kee Mehimaa Ganee Na Aavai"***

(Sri Guru Granth Sahib 262)

Such souls that reach the depths of Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself) and are assimilated in Mansarovar attain eternal glory. Here we need to understand two facts:

- 1) Those who possess Sato Birti (tendencies that belong to the Sato attribute of Maya, i.e. piety, divinity, contentedness and patience) profit endlessly from the Sat Sangat (company of Sat, or of those who have attained Jeevan Mukti and have thus become part of Sat) of these souls. Such people are fortunate to realize that to place themselves in the service of these Sants and great beings will make their lives purposeful. These people, without any ifs and buts, dedicate themselves with body, mind and possessions in the service of these great beings with complete devotion, love and faith. These people take the words of these great beings as Sat Bachans (words of Truth, divine words) and set about putting these words to practice in their lives. Being in the Sat Sangat of these great beings and putting oneself in their service gains Char Padarath (Four Things that are essential for one's Bhagati –

these are Kaam or toil, Mokh or salvation, Dharam or divinity, and Arth or means). Service of these great beings obtains Gurparsaad. Service of these great beings obtains Naam, Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others) and one attains the supremely powerful states of "Sun-i-ai" ("listening") and "Mannay" while progressing on the path to Jeevan Mukti (deliverance from the cycle of life and death, salvation). These people engage themselves in Bandagi, are forever engrossed in the praise of these Sants and great beings, and thus make their lives meaningful.

- 2) The common people who remain in the slavery of Maya and who spend their lives slaving under the destructive forces of Rajo (hopes, desires and intentions) and Tamo (lust, anger, greed, attachments, pride) attributes of Maya. Those who under influence of their egos express doubts about the grandeur of these great beings have their fates sealed according to the Law of karma and end up repenting. Those who criticise the abilities of these divinely mighty and saintly souls put their destiny in jeopardy. There are many who indulge in Nindya (denunciation, criticism, slander) of these great personalities. It is their jealousy that gives rise to their Nindya of these personalities. Nindya of a saintly is a pernicious curse. Nindya is a serious mental ailment. It is a highly destructive curse that destroys everything. Nindya causes grave ailments. Nindya causes serious strife and grave troubles. Nindya implies:

- Negative criticism with intent to demean someone;
- Criticism with an ill-intention;
- Negative or deliberate criticism of someone's deeds, character, lifestyle, conduct or other traits; or
- Negatively contesting someone's supposed traits or deeds, in presence of or behind one's back.

It is a practice in today's society to either glorify or condemn the character, deeds, conduct or the other associations of another person. The criticism is mainly intended to demean the person being

criticised. The Nindak (denouncers, those indulging in Nindya) at times stoop so low as to destroy someone's livelihood or place in the society.

Although the criticism can be a positive thing in certain circumstances, when someone's supposed traits and deeds are the subject of criticism by a group of people. This could take place in presence or absence of the person being criticised. This is done generally to glorify someone's supposed but unrealistic deeds. This is called flattery in the language of the divine. The interesting thing is that a common person takes plenty of delight in Nindya. In all real cases one would note that the common people pay a lot of attention to the negative criticism of someone, rather than that they learn something from that person's good traits.

You'd notice in all such exchanges of views in flattery or Nindya that those participating in criticism do not mind spending plenty of time in it, meaning one doesn't care about the time wasted in Nindya. You'll see very few people staying away from negative criticism and paying attention to and learning from others' positive points.

Flattery and Nindya is part of the human character from ages. Although the Gurmat (God's wisdom) forbids both flattery and Nindya, it is the Nindya that is a dangerous and grave mental affliction. Therefore, we mustn't focus our attention on Nindya, be it of a common person being led by the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride), or be it of a Sant. Nindya has grave results, and certainly causes irreparable harm to our spirituality and to our physical body.

As per Gurbani, a Nindak, one who indulges in Nindya, is a Manmukh (self-centred, believing in one's own wisdom) and utterly foolish. A Nindak might have read a lot of Gurbani, but has neither really understood nor practised it. A Nindak faces ignominy at Dargah and is severely punished at Dargah of Par Braham Parmeshwar. A Nindak spends long time in living hell.

As the Nindak endures the punishment described above, the one who was being denounced actually gains heavily from Nindya. As per Gurbani the Nindak does more good to the person who is the

subject of Nindya than was ever done by even the parents of the subject. A mother washes the grime off the clothes of her child, while a Nindak through Nindya cleans the grime of several lifetimes off a person with one's (Nindak's) own tongue. A Nindak spoils his or her current as well as several coming life-spans. A Nindak goes through hell before completing the full punishment by Dargah.

Nindya of a Sant is a grave and risky endeavour. The blessed Guru the Fifth Patshah Ji with infinite kindness, in Astpadi 13 of the Sukhmani Bani (the composition by Satguru the Fifth Patshah Sri Arjun Dev Ji, comprising of 24 Astpadis), has described the grave consequences that the Nindak of a Sant must face.

The Nindak of Sant doesn't become worthy of Jeevan Mukti even after observing numerous religious rites and rituals. But a Sant becomes a bigger recipient of Amrit and ascends spiritually higher after Nindya. All the spiritual gains of the Nindak are transferred to the Sant at Dargah and the Nindak completely loses all spirituality.

Bhagat Shiromani (the supreme devotee) Sant Kabir Ji had a neighbour who passed away. Sant Kabir Ji cried a lot. He hadn't cried when he had lost his parents. He hadn't cried even at the death of his wife Loi. The people around him were surprised to find Sant Kabir Ji crying at the death of a neighbour. This neighbour of Sant Kabir Ji was a staunch Nindak of him. He provoked a number of people in his town of Kashi to become Nindak of Sant Kabir Ji. When the neighbours enquired about the reason for his crying, Sant Kabir Ji replied that this Nindak made his (Sant Kabir Ji's) Bhagati (devotion, worship of God) an easy task, that this Nindak was in fact a big aid in his Bhagati. Not only he (the neighbour who died), but all those Nindak who were provoked by him, were aids in his (Sant Kabir Ji's) Bhagati.

Let's now, with Gurparsaad and Gurkirpa (eternal blessings) have a divine look at the Braham Gyan conveyed by the blessed Fifth Patshah Ji and understand the grave and deleterious consequences of Nindya of a Sant.

The Nindak of a Sant:

- Has impure thoughts in his or her heart;

- All his or her deeds, words and reactions are controlled by the Panj Dhoots;
- Is of weak mentality;
- Is easily and readily influenced by evil suggestions;
- Has evil thoughts and ideas, that readily make home in his or her mind;
- Is all the time restless and looking for an opportunity of Nindya;
- Is mentally quite sick;
- Is forever trapped in the cycle of life and death;
- Is destined to linger in 8.4 million Juni's (low-life species) for a long time;
- Is destined for birth as a snake and as other animals; and
- Isn't respected by anybody.

There are several punishments that such a person has to serve, and all these punishments are described in Astpadi 13.

The only way for a Nindak to escape these punishments is to go back to the Sant who was the subject of Nindya and beg forgiveness, and in case the Sant forgives one's Nindya the Nindak can avoid the punishments, or if it isn't possible to see the Sant (e.g. the Sant has left the body) then the Nindak needs to approach another Sant of high spirituality and seek forgiveness.

***“Sant Saran Jo Jan Parai So Jan Oudhharanhaar.
Sant Kee Nindaa Naanakaa Bahur Bahur Avataar”***

(Sri Guru Granth Sahib 279)

A Sant is a soul who:

- Has attained Jeevan Mukti;
- Is a Puran Brahm Gyani (possessing entire divine wisdom);
- Has Puran Jyot Prakash (the perfect radiance of divine light, God himself) in one's Hirdha;
- Has triumphed over Maya – the Panj Dhoots and the expectations, desires and intentions;
- Has Maya at one's services, has Maya at one's feet;
- Has transcended beyond Maya, has transcended beyond Trigun (Sato, Rajo and Tamo);

- Is a Sada Suhagan;
- Is merged into the Nirgun Saroop;
- Is assimilated in the blessed Par Braham Pita Parmeshwar;
- Has filled one's Hirdha with all divine virtues;
- Has attained Puran Braham Gyan;
- Is immersed at all times in Bandagi and in Seva, has had Simran permeate every pore of the body;
- Has Ridhi-Sidhis reside at one's feet (Ridhi-Sdhis-supernatural powers – these come at a very early stage of Bandgi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh);
- Has been divinely ordained to bestow Amrit, to bestow Gurparsaad upon others;
- Is Ik Drisht (seeing all as equal, non-discriminatory), Nirbhao (fearless) and Nirvair (without hatred, without enmity);
- Is indistinguishable from Akal Purakh (the Timeless, Immortal Being; God);
- Is Sat Saroop (a reflection of Sat, true inside and outside);
- Is always engaged in Parupkar and Maha Parupkar of the Sat Sangat;
- Never does a bad turn to anybody;
- Obtains Jeevan Mukti for those who seek the Sant's refuge;
- Obtains Jeevan Mukti for those who dedicate themselves before the Sant with body, mind and possessions;
- Turns those who dedicate themselves completely before the Sant into saint-like;
- Forms such a Sangat (congregation, multitude) which is Sach Khand (the realm of Truth), turns that place into a home for Akal Purakh;
- Does good and only good for others;
- Extracts the poison out of the Sangat and bestows Amrit upon them;
- Is an Amritdhari (holder of Amrit – a Puran Braham Gyani);

and

- Is a Puran Khalsa (a pure soul who has obtained Puran Braham Gyan).

Words fail to fully describe the magnificence of a Sant. A Sant is the glory of Akal Purakh himself. Therefore, what can anyone hope to gain from Nindya of a Sant? Nindya of a Sant is Nindya of Par Braham Parmeshwar himself, and such a deed is an inexcusable sin at Dargah. Nindya is an Asat Karam (untruthful deeds, deeds against Sat) of the highest order, and a grave sin. Nindya is the cardinal sin that destroys the gains of all one's Sat Karams (the deeds of Sat, truthful deeds). This is why the Nindak of a Sant is sent to wander in 8.4 million Juni's; and not just that but the Nindak of a Sant destroys the future of one's coming generations as well.

One must keep this supremely true essential fact firmly in mind that the Nindak of a Sant must pass through all the punishments described by Satguru incarnate the blessed Arjun Dev Ji in Astpadi 13 of the Sukhmani Bani. The Nindya of a Sant causes irreparable damage to the Nindak unless the Nindak begs forgiveness of the Sant. Because those noble persons who attain the state of "Mannay", – i.e. the state of faith, love, feeling, devotion, Gurbarsaad, Mannan, Chintan, total dedication at the feet of Gur and Guru, Dhyana, Simran, Samadhi, Sunn Samadhi, Amrit Ishnan (inner bath with Amrit of Naam), Tat Gyan and Braham Gyan – attain eternal glory. Those human souls that assimilate in eternity attain eternal glory. Therefore, the glory of such souls cannot be described in words. The Akath (indescribable) doesn't have a Katha (discourse). The Katha of these great beings begins by itself. The Katha of these great beings creates itself. When a Suhagan (one who is accepted as a devotee in Dargah) or a Sada Suhagan is borne, her Katha reveals itself to the world. The Katha of these great beings reveals itself, in this world and at Dargah, in the form of their Parupkar and Maha Parupkar. The whole Dargah and all those sitting at Dargah – the Saints, the Bhagats, the Braham Gyanis, the Satgurus, Pirs (holy persons with spiritual attainments), Paigambar (prophets, seers), Avatars (divine incarnates) etc. – help these great beings in their endeavours of Parupkar and Maha Parupkar. A pen cannot write and a paper cannot absorb the description of the immense glory of these great beings. Only those who attain this state can experience the magnificence of

this state. This tale of Jap Ji (Gurbani) is also just a humble attempt to provide a mere glimpse of the Mansarovar. This tale can but offer a strong inspiration to the Jigyasoo's (the seeker of divine Truth). Therefore, it a humble prayer to all Jigyasoo's to be kind enough to gather these eternally divine gems in the form of Puran Braham Gyan of Japji, and turn their lives into a success.

Such souls as attain the state of "Mannay" and immerse themselves in the eternal and infinite turn their words into Puran Braham Gyan. The words of such souls are Sat Bachans. The discussions in praise of God by a Puran Braham Gyani, the discourse of a Puran Braham Gyani and the words spoken by these great beings are for the benefit of the Sangat (congregation). Meaning the words spoken by them convey all that the Jigyasoo's present need to do. The discourse of a Braham Gyani is never pre-planned. Their words are in particular addressed to those present in the Sat Sangat. Their words are for benefit of those present in that Sat Sangat. Therefore, those present need to seriously consider the words spoken by the Braham Gyani. Those noble people who think over such words and act upon them are blessed. Meaning those who put the words of a Braham Gyani and a great being to practice are blessed.

The glory of the blessed Sat Par Braham Pita Parmeshwar is eternal, infinite. The blessed Sat Par Braham Pita Parmeshwar is all-skilled and all-powerful. Therefore, the name "Sat Naam" ("Truth – as the Name of God") given to Sat Par Braham Pita Parmeshwar is also eternal, infinite. "Sat" ("the Eternal Truth, God himself") contains within itself all of the divine powers. "Sat" is not merely a word. "Sat" contains within itself all of the divine treasures. The entire Creation is an expansion of "Sat". The entire Creation has originated from "Sat", is still originating from "Sat", and will continue to originate from "Sat". "Sat" is "Niranjan" ("beyond darkness that is Maya") meaning "Sat" is beyond the Trigun Maya. "Anjan" implies the Trigun Maya. Hence the name "Sat Naam" is given to the "Sat" Sat Par Braham Pita Parmeshwar. Gurkirpa is showered upon many people. Those who achieve the Sat Sangat of a Puran Braham Gyani or of a Puran Sant (perfect saint) have great good fortune. Many amongst these receive Gurbarsaad. Those who place themselves in the service of these great beings receive

Gurparsaad. However there are very few amongst these who truly serve the Gurparsaad, perform Puran Bandagi and attain Puran Braham Gyan and Puran Tat Gyan (the complete divine knowledge, understanding of the divine ways). A rare one dedicates oneself completely at the feet of the Guru. A rare one dedicates one's entire self with body, mind and possessions at the feet of the Guru. Amongst all those who receive Gurparsaad, barring a few rare beings, almost everyone is stymied by Maya. Maximum those among the Sangat fall for worldly needs. Only a rare being seeks Naam, Bandagi and Seva. Grace is showered upon tens of millions, but only one amongst them puts Naam into practice in one's life. Only a rare being triumphs over Maya, transcends beyond Trigun Maya and is assimilated in "Niranjan". Therefore, the blessed Satguru Patshah Ji Teg Bahadur Ji has clarified:

"Kotan Mai Naanak Kou Naaraain Jih Cheet"

(Sri Guru Granth Sahib 1427)

Therefore, it as a humble prayer to all in Sangat that, should you be lucky to find the company of a Puran Braham Gyani and be blessed with Gurparsaad, then serve and take good care of this Gurparsaad and do not let it go waste. The service and care of the Gurparsaad will change your life. Service and care of Gurparsaad will beget you Char Padarath. Your pending tasks will by themselves find ways of getting fulfilled. Your life will turn beautiful and comfortable. Your birth and life will become a success.

JAP JI VERSE 13

*Mannai surat hovai man budh.
Mannai sagal bhavan kee sudh.
Mannai muhi chotaa naa khaa-ay.
Mannai jam kai saath na jaa-ay.
Aisaa Naam niranjan ho-ay.
Jay ko man jaanai man ko-ay. ||13||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji with great benevolence imparts Puran Braham Gyan (entire divine wisdom) of the supremely powerful state of “Mannay” (“Believing”) upon the entire humanity in these 4 Pauris (verses). The basis of the five human action organs is the five human sensory organs. The basis of five human sensory organs is the human mind. The basis of a human mind is the human wisdom. The five human action organs are arms and hands; legs and feet; tongue and mouth; excretory organs; and the reproductive organs. A human being gives effect to all physical deeds through these action organs. All the deeds by a human being are performed through these five action organs. A human has the capacity to perform any physical act in this world via these action organs. It means that the blessed Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) has bestowed upon all humans the competence to carry out any worldly task in the form of these five action organs. This essentially divine Truth is proof of the fact that the human life is an invaluable jewel. Out of the 8.4 million Juni’s (species), none other than humans have the possession of this supreme ability to carry out any task in the world. Only a human body is so blessed. The miracles of these five action organs are apparent in the form of extraordinary progresses in the fields of technology and medical sciences in today’s world, and are enjoying the comfort of these material conveniences in our daily lives.

But the question arises whether we are making a good use of the abilities that we are endowed with in the form of these five action

organs. Do we use these divine abilities for the good of our consciousness and for the good of others, or do we employ these divinely powerful abilities to fulfil our own selfish needs? Do we use these divine abilities to uplift ourselves, or do we use them to sink our Hirdhas (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being) and bodies into destructive lusts? Do we use these divinely mighty abilities in Parupkars (selfless acts for benefaction of humanity), or do we use them to strike at the very roots of the humanity? Are we employing these divine abilities to hurt ourselves and to hurt others? Do we employ these divine and powerful abilities in the service of Gur (God) and Guru (one who has accomplished Bandagi and attained Jeevan Mukti; is divinely ordained to lead others on the path of Bandagi and Mukti) and in Seva (humble and selfless service to others) of the Sangat (congregation, multitude), or do we use them in criticism, malice and slander of Gur, Guru and Sangat? Do we employ these supremely powerful faculties in accomplishing Sat Karams (the deeds of Sat, truthful deeds), or do we use them to carry out Asat Karams (deeds against Sat, untruthful deeds)? Do we use this divine blessing to stop the countless sins and the wrongdoings in the world, or do we use it to increase them? Are we using these supremely mighty abilities to make this world a more beautiful and better place to live for humanity, or are we creating a hell on earth?

Those who use this supremely potent ability of this divine boon of the five action organs in doing Sat Karams become blessed. They attain the absolutely powerful states of “Suni-ai” (“Listening”) and “Mannay” make their lives delightful and a success. Such people always act for the good of the mankind. Such people achieve Gurparsaad (the Eternal Bliss and the Eternal Grace) and accomplish their Bandagi (submission before God) and lead a life of Parupkar and Maha Parupkar (guiding others on the path of Bhagati and Jeevan Mukti). Those who misuse this divine strength and indulge in Asat Karams live a hellish life themselves, besides they are made to suffer the consequences of their evil deeds to the humanity and are left to wander in the Juni's.

In the same way Sat Par Braham Pita Parmeshwar has bestowed human lives upon us and endowed our human bodies with five

sensory organs. These sensory faculties are: power of sight in the eyes; power of hearing in the ears; powers of speech and taste in the tongue; power of smell in the nose; and power of touch and feel in the skin. These five supreme powers (five skills) allow us to fully enjoy our human lives. These five supreme powers (five skills) make it possible for us to experience the pleasures of life. These five supreme powers (five skills) let us fully appreciate the material objects. Our lives develop, mature and prosper because of these five supreme powers (five skills). These five supreme powers (five skills) aid us in educating ourselves, acquiring higher qualifications and capabilities, and in making our lives charming and enjoyable. Therefore, our whole lives, and the success of our births as humans depends entirely upon making the right use of these five sensory organs. In the same way that our lives depend upon the good or bad use of the five action organs, our lives also depend upon the right or wrong use of these five sensory organs. We make or mar our lives depending upon the use that we put these divine powers to. Those who make good use of these faculties, and use these divine faculties rightly and in doing Sat Karams attain the mighty states of “Sunī-ai” and “Mannay”, achieve Gurparsaad and as a result, reach divinely high states and make a success of their lives. Those who misuse these supreme abilities deservedly lead a hellish life. They are destined to face troubles and miseries in times to come. They destroy their own future by their Asat Karams under the Vidhan (constitution, set of rules) of Karma (destiny as determined by one’s past deeds), and are sent to wander in Junī’s for an inestimable time.

These are supreme Godly powers that Akal Purakh (the Immortal Being, the Ever-existent, God) has bestowed upon us in order that we may live and enjoy our lives in true harmony with nature and in line with Braham Gyan and Gurmat (God’s advice). Like the five action organs, it is essential to firmly grasp the divine idea, that if do not use these five capabilities for carrying out Sat Karams; or if we misuse these divine abilities; or if we use our five sensory organs for carrying out bad deeds; then we are doing this to make our body sick and are making it a prey to dangerous diseases. This is a major cause of our physical ailments. All physical afflictions are caused by using these action organs and sensory organs for wrongful purposes.

The next true fact that one must understand is about “Budh”. It means human wisdom or “Mat”. There are four types of Mat’s or wisdoms:

1. Manmat or self-wisdom: This is the wisdom that we acquire by learning at educational institutes, and what we pick up from our parents, family and friends
2. Sansarik Mat (worldly wisdom): The source of this wisdom is an integral part of the social conduct, and is based within society. Its base is the behaviour and conduct of the people in the society. It is founded upon the principles that are followed by the society in which we live. We follow the rules and the customs of the society that we are part of.
3. Durmat or bad wisdom: This is the kind of wisdom that coaxes us into doing Asat Karams. It mainly arises out the Manmat or Sansarik Mat. The Manmat, Sansarik Mat and Durmat lead us into illusions, delusions and confusions that cause us trouble, strife and pain, and afflict us with physical and mental ailments.
4. Gurmat or Braham Mat (godly wisdom): This Mat is a divine gift, a Gurparsaad. Gurbani is Braham Mat, Puran Braham Gyan. Anything excluded from Gurbani is Manmat, Sansarik Mat or Durmat. Only Gurbani alone is Gurmat. By indulging in deeds that are excluded from Gurmat we are fated to wander in the cycle of life and death. By adopting Gurmat in our daily lives we turn our deeds into the deeds of Sat (the Eternal Truth, God himself) and one day enough of our Sat Karams accumulate, and are noticed and acknowledged at Dargah (the Divine Court) of Akal Purakh. When this occurs, we receive the Gurparsaad of Naam (the Name – representing God and all his Creation), Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one’s life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). Our path to Sach Khand (the realm of Truth) becomes clear.

Our five-element body (the five elements being earth, water, fire, air and sky) has within it – as extremely dangerous weapons of Maya – the Panj Dhoots (the five thieves) of lust, anger, greed,

attachments and pride. Behind the Panj Dhoots and driving them is the destructive power of desires which is called in Gurbani as Trishna (desires), and as Asa (hopes) and Mansa (intentions) in its less deleterious forms. As an example, we all want to get rich but instead of working honestly we turn greedy, and the greed starts controlling us. If someone hurts us we want to get even and thus anger starts managing us. Trishna drives the Panj Dhoots, thus determining all our acts. In fact these Panj Dhoots and the desires entice us into wrongly using our five action organs and five sensory organs. We lose sight of the fact that these divine-most powers (action organ and sensory organs) are granted to us for doing Sat Karams, these divine-most rewards are bestowed upon us by Akal Purakh himself. Their wrongful uses lead us into Maya's deceptions. These Panj Dhoots and Trishna are the chains of Maya. Gurparsaad is the essential requirement for freeing oneself from these chains. Only the supreme force of Gurparsaad can free us from these chains of Maya.

Our brain: Our brain is filled with our own Mat. This own Mat is derived from our basic education and learning from the Sanskars (socio-cultural and moral attributes, religious practices) of our family, from friends and society. All such kind of Mat is considered to be working under the three attributes of Maya.

Our mind: Gurbani says that our mind is originated from the five elements, just as our body.

“Eh Man Panch Tat Tai Janamaa”

(Sri Guru Granth Sahib 415)

These five essential elements are water, fire, air, earth and sky. From this viewpoint, our mind is part of every atom in our body. Mind directs our body. This is how our material body performs an action:

1. The five sensory organs send messages to the brain as per their current surroundings and circumstances
2. The Panj Dhoots and the desires feed our brain.
3. The brain keeps the past wisdom in its records.
4. The brain processes the sensory signals and arrives at results

based on the past wisdom, just as performing a mathematical operation.

5. The mind forms the thoughts and decides the course of action.
6. The mind sends the thoughts to the brain and directs it.
7. The brain sends the signals to the action organs and directs them to act.
8. The action organs perform the act.

The direction comes from these organs, the wisdom comes from the brain, decision is taken by mind under influence of desires, and the body carries out the action. As long as our mind takes decisions according to the wisdom of our brain, we remain under the influence of the three attributes of Maya. This is the principle reason for the instability of mind. Instability implies a constantly chattering mind and the never-ending chain of thoughts. So how can we stabilize our mind? We need to understand our spiritual body.

Elements of the spiritual body:

The spiritual body is of two elements: Jyot and Suksham body.

Jyot (the divine light within, soul): It is within our physical body. It is the basis of the Brahm Gyan. We are alive because of the divine Jyot. Our soul is our life element. This is the divine element. We breathe and live because of this eternal radiant Jyot within us. We are borne because of this divine Jyot. When this divine Jyot is withdrawn from inside us we die, i.e. our material body dies. The difficulty lies in the fact that we have got occupied with I, Me, Myself. We have forgotten about this Jyot within us. This has come about because of our ego. Our ego has caused a division between our mind and this divine Jyot. Our ego is nothing but Maya.

Suksham body: Suksham is part of our soul. This is the life-energy, and the force that makes our material body function. All our energy, the breathing process, the blood running in our veins and all other bodily functions are driven by this life-energy that originates from the seven centres of spiritual energy within our body. Gurbani calls these as Sat Sarovars. Sat Sarovars is an apt divine definition of these divine Chakras (the Yogic term for these Sat Sarovars). Sat Sarovars signify the seven sources of spiritual energy, seven sources

of life-energy or seven integral part of the soul; this life energy is also called as Amrit (literal meaning – nectar).

Some are of the view that the seven Sat Sarovars are part of the physical body; that these can be measured in the nervous system. These ducts and glands are not a material part of our body, while the Sat Sarovars have no physical existence whatsoever. These lie in the Suksham (literal meaning – imperceptible or abstract). These are part of our soul. The soul itself is Suksham. The Sat Sarovars are located at the top of the head, the third eye, throat, heart, navel, reproductive organs and Kundalini (base of the spine).

How can we stabilize the mind?

Our five action organs are responsible for our actions and deeds. The brain directs these five action organs. The brain in turn is directed by the mind and, not to forget, the mind decides the action based on the wisdom residing in the brain.

Our own wisdom is a blend of our Manmat, Sansarik Mat and Durmat. All these wisdoms are in subjugation of Maya, and are a result of our experiences. Our own wisdom is the result of living under the reign of Panj Dhoots and the desires. Our day-to-day acts fall under this reign of the Panj Dhoots and the desires. Therefore, all decisions of the mind are controlled by the Panj Dhoots and the desires.

But there is a way out of this – and that way is the Param Jyot (the divine light, soul, God himself). This Param Jyot has a place above the mind. Though, now it is out of touch with our mind. This Param Jyot in fact is the most-supreme divine force running our breaths and keeping us alive. Though, our mind doesn't recognize this supremely divine power, the Param Jyot. Our mind has determined that it is the sole doer, and the sole decider. By this, our mind has fallen prey to the deceptions of Maya. This is why our mind is being run by Maya and not by the Param Jyot directly. It is entirely the fault of our mind. It obstinately denies the existence of the Param Jyot that runs our breathing, and offers us every chance to know it and recognize it.

So what's the solution? How do we overcome the obstinacy of

our mind? By overcoming our mind, we bring our five sensory organs and five action organs in direct contact with the Param Jyot. By overcoming our mind we escape the traps of Maya. We feel and experience the real divine force inside us. Our body, thoughts and actions are all run entirely by this real divine force and not by Dhoots and desires.

The existence of our body is with the breaths and life – granted to us by the supreme-most divine force the Param Jyot – and not without it. Therefore, when the mind is overcome, our five sensory organs and five action organs come directly under the control of the Param Jyot. Once this happens, all our deeds turn into Sat Karams. Overcoming the mind is the key to success, and this is attained by receiving the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. Puran Bandagi is the state where the mind is overcome and one attains the Param Padvi (the highest spiritual status).

All the other ways are again Manmat, Sansarik Mat or Durmat and these fail to release us from the traps of Maya. Only Puran Braham Gyan, Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways) and Puran Bandagi take us beyond Maya, where neither Panj Dhoots nor the desires have any existence.

Until our mind is overcome, we may resort to the divine boon of the prayer for forgiveness that the blessed Sat Par Braham Pita Parmeshwar has given us the strength to perform. We need to seek forgiveness for, and to be spared of our sins and our Asat Karams. We need to seek forgiveness for our bad Sanskars. Let's pray always that will cause us to get rid of all our sins and bad Sanskars. Therefore, we need to repeatedly pray that:

*I am a grave sinner, hypocrite,
Steeped in lust, anger, greed, attachments and pride,
I am a being of Kal Yuga, and I sin with every breath,
I am deceitful, dishonest, sinner and ingrate,
You (the blessed Par Braham Pita Parmeshwar Ji) are
supremely kind, pardoning and forgiving,
I accept all my wrongful deeds and sins,
Kindly forgive all my misdeeds, crimes and sins,*

O Kirpa Nidhan (the treasure of mercies), please pardon all my crimes and sins, and bestow Sat Buddhi (true wisdom) upon me.

Praying this way day and night will help us improve our mental state greatly. Anytime we happen to inadvertently perform an Asat Karam we will be absolved of the same; and our Chitter-gupt (the divine records of one's good and bad deeds) will stay clean; and there will be no further accumulation in the account of the bonds of our deeds; and our future Sanskars will begin purifying. Thus our deeds will begin turning into Sat Karams and we will be on our way to receive the Gurparsaad. We become Sachyara (divinely truthful) when we receive Gurparsaad, emerge out of the spells of Maya and its three attributes – Panj Dhoots and Trishna, and by means of the supreme force of the Gurparsaad triumph over Maya and attain Jeevan Mukti (deliverance from the cycle of life and death, salvation). We become Sachyara when our mind attains perfect calm, we stop acting under our own wisdom, and by means of the blessing of the immense force of Gurparsaad we accustom our deeds according to Puran Braham Gyan. We become Sachyara when Puran Braham Prakash (the perfect radiance of the divine light, his aura), Puran Param Jyot (the perfect divine light, soul, God himself) within us emerges out of the deep dark black screen of the calamitous Maya.

As we vanquish Maya, the Jyot within us turns into the Param Jyot and is united with the supreme God and is assimilated in the Nirgun Saroop (the infinite divine power that is beyond the three attributes of Maya) of the blessed Sat Par Braham Pita Parmeshwar. To reach this state we need to transcend the three attributes (Sato, Rajo and Tamo) of Maya since Akal Purakh himself is beyond the Trigun (triple-attributed) Maya; therefore the complete unification with Akal Purakh can be achieved only by transcending the Trigun Maya; meaning thereby that the only way to merge with the Nirgun Saroop of Akal Purakh is by vanquishing Maya.

When Hirdha attains Puran Sachyari Rehat (the state of complete compliance with Absolute Truth) and is adorned with Puran Braham Prakash Param Jyot (the perfect divine light, soul, God himself), all our Bajjar Kapats (the divine doors that channel Amrit into the body and establish contact between the human being and Akal Purakh) are

opened and we acquire Puran Braham Gyan. Puran Braham Gyan transforms our own wisdom and thus transforms our mind; our wisdom and mind are overcome, and all five sensory organs and all five action organs are subject under the direct command of the Param Jyot Puran Hukam (God himself and his Divine Will). Thus all our acts, deeds, actions and reactions become subject to the direct command from Param Jyot. This state is referred to as the state of Puran Braham Gyan. The Puran Sants (perfect saints), Puran Braham Gyanis and the great beings enjoy the bliss of this state; these great beings have renounced their own wisdom. They directly serve under Puran Braham Gyan, which also represents Puran Hukam (complete Divine Will). They are always 100% absorbed in the Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself) and are always at the feet of the all-accomplished Parmatma (the supreme soul, God). They are truly freed of all the chains and the bonds of Maya. This is why they are called as Puran Braham Gyanis as they have grasped the depths of the Par Braham (the infinite divine power, God). They have learned and grasped the existence and the meaning of the supreme Tat (the divine essence). They have experienced the eternal. They have felt and experienced the Katha (discourse) of the Akath (indescribable) (This refers to a particular state when one has triumphed over Maya and feels the unification with God in one's Hirdha – a truly indescribable state). By virtue of the existence of Par Braham Parmeshwar within them they are now fully aware of the past, present and the future. Though, this Braham Gyan is to be applied only for the good and wellbeing of the humanity. If used for any other purposes, it results in one losing this rare power.

Even though it is a tough call to overcome one's mind and wisdom and to bring them under Hukam but, believe it, it is possible. It has been achieved by the Bhagats (devotees), the Sants (saints), the Gurus and the Braham Gyanis in the past. It is being achieved even now, and will continue to be achieved in future. With complete faith, complete love and complete belief, one can easily achieve Puran Sachyari Rehat.

We will need to thoroughly cleanse our inner self. This is only way to become a Puran Sachyara (Absolutely Truthful) and to lead

our Hirdhas into Puran Sachyari Rehat; to achieve spiritual advancement and reach those heights where our mind and our wisdom are overcome. This is when we achieve Puran Braham Gyan. How do we bring it about? By receiving the Gurparsaad of the eternal blessings of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva, we can easily attain the state of Puran Sachyari Rehat in our Hirdhas.

Here it is important to understand that at the time of our birth we were completely pure, uncorrupted and true. We were not influenced by the Panj Dhoots or by Trishna. Our Dasam Duaar (the tenth door – the Crown Chakra – once opened establishes a connection between the human being and the Akal Purakh) was open. All our Bajjar Kapats were open. All our actions and reactions were directly under the command of Param Jyot Puran Hukam. But as we grew up, Maya started revealing its true colours to us. When we began talking we started with “my mother, my father, my bottle, my toy” and that’s when the Panj Dhoots became active. As we grew older Maya took more and more hold of us, and moving away from Par Braham Pita Parmeshwar we slipped further into the slavery of Maya. We got more and more entangled with lust, anger, greed, attachments, pride and with Asa, Trishna and Mansa; and thus were completely sunk in the swamp of Maya. The more an adult person thinks of oneself as intelligent, in exactly the opposite way the deeper one would have sunk in Maya. Therefore, those who live in the thought that as yet they are not old enough to enter Bandagi, that they should still be having the fun of life and the time for Bandagi will be in the later part of their life, Bandagi becomes that much less attainable for them; Because the knots of Maya upon them are that much bigger and tighter now. Therefore, the earlier we enter Bandagi, the easier it is. The history is the proof that Bhagat Prahalad and Bhagat Dhruv attained the state of Puran Braham Gyan at the age of 5-7 years. In the history of Sikhism, the blessed Baba Buddha Ji attained the blessing of Puran Braham Gyan, with entire benevolence of the blessed Satguru Nanak Patshah Ji, at a very early age. Therefore, it is a prayer to all Guru Pyara’s (dearly beloveds of the Guru) to stop waiting, and to praying right away for the Gurparsaad of Puran Bandagi. Instil these Sanskars in your children too so they can choose Bandagi at the young age, attain Jeevan Mukti and achieve

the real pleasure of life, feel the true bliss of being at the feet of Akal Purakh and experience the joys of a life of Sat Karams.

This affair of Maya is not just about our present life, but it is going on for hundreds of our past lives. We are stuck in this swamp of Maya for several lifetimes. Therefore, all our Sanskars, our good habits and bad, our good nature and bad, our good behaviour and bad, and our attitude towards life that we have developed is not just a result of this life, but is also a product of our acts and deeds in all our previous births. Therefore, our Chitter-gupt, the balance in our account, is the result of our good and bad deeds in all our past births. Our souls will continue to carry the burden of the good and bad deeds of our former births till we square up the account of all our deeds; which we cannot possibly do it on our own; which can only be done with Gurparsaad.

If we rid our mind and our Chitter-gupt of the effects of the deeds in our past life and in our previous births, then we free our soul from the negative influences of the bad deeds in our earlier births, or in other words we free our soul from the burden of the deeds in our earlier births and in our past life. There is a simple and easy way to cleanse our mind and to clear our Chitter-gupt that Dassan Dass has employed in this life. The way is to accept all those deeds of ours that were done under the influence of the Panj Dhoots and to earnestly pray for forgiveness – the way that has provided immense gains to Dassan Dass personally. Let's use and see the results of this way in improving our lives. Let's take one Dhoot at a time. Let's begin with Kaam (lust). It is the easiest one to bring under control.

Tomorrow morning, after the prayers and 15 minutes before beginning of Simran when the mind is at peace, say the following:

*O Par Braham Pita Parmeshwar,
Kindly reveal to me all the wrong deeds that I have done under
the influence of lust in this life,
I want to accept all my wrongdoings.*

Repeat this prayer several times and, as you do it take a look at your entire life beginning with the childhood till now. You will begin seeing all your wrongdoings and sins flash before your eyes like a movie. First will be the gravest sins that you have committed, and

this chain will continue. One by one all your wrongs committed under lust will appear before you. Own up to these sins and wrongs that you have committed; if you own them with a true heart and seek forgiveness you'll be forgiven of these sins and wrongdoings. Continue with this until you get a complete picture of your guilt and sinfulness. This prayer may take a few hours, days, weeks or months to complete, but continue to pray, to own up to your wrongs and to seek forgiveness until you are certain that you have covered all your sins and wrongdoings. Doesn't matter if it takes long, just carry on and do not stop until you are sure that your mind is fully cleansed. Bear in mind that this prayer must be done every day before start of Simran; and Simran mustn't begin as long as the prayer is in progress; once prayer finishes you'll have automatically entered the state of Simran.

Repeat this process and prayers for the other Dhoots: Krodh (anger), Lobh (greed), Moh (attachments) and Ahankaar (pride). Concentrate upon one Dhoot at a time. To cleanse one's mind thoroughly it may take a few weeks or months or even longer. But stick with this. While on this, do also carefully consider your everyday deeds and actions and reactions. Focus your attention on Sat. Convert all your Karams (deeds) into Sat Karams. Before starting the prayer and before going into Simran it is a good idea to reflect upon the deeds of the previous day to see if these were the deeds under sway of Panj Dhoots or whether these were Sat Karams. In case these turn out to be Asat Karams then accept your wrongs and beg forgiveness so as to keep the mind and the conscious clear.

In case you want to speed up the process and do it in a better and more effective way, then confess your wrong deeds and Asat Karams in a packed Sangat (congregation). Even when we are extremely careful in our daily life, we still do make mistakes. To remove the impact of these wrongdoings from our conscious we must own them and keep praying for forgiveness. This prayer must be made several times during the day, apart from the prayer in the morning and besides the evening prayer of Naam Simran. Here the need is to convert all our doings into the deeds of Puran Sat (perfect, absolute Truth), and once our deeds turn into Sat Karams our inner self gets thoroughly cleansed and as a result we become a Sachyara and our

Hirdha attains Puran Sachyari Rehat.

This process will bear fruit only when we dedicate ourselves completely to Gur and Guru, and place ourselves entirely at their service. We need to remit Dasvandh (10% of the earnings for charity) to our Guru, spend our 10% time every morning at Naam Simran and 10% of our income upon Guru and in deeds of benefaction towards others. Once this process is over our behaviour is completely altered. We are much more alert in our daily activities. We immediately sense it when a malicious thought enters our mind. And we are able to quell it right there.

Believe in the conduct of Sat – it makes our everyday life wondrous. Our spiritual journey gallops ahead. We feel the difference in ourselves. Our family begins to notice the change in us. The improvement in our character and conduct leaves a positive impact on our family and friends.

The key to success is the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva, Parupkar and Maha Parupkar. This Gurparsaad is made available to us only once we surrender ourselves completely before Gur and Guru. This is available only once we dedicate ourselves at the feet of Gur and Guru and we follow and practise Gurbani in our everyday life. When this occurs, the real Bandagi takes a start with the Gurparsaad and with benevolence of God, and all Panj Dhoots and desires fall completely under our hold. We are not in their hold anymore. This is what is meant by victory over mind. Our mind is under the direct command of the Jyot, and all our senses and all our organs function under the Hukam of Akal Purakh. The Manmat is erased and all that remains is Braham Gyan.

In this way one who attains the supremely potent state of “Mannay” has one’s Surat (mind) unified with Shabad (divine words), the mind ceases to exist, the intellect merges with Puran Braham Gyan, all sensory organs and action organs act under Puran Hukam and one attains Dargah. It is obvious that those who attain this state understand the trickery of Maya. They realize the deleterious nature of the Panj Dhoots and Trishna. They understand the deeds of Sat and Asat, and they realize their good and bad effects.

They truly understand the Bhavjal Sagar (the sea of deceptions) that is this world. They realize this divine Truth that what is seen with naked eye is perishable. They realize the Truth that our five-element body is mortal. They become aware of all the divine laws of Dargah. They come to understand the ways of Gurparsaad and learn the supreme powers of Gurparsaad. In this way, such human beings attain Bandagi and make a success of their life.

A life in slavery of Maya, i.e. in slavery of lust, anger, greed, attachments, pride and desires is filled with pains, strife, troubles and hardships. A life in slavery of Panj Dhoots and Trishna has no contentment in it. Those who live the life in slavery of Maya are bound only to hurt themselves. The cause of all our hurts, sorrows, distresses and difficulties, and the reasons behind all our mental ailments and physical afflictions is nothing but the slavery of Maya. Sat Par Braham Pita Parmeshwar has been extremely kind to bless us with human births, and the purpose behind it is that we act in the way of Sat. Therefore, when we slave under Panj Dhoots and Trishna and carry out Asat Karams, it is a misuse of the human body. And when we misuse this body, it is imperative that the results are going to be bleak. This is the reason that we find ourselves fated to a life of unhappiness, miseries, trials and tribulations, mental illnesses and physical maladies. The divine Vidhan of Karma stipulates us to undergo our sufferings. The only supreme force that can overrule the Vidhan of Karma is the divine power of Naam, which can breach the layers of our Karams (deeds), and untie the knots of our Karams. When Naam unifies with Surat, makes home in one's Hirdha and then permeates every pore of one's body, then the account of one's past deeds is closed and one is reprieved of these sufferings. Therefore, those who attain this divinely powerful state of "Mannay" end their pains and sorrows and are freed of all their sadness, woes, problems, struggles and of their mental and physical sicknesses.

When one stops breathing, the soul (the divine Jyot) leaves the body and the five-element body dies, and following the Vidhan of Karma the soul carries its good and bad deeds with it. The soul bears the burden of the human deeds. When a human being dies, the Yamdoots (the messengers of Yama, the god of death) arrive to fetch

the soul. The death of a common person is quite painful, dreadful and terrifying. The ordinary soul with human Sanskars doesn't willingly leave the body. But it must accompany the Yamdoots. The human soul is powerless before Yamdoots and, despite its cries and protests it must come along with the Yamdoots. Next comes the judgement upon one's Karams, and as determined by the Vidhan of Karma one heads for heaven, hell, Juni's (birth as one of the 8.4 million species) or re-birth. But those who have attained the supreme and mighty state of "Mannay" are beyond the jurisdiction of the Yamdoots. Those who have attained Samadhi and Sunn Samadhi, many humans (souls) amongst them attain the prerogative to leave the body at will. When all seven Sat Sarovars are illuminated, then the soul's power to leave the body is activated. These humans (souls) are able to have the out-of-body experiences. When such humans (souls) are out of their body, a divine cord maintains their contact with the body and keeps it alive with an extremely slow rate of breathing. Meaning thereby that, such humans in Bandagi have death-like experiences even before actual death. These experiences and the fact of their Bandagi make them Nirbhao (fearless). The death of such humans is quite joyous. Such humans do not dread the Yamdoots. Neither can the Yamdoots come near them. Depending upon their Bandagi the Sants or the Gurus arrive to fetch them, and courteously escort them in Dargah.

The supremely powerful state of "Mannay" can only be achieved by unifying with Naam of Sat Par Braham Pita Parmeshwar. Only Naam carries the divine power to smash your bonds of Karma, and square up the balance of your deeds. Only the name of "Sat Naam" ("Truth – as the Name of God") for Sat Par Braham Pita Parmeshwar has the ability to break the chains of the Trigun Maya and to free you from the restraints of Maya. Only the name "Sat Naam" given to Sat Par Braham Pita Parmeshwar carries the divine strength to make a human being triumph over trigun Maya and unify with Sat Par Braham Pita Parmeshwar. Only a rare person grasps this supremely true essential fact and only a rare person adheres to it in one's life, vanquishes the Trigun Maya and assimilates in Akal Purakh.

JAP JI VERSE 14

Mannai maarag thaak na paa-ay.

Mannai pat si-o pargat jaa-ay.

Mannai mag na chalai panth.

Mannai dharam saytee san-bandh.

Aisaa Naam niranjan ho-ay.

Jay ko man jaanai man ko-ay. ||14||

The blessed Satguru (Truth Guru) incarnate the true Nirankar Roop (the embodiment of Formless One, i.e. God in human form) Nanak Patshah Ji (Guru Nanak Ji) with great benevolence imparts the Puran Braham Gyan (complete divine wisdom) of the supremely powerful state of “Mannay” (“Believing”) upon the entire humanity.

It is a completely true fact that everyone’s life is full of problems. A common person faces problems at every step of one’s life. These problems and difficulties make one unhappy and hold one from attaining one’s goal in life. A common person faces these problems in one’s daily life while attempting every task and at every step. These problems and difficulties turn one’s life into hell. The main cause of these problems and difficulties is one’s own past deeds. It is the Vidhan (laws) of Karma (destiny determined by one’s good and bad deeds) that puts these problems and difficulties in one’s daily life. This is why the blessed Satguru incarnate Nanak Patshah Ji has said: “Nanak Dukhiala Sab Sansaar” (“O Nanak, the whole world is unhappy”). It is the Asat Karams (untruthful deeds, deeds against Sat) from one’s past and from one’s previous births that take the form of sorrows, distresses, problems, difficulties and hardships and present themselves before one. Endlessly facing these pains, woes, troubles, trials and tribulations one loses the mental balance and falls prey to dangerous mental illnesses and physical ailments.

One whose Birti (consciousness) belongs to the Rajo (desires) and Tamo (lust, anger, greed, attachments and pride) attributes of Maya acquires Sanskars (customs and tendencies formed from social and cultural influences) that have the Rajo and Tamo qualities

in them. Meaning thereby that those who are slaves to the lust, anger, greed, attachments, pride and Trishna (desires), their very nature acquires these Rajo and Tamo qualities. Therefore, they, whose deeds are steeped in Rajo and Tamo qualities, their future life is full of sorrows, distresses, torments, stresses and strains. In the entire humanity the majority are the people who live the life of Rajo and Tamo tendencies, implying that their Rajo and Tamo tendencies are predominant while their Sato (piety, divinity, contentedness, patience) tendencies are insignificantly small. Only a very small number of people live the life of Sato Birti, meaning only a very few people focus their attention upon doing Sat Karams (the deeds of Sat, truthful deeds). Therefore, the conduct of a person forms the basis for one's Sanskars. As is the conduct, thus becomes one's Birti. As is the Birti, thus become one's Sanskars. As are the Sanskars, so are one's deeds. As are the deeds, thus becomes one's destiny. As is the destiny, so is one's future.

Those who have their Sanskars built upon Sato Birti, Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) is kind upon them and they attain the divine and powerful states of "Suni-ai" ("Listening") and "Mannay" and enter Bandagi (submission before God). Those who are unified with Naam (the Name – representing God and all his Creation) and are absorbed in Naam Simran (meditation upon Naam) and Naam Di Kamai (Naam in practice in one's life) begin to have all their tasks fulfilled. This is a promise by Satguru. Therefore, Satguru incarnate the Fifth Patshah the blessed Sri Arjun Dev Ji has made it clear in Sukhmani Bani (the composition by Satguru the Fifth Patshah Sri Arjun Dev Ji, comprising of 24 Astpadis):

"Prabh Kai Simaran Kaaraj Poorai"

(Sri Guru Granth Sahib 263)

Such persons have all their sorrows, pains, troubles, difficulties and hardships come to an end.

"Prabh Kai Simaran Kabahu Na Jhoorai"

(Sri Guru Granth Sahib 263)

“Prabh Simarat Kachh Bighan Na Laagai”

(Sri Guru Granth Sahib 262)

“Prabh Kai Simaran Dookh Jam Nasai”

(Sri Guru Granth Sahib 262)

“Prabh Kai Simaran Dukh Na Santaapai”

(Sri Guru Granth Sahib 262)

The only essential and divine complete Truth to keep in mind is when one performs Bandagi or a Sat Karam, one mustn't demand anything in return. Bandagi doesn't brook demands; demands make it a selfish act, and a business dealing with Sat Par Brahm Pita Parmeshwar. Those who perform their Bandagi sans demands have all their tasks fulfilled on their own and have all their pains, strife, difficulties, hardships and hurdles come to an end; because it is a promise by Satguru. Therefore, they, who place their entire trust upon the Guru's words (Guru implies one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti) and dedicate their entire selves at the Guru's feet with complete faith and love, attain this supremely mighty state of "Mannay" and carrying on with their service achieve an end to their sufferings, woes, difficulties, troubles and obstacles; and all their tasks begin to get accomplished automatically. All the deeds by such people turn into Sat Karams and their vices are eradicated. Naam casts illumination in one's Hirdha (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being) and purifies it; Naam casts illumination in all seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body), and permeates and purifies every pore of the body. All Bajjar Kapats (the divine doors that when opened, channel Amrit into the body and establish contact between the human being and Akal Purakh) are opened; and thereby all deeds turn into Sat Karams and Hirdha becomes brimful with divine virtues. This causes all the destructive vices to be ended.

A common person spends one's entire life slaving under Maya (under Rajo and Tamo tendencies) and wastes one's life in pursuit of

worldly comforts and status. One pushes oneself to limits trying to acquire worldly titles, worldly reign, domination over others and honour and pride. But it is a complete Truth that all worldly titles, dominations and powers over others, and the worldly glory, are short-lived. Time changes it all. A royalty today is a pauper tomorrow, and vice versa. All these are nothing but the illusions of Maya, and the humans with their ignorance of these illusions of Maya are all the time sinking further in this swamp. Human beings are bogged down in this swamp of Maya for births after births, and continue to plunge deeper.

Those who conduct themselves as per Sato Birti are rewarded with Gurparsaad (the Eternal Bliss and the Eternal Grace), attain the supremely powerful states of “Sunī-ai” and “Mannay” and are unified with Naam. Such people carry on with their Naam Di Kamai, accomplish their Bandagi and acquire Puran Braham Gyan (the entire divine wisdom) and Puran Tat Gyan (the entire divine knowledge and understanding of the divine ways). Such humans are divinely ordained by Dargah (the Divine Court) to serve in the path of Parupkars (selfless acts for benefaction of humanity) and Maha Parupkar (guiding others on the path of Bhagati and Jeevan Mukti) and, walking on the path of Parupkar and Maha Parupkar, they are divinely blessed to be acclaimed in the entire world. Their deeds of Maha Parupkar glorify them in all directions. Such great beings who are divinely commissioned by Dargah to serve have their glory spread in all directions by the Hukam (the Divine Order) of Dargah. The honour of such great beings is spread throughout the Creation by the Hukam of Dargah. This is why the Gurbani (God’s words) says:

***“Jo Prabh Apanee Sevaa Laaiaa.
Naanak So Sevak Deh Dis Pragataaiaa”***

(Sri Guru Granth Sahib 285)

***“Jis No Bakhshai Sifat Saalaah.
Naanak Paatshaahi Paatshaah”***

(Sri Guru Granth Sahib 5)

The above is meant to signify that one mustn’t care for the worldly titles, and instead pay attention to one’s Sato Birti, so as to

attain Gurbarsaad and make a success of one's life.

The human life is scarce, and its only objective is to attain Jeevan Mukti (deliverance from the cycle of life and death, salvation). Those who lead the life of Sat (the Eternal Truth, God himself) are blessed with Gurkirpa (the divine grace) and they receive Gurbarsaad and attain the divinely powerful state of "Mannay". People all over the world are born in different communities and, following the customs and histories of their communities, employ different ways to worship the Akal Purakh (the Timeless Being, the Immortal Being, God), their Pirs (holy person) and Paigambars (prophets, seers), or various gods and goddesses. Almost the majority choose to worship and please their one supreme deity, so as to receive the deity's grace and aid in overcoming their pains, sufferings, troubles, hardships and impediments, in fulfilling their desires and in making their life pleasurable. But this majority is unaware that the best worship is that of Akal Purakh, and only the worship of Akal Purakh can grant them Jeevan Mukti. Even those who realize that the success of their lives depends upon their attaining Jeevan Mukti stay ignorant of the fact that it is only the Bandagi of Akal Purakh that can get them Jeevan Mukti. The blessed Satguru incarnate Nanak Patshah Ji with infinite kindness bestows this Puran Braham Gyan upon the entire mankind that the humanity has only one objective, and that objective is to assimilate with the blessed Sat Par Braham Pita Parmeshwar. Therefore, to assimilate with Sat Par Braham Pita we must go in Bandagi of Sat Par Braham Pita Parmeshwar, and not in the worship of any other deity. With worship of other deities one cannot obtain Jeevan Mukti. Therefore, those who are able to reach this eminently mighty state of "Mannay" come to firmly grasp this absolutely true divine fact that the trick to achieving Jeevan Mukti lies in the Bandagi of Sat Par Braham Pita Parmeshwar. There is only one path that leads to the attainment of Jeevan Mukti, and that path is the Bandagi of Sat Par Braham Pita Parmeshwar. Therefore, those who achieve the divinely mighty state of "Mannay" soundly grasp this true fact; and therefore by dint of complete Bandagi they attain the Param Gat (supreme state, also called as Param Padvi or the highest spiritual status).

The real way of Dharam (the divine, seeking union with God) is

the way of Sat. The spiritual essence of Dharam is to merge with the all-accomplished Par Braham Pita Parmeshwar. Dharam is not be confused with ‘religion’, and is not being a Sikh, Christian, Muslim, Hindu, Bodh, Jain or any other, as the word is commonly known and understood. Dharam has a deeper, infinite and eternal sense. Please read and fully grasp the following divine wisdom to understand what Dharam really implies:

So that we are worthy of understanding the true and divine meaning behind the word Dharam, let’s pray to the Parmatma (the supreme soul, God) the all-accomplished Sat Par Braham Pita Parmeshwar who is Agam (one who cannot be perceived by the five human sensory functions), Agadh (illimitable, immeasurable), Agochar (one that needs a divine sight to be perceived and experienced), Aprampar (one who has no dimension or boundary), Anant (infinite), Beant (eternal), supremely merciful, supremely compassionate and a Guru. The word Dharam is misunderstood by all religious institutions, societies and missionaries and is being misrepresented to the world. Let’s try and understand this word Dharam and remove the confusions created by the religious institutions, societies and by the public at large by understanding its basis. The basis of “Dharam” is:

- Puran Braham Gyan
- Gurmat (God’s wisdom or counsel)
- The divine definition
- The ever-existential element in the word “Dharam”
- Element of divine and element of Truth
- And all that the Guru Sahiban (Patshah Ji’s), Sants, Bhagats (devotees), Braham Gyanis (possessing divine wisdom) understood, practised, described, wrote, propagated and bestowed upon mankind.

Every word in Gurbani is divinely immense, contains Puran Braham Gyan; and either conveys the divine Truth about the existence of Sat Par Braham Parmeshwar, or describes the magnificence of the Naam of the all-accomplished Sat Par Braham Pita Parmeshwar; or is a praise in his divinity; or is a praise in the divinity of the Sants, Bhagats, Braham Gyanis, and Satgurus. Every word in Gurbani is like the Puran Braham Gyan banishing the

darkness from our minds and souls. And with the Puran Braham Gyan in it, every word bestows divine enlightenment upon us.

It is for these qualities that each word in Gurbani is called as Shabad Guru (Wisdom as an embodiment of God). The word 'Dharam' too implies the Guru. Every word in Gurbani:

- Has the supreme Truth, the Puran Braham Gyan hidden inside;
- Describes the eternity, immensity and profundity of Akal Purakh;
- Is eternal, infinite as Sat Par Braham Pita Parmeshwar himself; and
- Is an inseparable part of the almighty all-accomplished Sat Par Braham Pita Parmeshwar.

The word 'Dharam' demonstrates the divinely infinite existence of Par Braham Parmeshwar. A Sant Hirdha (saintly hearted) is a person who observes the essence of 'Dharam' and makes as a part of oneself: the existence of this divine essence, the eternal Truth hidden inside it and the Puran Braham Gyan hidden inside it. By observing 'Dharam' in one's daily life one becomes a Pargateyo Jyot (a manifested divine light, a soul that becomes the pure divine light of God himself) and becomes one with the almighty all-accomplished Sat Par Braham Pita Parmeshwar; becomes indistinguishable from the almighty all-accomplished Sat Par Braham Pita Parmeshwar.

For the majority and for common people the word 'Dharam' implies the force that has a deep influence: on their particular community (such as Hindus, Sikhs, Muslims and Christians) or on the community in which they are born; on their parlance; on their family, customs and rituals, and even on their dietary habits.

In this way, the word 'Dharam' for most people implies the customs and practices of a particular community. These (customs and practices) are employed to govern one's social values, religious conduct and lifestyle in general. One takes birth in a family and is raised in accordance with the culture and the atmosphere surrounding the family. The family has affiliations with a particular community. And thus it is the community that is responsible for shaping one's character, behaviour, viewpoints, religious values and

other social conduct, and the intellectual values and thoughts.

As an example: a child born in a Sikh family becomes a Sikh. Were the child born in a Hindu family, he or she would have been a Hindu. Then he or she would have been raised to a different set of religious values and practices. The child would grow with the values of the particular community: social conduct, social norms and conventions, language, cuisine, dress and similar other practices. The child is taught to be part of a particular sect. The child will grow to have customs and practices which are different than in other communities. Every community denominates itself, such as Hinduism, Sikhism, Christianity, Islam and many others.

The division in society, or to put it better the division of humanity by different communities, is man-made. The division of the mankind in these different communities is of man's own making. This division isn't the making of the all-accomplished Par Brahm Pita Parmeshwar, nor is it any part of the Puran Brahm Gyan. Puran Brahm Gyan goes to the extent of saying:

***“Hindoo turak kou raafajee imaam saafee,
maanas kee jaat sabai ekai pehchaanabo”***

(Tva Prasad Kabit Page 41, Guru Gobind Singh Ji)

In the true essence of divinity and spirituality, and according to Gurmat and the Puran Brahm Gyan, these man-made walls are eternally untrue. The only eternal Truth is the humanity and the human life, the most beautiful and precious creation of the Creator.

It is an eternal Truth that every human is born of the same Jyot (the divine light within, soul) and that is the Jyot of Parmatma (the supreme soul, God).

***“Aval Aleh Noor Upaiaa Kudarat Kay Sab Bandai.
Ek Noor Tay Sab Jag Upajiaa Kaun Bhalai Ko Mandai”***

(Sri Guru Granth Sahib 1349)

“Ek Noor” is the Creator himself, and we are all born of the same Creator; the whole universe is created from “Ek Noor” or “Sat” and this creation is ceaselessly continuing.

“Mool Sat Sat Utapat”

(Sri Guru Granth Sahib 284)

Therefore, division of humanity on the basis of communities is out of question. When the Creator of the universe created us all in the same human form; when the Creator gave us all the same identity of a human being; then where is the question of dividing us by man-made communities or ‘Dharams’?

Therefore, there is only one ‘Dharam’ and that is the almighty all-accomplished Sat Par Braham Pita Parmeshwar himself; and he is the one making all the laws and the rules according to which a human being must mould one’s life and all one’s deeds, actions and reactions. The divine constitution made by the all-accomplished Sat Par Braham Pita Parmeshwar is the set of divine laws that he has made for us human beings. The foundation – on which the reign of the all-accomplished Sat Par Braham Pita Parmeshwar is built; or his own foundation; and the basis of his most beautiful and invaluable creation that is humanity – is Sat.

That all-accomplished Par Braham Pita Parmeshwar is the epitome of ‘Sat’ because he himself is the ever-existent Sat. Only the all-accomplished Par Braham Pita Parmeshwar is one that is Sat. Everything else is transient and a part of Maya. Only the all-accomplished Par Braham Pita Parmeshwar is one that is beyond the Trigun Maya (Maya of the three attributes that are Sato – the goodness viz. charity, compassion, contentment, Rajo – the desires viz. Hopes, expectations and yearnings, and Tamo – the vices viz. the Panj Dhoots). All the divine rules and laws made by the all-accomplished Par Braham Pita Parmeshwar for the human beings direct one to transcend the Trigun Maya and assimilate oneself in the eternal Sat; direct one to stay away from the three attributes of Maya and to become like the all-accomplished Par Braham Pita Parmeshwar himself. This is the true and the all-encompassing meaning of ‘Dharam’.

- To be like the all-accomplished Par Braham Pita Parmeshwar is Dharam.
- To be a Puran Sachyara (absolutely, divinely truthful) is Dharam.

- To be worthy of seeing, speaking, hearing, acting and serving Sat is Dharam.
- To be a human in the true essence of eternal Sat (as the Jyot of a Child) is Dharam.
- To be one with the all-accomplished Par Braham Pita Parmeshwar at all times is Dharam.
- To be absorbed in the all-accomplished Par Braham Pita Parmeshwar is Dharam, and this Dharam is the ever-existent Truth.

The true Dharam dwells in the mind and soul of one who has transcended beyond the three attributes of Maya. The word ‘Dharam’ therefore shows us that Akal Purakh himself is the definition of Dharam; “Sat Tat Anaad Sat (Eternal Truth)” (“Sat is the essence of divine, and Sat is ever-existent”), and therefore to become like the all-accomplished Par Braham Pita Parmeshwar one must become a Sachyara. Only a Puran Sachyara Hirdha is beyond the Trigun Maya.

The Creator is one, and we are all born of the same Creator. Therefore, the division of society on the basis of communities is absurd when the Creator has created everyone as a human and nothing else. When the Creator has given us all the same identity as ‘the human race’ then where does the question of religious divisions arise? Therefore, there is only one Dharam – the almighty all-accomplished Par Braham Pita Parmeshwar himself – and he is the one who has created laws and rules that a human being must follow in life, deeds, actions and reactions.

The divine laws that the all-accomplished Par Braham Pita Parmeshwar has made for the human race form his divine constitution. ‘Sat’ is the eternal Truth that is the whole foundation of his reign, of himself, and is the basis of this magnificent and priceless human race. He is the quintessence of Sat, as he is Sat himself. Only the all-accomplished Par Braham Pita Parmeshwar is one who is Sat. Everything else is ephemeral and a part of Maya. Only the all-accomplished Par Braham Pita Parmeshwar is one who transcends beyond the Trigun Maya. The divine laws and edicts of the all-accomplished Par Braham Pita Parmeshwar from beyond the Trigun Maya direct the human race to merge with the eternal Sat;

direct us to avoid the Trigun Maya and be like him. This is the true and divine essence of Dharam. To be like him is Dharam; to be Sat is Dharam; to be a Sachyara is Dharam. To be worthy to see, speak, hear, act and serve Sat is Dharam. To be a human in the true sense of the eternal Sat (like the Jyot of a newborn) is Dharam. To be one with the all-accomplished Sat Par Braham Pita Parmeshwar at all times is Dharam. To be absorbed in the all-accomplished Sat Par Braham Pita Parmeshwar is Dharam, and this is an eternal Truth. The true Dharam resides in the mind and soul that are beyond the Trigun Maya. In this way the word ‘Dharam’ demonstrates that Akal Purakh himself is the definition of Dharam, of “Sat Tat Anad Sat” and therefore, to be like the all-accomplished Par Braham Pita Parmeshwar, is to become a Sachyara. A Puran Sachyara human being is –

- True inside out,
- Without ostentations,
- Without delusions,
- Without hypocrises,
- Without hatred, and
- Ik Drisht (seeing all as equal, non-discriminatory),

The true and divine meaning of Dharam is that Dharam is a scale of Sat and eternal Truth and nothing else and is a scale to measure the eternal Truth.

The Sukhmani Bani says:

***“Sarab Dharam Meh Sresht Dharam.
Har Ko Naam Jap Nirmal Karam”***

(Sri Guru Granth Sahib 266)

It (Dharam) makes one turn oneself into Sat Saroop (a divine soul, true inside out) of the divine Dharam, where the all-accomplished Par Braham Pita Parmeshwar makes his home. In the light of the above discourse, the true essence of Dharam is obtaining Braham Gyan directly from Parmatma, and not dividing the society into man-made religions. The word ‘Dharam’ is the essence of Sat. Dharam implies assimilating in the essence of Sat and becoming a Sat Roop (Sat in a human form). The word ‘Dharam’, implies the

divine rules, customs and supreme laws of the essence of Sat, that we must submit to and serve under:

- The infinite reign of the almighty – Dargah
- The reign of the eternal Sat – Dargah
- The reign of spirituality – Dargah
- The reign of Brahm (divinely infinite) – Dargah

These divine laws are in existence since the beginning of the Creation. These divine laws are in existence even now, and will remain in force till eternity. Those who submit to these laws become worthy to enjoy the Dargah of Akal Purakh, and to enjoy the bliss of the eternal Dharam.

These divine laws are defined in Gurbani very clearly and superbly. These were practised by the Guru Sahiban, Sants (saints) and Bhagats, and are propagated to be practised by the entire humanity. These divine laws are depicted in Sri Guru Granth Sahib as ‘The Constitution of the Reign of the Infinite’. The entire Gurbani is nothing but definition of these divine laws, and describes them in great details.

For easy understanding and without going into the detailed version of Gurbani, we have put together some of these divine laws and placed them in Mansarovar Puran Param Jyot Puran Param Prakash (Mansarovar - the eternal source of divine powers, the source of all life, Akal Purakh himself; Puran Param Jyot - the divine light, God himself; Puran Param Prakash - the perfect brightness of the supreme light, his aura; taken together implies that these laws are being placed below with greatest possible reverence to Akal Purakh). These divine gifts are available for the whole humanity. These are the same for all of us. These never change. These will remain forever and have been mentioned below:-

1. Complete faith, belief, trust, devotion, love, unconditional and unrequited worship, affection and conviction in Gur (God), Guru and Gurbani.
2. Complete dedication to Gur and Guru: with body, mind and all worldly possessions.

***“Tan Man Dhan Sab Saup Gur Ko
Hukam Manniai Paaiai”***

(Sri Guru Granth Sahib 918)

“Tan Man Dhan Arapee Sabho Sagal Vaariai Eh Jind”

(Sri Guru Granth Sahib 47)

Guru is infinitely kind and infinitely compassionate. If you heed his words and devote 10% of your earnings to Guru, he will add another 90% from his own. Just picture the benefits to you if you devote more than 10%. There is another entirely true fact that it is beyond our capacity to offer anything to Guru, he is Complete, and he owns all treasures. Therefore, remitting Dasvandh (10% of the earnings for charity) is in fact paying it to oneself, because it is going to immensely benefit oneself. Barring only a few, almost every Jigyasoo (the curious, the seeker of divine Truth) in the Sangat (congregation, multitude) remains bereft of Gurparsaad by not remitting Dasvandh. Dasvandh begets one the Gurparsaad, begets one the Naam, Naam Simran, Naam Di Kamai, Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others).

3. Dedicate 10% of your time to Guru, devote Amrit Vela (early hours) to Naam Simran.

“Prabh Kaa Simaran Sabh Te Oochaa”

(Sri Guru Granth Sahib 263)

This is the best dedication to the almighty all-accomplished Par Brahm Pita Parmeshwar and the only way of cleansing the inside of one's mind and of thereby carrying one beyond the three aspects of Maya. This is the one and only way to attain victory over mind; to vanquish the five thieves – the Panj Dhoots (lust, anger, greed, attachments and pride) – and to decimate the desires; and to thoroughly triumph over Maya. Thus remitting Dasvandh automatically opens the doors of Dargah for you. Dasvandh begets boundless divine benevolence. Those remitting more than Dasvandh get on the fast track to acquiring Chad Di Kalaa (the Eternal Bliss).

Naam imbues their Hirdhas very soon. Dasvandh is the most significant part of one's Bandagi. Dasvandh is a divine decree. Dasvandh is a mandatory requirement of Dargah and those complying with it attain Jeevan Mukti. Those who serve by giving Dasvandh will attain honour at Dargah, and no force can come in their way.

4. Always pray for the grant of Gurparsaad. This divine strength has been bestowed upon all humans by the all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar and by employing this divine strength you can ensure that nothing untoward will come to pass in your destiny. Whatever happens is as determined by the Hukam (the Divine Constitution) of the all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar. The designed purpose of Parmatma will prevail come what may. Only by acquiring Gurparsaad one can lead a trouble-free existence while following his will. Gurparsaad begets Naam inside you. It leads you towards Jeevan Mukti.
5. Always see Sat, hear Sat, act Sat and serve Sat. This is the best service to the almighty all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar.
6. Show humility when interacting with other:

***“Aapas Ko Jo Jaanai Neechaa.
Sou Ganiai Sabh Te Oochaa”***

(Sri Guru Granth Sahib 266)

And always believe that everybody else is greater than you. Keep your mind upon uplifting yourself. Do not point fingers at others. Point the finger at yourself. Criticize none but yourself. Humility is the only weapon to kill ego. Extreme humility and a Hirdha wrapped in simplicity is the invitation to Akal Purakh the all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar to manifest in it. The extreme humility of the inner self is the key to the reign of Akal Purakh, the key to Dargah of Akal Purakh.

7. Stop using ‘I, Me, Myself’ in your conversations. Always bear in mind that your existence is because of the life-

element inside you, and the eternal Jyot inside you. The all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar is inside you. Always regard your inner life-element, which is the element of Sat and the element of divine, as having a place higher than your physical self. Always recognize the divine element inside you, which is your true identity, and only use 'We', 'Us' and 'Ours' in your conversation.

8. Confess and own up to your sins and wrongdoings. Acknowledging your crimes in a full Sangat absolves you of your sins and cleanses your inner self. Confessing your wrongs, sins and misdeeds will make you a Sachyara, and will take you closer to the almighty all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar.
9. Never involve yourself in criticism, slander, malice or jealousy.
10. Never hurt anyone's feelings. Your unconditional love to every creation of him demonstrates your love to him. His Nirgun Saroop (the infinite divine power that is beyond the three attributes of Maya), which is the Mansarovar (the eternal source of divine powers, the source of all life) and Amrit Sagar (an ocean of Amrit – our essence or the life-element or soul, another name for Mansarovar) has no place for hatred for anyone. Unconditional love, devotion and sacrifice are the language that the almighty all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar speaks and appreciates. Serving the almighty all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar with love, sacrifice and devotion will take you near him.
11. Never worry about anything. Always thank the almighty all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar for all that he has given, and is giving you. Be content with what you have and what you are getting. Desires are the root cause of all troubles.
12. Practise seeking forgiveness for all your wrongdoings, sins and misdeeds in your daily conversations. This is a way to control your anger. Wherever is a feeling of forgiveness, the

all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar himself is present there. Pardon is a divine virtue and fills you with compassion. All divine virtues combine to make you strong-hearted. You will never regard anyone with hatred or aversion. You will become Ik Drisht. You will become Nirvair (hate-less, without enmity), which is the most significant amongst the divine virtues. Forgiveness frees you of anger. Anger and ego complement one another. Ego is the cause of anger, ego breeds anger. These two are the harbingers of mental diseases; forgiveness will make them your slaves, and they will never again cause you any suffering.

13. Paying Dasvandh out of your earnings towards charity makes you get rid of greed. Your acts of greed will start diminishing and will eventually come to an end. Your Hirdha will be full of compassion; will be full of love and sacrifice; and you will become an aid to those in need and in distress. As a result you get rid of the greed, which is an even more serious mental ailment.
14. Regard your family and friends, your parents and your children as part of the Sangat, and help and serve them as much as and with the same feeling with which you help and serve the Gur Sangat (congregation seeking divine, in presence of Gur or Guru). Shower them with the same love and hospitality that you shower upon the Gur Sangat. This will abolish attachments from your Hirdha and will fill it with the divinely profound love, and with feelings of sharing, selflessness and sacrifice.
15. Except for your wife, regard every woman as your sister, mother and daughter; and except for your husband, regard every man as your brother, father and son. This will remove your feeling of lust. This will rid you of a grave mental disease. It (the lust) is a serious mental affliction; follow the above principal and you will be cured; you will be rid of lust.
16. Do not reminisce about the events in the past, do not let them weigh upon your mind, and be done with them; do not brood over your future; remain set in your present and remain true

in your present. Use the present to engage yourself in true and only true deeds. Once your present is true, the future will be true too. As a result the adverse influences of your past deeds will be erased. The truthful deeds will determine your destiny. Stick with the truthful deeds to better your future. If your present is true, it will result in a fruitful and splendid future.

17. Follow Gurbani in your everyday life; every tiny bit that you can understand of it. Practise it in its eternal sense in everyday life. Gurbani is the panacea for all your troubles and your mental and physical disorders. “Naam Di Kamai” and practice of Gurbani will eradicate all the banes of your mind, body and soul; will cleanse them of the grime of Maya. Evaluate your everyday deeds in the light of Gurbani, and make a continuous endeavour to amend them. These divine virtues are eternal. Adorn your inner self with these priceless jewels of divine virtues. These will cleanse and purify you from inside and from outside. As a result you will become a Puran Sachyara, and Sachyar (Absolute Truth – as God himself) will become a permanent part of your Hirdha.
18. Immerse yourself in Seva with devotion and love. Do a selfless service. Aid the poor and the needy. Care for the destitute. Care for the sick. Care for your family, lovingly and devotedly. Always bear in mind that the best service that one can offer the all powerful, all-accomplished Parmatma the blessed Par Braham Pita Parmeshwar is Naam Simran; and when you put all the above virtues in practice with Naam Simran in Hirdha, it brings you boundless rewards, and as a result your life turns into a:
 - * Life of honour;
 - * Life in eternal bliss;
 - * Life of happiness;
 - * Life of endless eternal blessings;
 - * And as a result all your spiritual dreams become true.

You will become a Sant Hirdha; you will attain Jeevan Mukti; and you will realize the purpose of your life, which is to become one with the almighty all-accomplished Parmatma the blessed Sat Par

Braham Pita Parmeshwar; and this is the true Dharam. This can happen only with the divine blessing of the Gurkirpa of Gurparsaad, and only they, who have attained the supremely powerful states of “Sunī-ai” and “Mannay”, can receive this blessing of Gurparsaad. Such persons are forever united with Dharam. Meaning, those who attain such states and accomplish their Bandagi are assimilated in Sat Par Braham Pita Parmeshwar.

Please bear this divinely true essential fact firmly in mind that Gurkirpa (divine grace) is showered upon tens of millions, but it is a rare human being that truly serves and looks after this Gurkirpa and Gurparsaad. The name “Sat Naam” (“Truth as a manifestation of God”) given to Sat Par Braham Pita Parmeshwar is beyond the Trigun Maya, and supremely forceful. Therefore, “Sat Naam” carries immense force. Those who do Simran of “Sat Naam” are blessed by this divine force, and this blessing makes them succeed in life. But such persons are one in tens of millions. Therefore, if you are one amongst those who are bestowed with this blessing, do serve it with your whole body, mind and possessions, and do not let it go in vain. The service and care of this blessing has the capability of securing honour for you at Dargah. The service and care of this blessing has the capability of making you assimilate in Sat Par Braham Pita Parmeshwar.

JAP JI VERSE 15

Mannai paaveh mokh du-aar.
Mannai parvaarai saadhaar.
Mannai tarai taaray gur sikh.
Mannai naanak bhaveh na bhikh.
Aisaa Naam niranjan ho-ay.
Jay ko man jaanai man ko-ay. ||15||

The Jivan Mukti (deliverance from the cycle of life and death, salvation) is deliverance from Maya (the worldly temptations, all physical perceptions). Jeevan Mukti is liberation from the slavery of Maya. Jeevan Mukti is freedom from the slavery of lust, anger, greed, attachments, pride and Trishna (desires). Jeevan Mukti is freedom from the evil tendencies. Some of these utterly evil tendencies are: criticism, slander, malice, power, youth, wealth, possessions, beauty, taste, smell, speech and touch. Jeevan Mukti is freedom from vices. Those who break from the slavery of Maya transcend beyond the Trigun Maya (Maya of the three attributes that are Sato – the goodness viz. charity, compassion, contentment, Rajo – the desires viz. Hopes, expectations and yearnings, and Tamo – the vices viz. lust, anger, greed, attachments and pride), achieve the Gurparsaad (the Eternal Bliss and the Eternal Grace) of the Darshan (glimpse with inner or spiritual eye) of the Akal Purakh (the Timeless Being, the Immortal Being, God) who is Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe), attain Puran Braham Gyan (entire divine wisdom), attain Puran Tat Gyan (the entire divine knowledge and understanding of the divine ways), attain Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss) and attain Jeevan Mukti.

Here it is very important to grasp the supreme Truth and the essential fact that without Darshan of Akal Purakh one cannot attain Puran Braham Gyan and Puran Tat Gyan, neither can one accomplish one's Bandagi (submission before God). Until one's Bandagi is completed and is accepted at Dargah (the Divine Court),

one is not bestowed with the blessing of service of Parupkars (selfless acts for benefaction of humanity) and Maha Parupkar (guiding others on the path of Bhagati and Jeevan Mukti). Therefore, until one is decreed by Dargah to do seva (service) of Parupkar and Maha Parupkar, one is not ordained to perform Seva to the Sangat (congregation) or to bestow Gurparsaad upon the Sangat. Parupkar and Maha Parupkar imply the divine directive to bestow the Gurparsaad of Naam (the Name – representing God and all his Creation), Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva upon the Sangat. Parupkar and Maha Parupkar imply the divine directive to bestow the “Jee-a Daan” (bestowal of Puran Bandagi and Seva by a Sant Hirdha) upon the Sangat.

Only those great beings that have attained Jeevan Mukti are ordained to bestow Gurparsaad, and only in Sangat of these great beings the divinely powerful craft of bestowal of Gurparsaad is exercised. Only with company of such great beings can one attain Suhag (acceptance in the Divine Court as a devotee). Only by initiation of these great beings the divine force of Gurparsaad manifests its wondrous miracle of carrying one to the state of “Mannay” (“Believing”). Therefore, those who acquire this Gurparsaad of the state of “Mannay” and serve it and care for it acquire the access to “Mokh Duaar” (“Door to Salvation”) or to the door to Dargah. Therefore, those who are unified with Naam attain the powerful states of “Suni-ai” (“Listening”) and “Mannay”, perform their Bandagi and reach the gates of Dargah, accomplish their Bandagi and forever attain a place a Dargah.

Therefore, it is a humble prayer to all humanity that all this is the greatness of Naam; and to understand the greatness of Naam, let's try and understand the below mentioned some of the immense gains of Naam Simran. These are written with the Gurkirpa (divine kindness) of Gurparsaad from the Agam (one who cannot be perceived by the five human sensory functions), Agochar (one that needs a divine sight to be perceived and experienced), Anant (infinite), Beant (eternal), Apram Apar (one who has no dimension or boundary), the blessed Sat Par Braham Pita Parmeshwar; and the Gurkirpa of Gurparsaad from the Guru (one who has accomplished

Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti). Let's humbly pray at the sacred feet of Sat Par Braham Pita Parmeshwar to grant us the divine understanding of the Braham Gyan behind Naam Simran. Let's pray for of Gurparsaad. Let's pray always for achieving Gurparsaad of eternal blessing of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi. Naam is the stairs to reaching the perfect understanding of the almighty Sat Par Braham Pita Parmeshwar. Naam is the stair that leads us:

- To realization of the eternal Sat (the Eternal Truth, God himself);
- To Param Tat (essence of the divine);
- To Braham Tat (essence of the infinite);
- To Puran Jyot Prakash (the perfect radiance of the divine light, God himself);
- To Nirgun Saroop (the infinite divine power that is beyond the Trigun Maya) of Akal Purakh;
- To perfect calmness of mind and souls;
- To being completely true; and
- To Sach Khand (the realm of ultimate, absolute Truth).

By climbing these stairs step by step we get closer to the almighty Sat Par Braham Pita Parmeshwar, and are gradually immersed in him.

Naam is the ever-existent Truth. By Naam Simran we can realize the eternal Truth, realize the almighty Sat Par Braham Pita Parmeshwar, realize Amrit (our essence or the life-element, soul) and realize the Atam Ras (Atam Ras Amrit – the essence of Amrit, eternal bliss).

Naam is the greatest eternal gift that one can acquire with Gurparsaad.

“Jevad Aap Tevad Teree Daat”

(Sri Guru Granth Sahib 9)

By Naam Simran we can acquire this greatest gift. This gift includes: Akal Purakh himself, his divine treasures, and all his spiritual and divine powers. Therefore, why should we even ask or

settle for something less? By continuously making true efforts we can acquire the greatest eternal gift. We should forget about material objects and day-after-day demand to be given this highest eternal gift of “Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva”, which includes everything that has Sat Par Braham Pita Parmeshwar himself assimilated inside. Once Sat Par Braham Pita Parmeshwar belongs to us, and once we recognize his presence within us and we become His, everything that belongs to him becomes ours. This is the highest and indescribable gain from Naam Simran. Although there are a number of gains from Naam Simran, only a few of them are briefly described below:

1. *Naam takes you beyond description:*

***“Kinakaa Ek Jis Jee Basaavai.
Taa Kee Mehimaa Ganee Na Aavai”***

(Sri Guru Granth Sahib 262)

The magnificence of Naam is infinite. The magnificence of Naam is unperceivable, unbounded, infinite and eternal like Akal Purakh himself. Naam is the basis of the origin of cosmos. It is the ever-existent, ageless name of Akal Purakh, created by him. Even if one imbibes just a speck of Naam in one’s Hirdha, one becomes an indescribable soul. Because such a soul becomes a Sant Hirdha (saintly Hirdha); and becomes infinite as the almighty Sat Par Braham Pita Parmeshwar. Such a soul becomes a Pargateyo Jyot (a manifested divine light, a soul that becomes the pure divine light of God himself), a Braham Gyani (possessing divine wisdom), a Puran Sant (perfect saint), and a Puran Khalsa (a pure soul that has obtained Puran Braham Gyan). Naam Simran brings us happiness’s of the highest order. All our sorrows disappear and we forever feel the perfect joy and bliss.

2. *Naam frees us from the cycle of life and death – gets us Jeevan Mukti:*

The ultimate sorrow is to remain stuck in the cycle of life and death. All of us are in this cycle for ages. We have passed through births and deaths in 8.4 million Juni’s (species) innumerable times. Naam Simran is the only force capable of getting us out of the

sorrowful cycle of life and death. It means that we can achieve deliverance or Jeevan Mukti only through Naam Simran. Only the Gurparsaad of Naam can break the ties of life and death. Only the Gurparsaad of Naam can extricate us from the Vidhan (laws) of Karma (destiny determined by one's past deeds) and break the bonds with our previous births.

3. Naam makes us fearless of death:

The greatest fear is the fear of death. This is a completely and divinely true basic fact that cannot be refuted. This fear ends only with Naam Simran. In fact when you immerse deep in Dhyan (Naam Simran – with deep concentration, and detachment from all-else), and attain Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness) or Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space), you have the out-of-body experiences and experiences of soul travelling to the other parts of the universe. During these experiences the soul actually leaves the body, and in its spiritual state passes through different realms of the universe and observes the other higher spiritual levels. These experiences make you realize the state that your soul will attain once it leaves the body after the physical death. This is how the Sants (saints) and the Braham Gyanis are aware of their soul's journey after their death.

4. Naam makes you triumph over Maya:

Naam Simran is immensely powerful to protect us from all our enemies – and which are those enemies? These are the Panj Dhoots (the five thieves) – lust, anger, greed, attachments and pride, who are the most serious of all mental ailments. Besides these, Naam Simran also rids us of all other evil mental perversions – hopes, desires, inclinations, criticism, slander, malice, power, youth, wealth, possessions, beauty, taste, smell, speech and touch. Naam is the prescription to safeguard our Hirdha from grave and lethal mental diseases. All these enemies of our soul are acting as the obstacles between us and the almighty Sat Par Braham Pita Parmeshwar. Naam Simran is the biggest and the mightiest divine weapon to kill these enemies. These enemies are a big hurdle on the path to Sach Khand, and Naam Simran banishes these hurdles. Naam Simran

shelters us against these enemies by alerting our mind and preventing us from acting under their influence. Our mind is kept vigilant at all times. We become capable of tackling these destructive enemies in our day-to-day activities. We thus overcome them, and whenever they try to cheat us and steal Amrit from us, we are able to thwart them.

5. *Naam makes us victorious over mind:*

Your mind operates your five senses, and your mind functions as per your own wisdom. Your own wisdom is subjugated under the three attributes – Sato, Rajo and Tamo – of Maya. Triumph over Maya rescues the soul from the clutches of Maya. The soul is freed of the chains of Maya, and the mind is subjected under the Braham Gyan. In fact once you attain the spiritual peaks, your own wisdom and mind are eliminated. Then all your five senses become subject to divinity and the Braham Gyan operates these five senses. These are no longer under influence of Maya. This is the victory over Maya. As you take charge of your mind, you turn it into the Param Jyot (the divine light, God himself).

“Man Toon Jot Saroop Hai Apanaa Mool Pachhaan.”

(Sri Guru Granth Sahib 441)

6. *Naam removes all the illusions and confusions:*

The illusions, misconceptions, divergence of opinions, doubts and prejudices – the powers that adversely influence your soul and mind are eradicated with Naam Simran. Your mind begins to stabilize, and gradually you overpower all those circumstances that affect your mind. The concentration of your mind increases with spiritual growth and as a result you are rid of all illusions and ruinous powers disturbing your mind.

7. *Naam makes us Nirbhao:*

Naam makes us Nirbhao (fearless) in our day-to-day activities. With Naam Simran we become a Puran Sachyara (absolutely, divinely truthful) with ourselves, with others and with the almighty Sat Par Braham Pita Parmeshwar. We acquire the divine strength to speak Sat, hear Sat, act Sat and serve Sat. We are not afraid to speak

Sat and to act Sat. We begin to see the difference between Sat and Asat (not Sat), and are able to hold us from doing Asat deeds. We are freed of the burden of Asat. We are freed of the temptations of Maya. Meaning we are freed of the worldly and familial attachments. Here it is very important to establish this supremely true basic fact that only a person who is freed of the attachments of the world and of one's family can speak Sat, hear Sat, serve Sat and act Sat; as that person is Nirbhao. Therefore, Puran Sachyari Rehat (state of complete compliance with Absolute Truth) is attained only by one who is Nirbhao, and one who acts Sat.

8. *Naam ends our sorrows, distresses and diseases:*

“Sarab Rog Kaa Aukhad Naam”

(Sri Guru Granth Sahib 274)

Naam Simran puts an end to all our pains and sufferings. We get mentally so strong that we can bear all kind of troubles and deadly diseases. All our mental ailments are cured. Meaning we are rid of the grave mental diseases of lust, anger, greed, attachments, pride, Trishna, power, youth, wealth, possessions, beauty, taste, smell, speech, touch, criticism, slander, malice, jealousy, attractions and spite. Our vices and sins are eradicated and the Hirdha is filled with all divine virtues.

9. *Naam makes us Nirvair:*

Our Hirdha is rid of the baleful perversions such as jealousy, infatuation, enmity and hatred. We can clearly see the divine power of Nirgun (God beyond the Trigun Maya, observed only through one's spiritual eye) in action throughout the Creation. We can glimpse Nirgun in the Sargun (the divine power present in every creation and sustaining it). Nirgun and Sargun become one for us (this represents the state where we realize that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Brahm Gyan and Puran Tat Gyan). Our Hirdha is suffused with immense love. There is only love there. Every creation in the universe exhibits this love. We become Ik Drisht (seeing all as equal, non-discriminatory) and feel the pure and sacred bliss – Sat Chit Anand (bliss of being in consciousness of

Truth, the highest consciousness; eternal happiness) – that is the Nirgun Saroop of the Param Jyot Puran Prakash (the divine light, his aura, God himself), the Akal Purakh.

10. *Naam begets us the boundless divine treasures:*

Naam Simran brings to us all the limitless divine treasures and the heavenly powers – made of 9 Ridhis and 18 Sidhis (Ridhis and Sidhis are the supernatural powers – such powers are easily attainable even at early stages of Bandagi but can result in vanity and thus hold further spiritual development) – and puts them at our service. Please bear this firmly in mind that these treasures grant us all kinds of powers – powers that can perform miracles – and these get a great number of people attracted towards us. We can employ these powers to fulfil worldly desires of the people, to earn fame, riches and all worldly delights and pleasures. But keep in mind that if we use these powers even once, our spiritual development comes to a halt, and we no longer remain worthy of the Jeevan Mukti. Those using these powers for selfish ends become a competitor to Akal Purakh. When you attain higher stages of Bandagi, these powers are used by Akal Purakh himself to work miracles for you. These miracles were performed by Sat Par Braham Pita Parmeshwar on several occasions at the time of the Guru Sahiban (the ten Patshahs). When a great being accomplishes one's Bandagi and the Bandagi is acknowledged at Dargah, these powers become subjugated to these great beings, and serve these great beings under the Hukam (the Divine Order) of Akal Purakh.

11. *Naam begets Puran Braham Gyan and Puran Tat Gyan:*

Naam Simran brings divine wisdom and divine understanding to us. We begin listening to and getting a grasp of Gurbani. Furthermore it encourages us to exercise the teachings of Gurbani in our daily life. We come to have more and more belief and conviction in Guru, Gurbani and in Akal Purakh. Naam Simran contains every kind of worship and devotion towards the almighty Sat Par Braham Pita Parmeshwar. It implies that Naam Simran is the service of the highest order towards the almighty Sat Par Braham Pita Parmeshwar. Doing this service makes us realize and makes us certain that there is no one else like the almighty Sat Par Braham Pita

Parmeshwar; and he is the greatest, and he is the Creator of the universe. We develop utter confidence and belief in the almighty Sat Par Braham Pita Parmeshwar. All our Bajjar Kapats (the divine doors that when opened, channel Amrit into the body and establish contact between the human being and Akal Purakh) are opened. Our Dasam Dwaar (the tenth door – the Crown Chakra – once opened establishes a connection between the human being and the Akal Purakh) is opened. All our seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are illuminated. We vanquish the Trigun Maya, achieve Darshan of Akal Purakh, and with this Darshan we come to acquire the Puran Braham Gyan and Puran Tat Gyan.

12. Naam concludes our inner Teerath (pilgrimage):

The real Teerath (pilgrimage) is the Teerath of one's inner self, and it is achieved with Naam Simran. It implies that as we ascend the different stages of Naam Simran in Samadhi, as we ascend the different spiritual states as defined in Jap Ji (Gurbani) – the Dharam Khand (the stage of seeking divine union), the Gyan Khand (the stage of seeking divine knowledge), the Saram Khand (the stage of making efforts towards spirituality), the Karam Khand (the stage of receiving divine benignity or grace), and the Sach Khand (the realm of ultimate, absolute Truth) – we experience divinity, experience Puran Prakash (the supreme light, his aura), and experience Darshan of Guru, Darshan of Sat Par Braham Pita Parmeshwar, and Dashan of Sach Khand. Our Hirdha attains Puran Sachyari Rehat, sheds all vices and fills itself with divine virtues. The Hirdha attaining Puran Sachyari Rehat is the inner Teerath, and the true Teerath. When we pass through these various stages of spirituality and attain Samadhi and Sunn Samadhi, then we are recognized and assigned by Dargah for this highest service to the almighty Sat Par Braham Pita Parmeshwar. We are at all times contented and satisfied, and every event around us appears to us as the Hukam of Parmatma. It means that we come to grasp the Hukam of Akal Purakh. We do not complain about our circumstances, and abide by all circumstances calmly and silently. By doing this we become capable of attaining our spiritual aspirations. When all five sensory organs and all five action organs are under Puran Hukam (absolute divine will), we

attain the Param Padvi (the highest spiritual status). This utterly true divine fact is clarified in Gurbani thus:

“Hukam Boojh Param Pad Paaee”

(Sri Guru Granth Sahib 292)

Naam Simran is a priceless gift that is acquired with the blessing of Akal Purakh and this is the essence of the Gurparsaad. There is no deed higher than Naam Simran. We should always bow before such great beings that are blessed with Naam Simran.

13. Naam Simran is the greatest service to the almighty Sat Par Braham Pita Parmeshwar:

“Prabh Kaa Simaran Sabh Te Oochaa”

(Sri Guru Granth Sahib 263)

The almighty Sat Par Braham Pita Parmeshwar has made it absolutely clear that Naam Simran is the most cherished deed in his service. Therefore, nobody should be in any doubt about Naam Simran being the best service to Akal Purakh. It means that the other religious acts command lower value than Naam Simran. When we already know this divine and absolutely true fact from Sukhmani Bani (the composition by Satguru the Fifth Patshah Sri Arjun Dev Ji), why don't we use our time in Naam Simran? When Naam Simran brings to us the sweetest fruits of the eternal divine bliss of the highest order, of perfect peace, of Darshan of Param Jyot Puran Prakash, then why don't we centre our attention upon Naam Simran?

Mere reading of Sukhmani Bani is not enough. As Sukhmani Bani says, Naam Simran is the highest service to the almighty Sat Par Braham Pita Parmeshwar. It (Naam Simran) is a must to attain the Puran Tat Gyan, and for Puran Bhagati (complete devotion). Those who do not practise the Puran Braham Gyan, and engage themselves in some less productive religious rites and rituals, would do well to understand this absolute Truth and the divine fact. Therefore, it is a humble prayer to those – who believe in mere reading of Gurbani or in other religious rituals – that they should dedicate themselves in Naam Simran.

14. Naam brings utmost humility and simplicity in Hirdha:

Extreme humility is the key to Dargah. Naam Simran instils the divine virtue of humility in us. A soul immersed in Naam Simran is filled with humility and the Hirdha of such souls is wrapped in simplicity. The extreme humility and simplicity in Hirdha carries one to the peaks of spirituality.

***“Braham Giaanee Sagal Kee Reenaa.
Aatam Ras Braham Giaanee Cheenaa”***

(Sri Guru Granth Sahib 272)

Those, who exercise simplicity of Hirdha and consider themselves as humble as the dust under the feet of the Creation, acquire Braham Gyan and Atam Ras Amrit. We should all bow our heads at the feet of such souls. Such humility is obtained only through Naam Simran. Such humility is the key to Dargah of Akal Purakh. Therefore, the biggest treasure is the name “Ik Oangkaar Satnaam” of Akal Purakh:

“Anmrit Naam Nidhhaan Hai Mil Peevahu Bhaaee”

(Sri Guru Granth Sahib 318)

When we do Naam Simran, we own this priceless treasure “Ik Oangkar Satnaam” of Akal Purakh. When we adorn this priceless jewel and it blends with our minds and our spiritual Hirdhas, we gain honour at Dargah of Akal Purakh. When a Sant or a Braham Gyani adorns this priceless ornament he or she is the richest soul in the universe. Nothing is beyond these treasures. Such a soul:

- Is worthy of honour;
- Is respected everywhere in the universe;
- Accomplishes one’s inner Teerath (pilgrimage);
- Is acknowledged as an accomplished soul at Dargah;
- Is at all times in higher states of spirituality;
- Doesn’t concern with any other matter;
- Attains all;
- Attains infinity;
- Reigns over the cosmos, all 14 worlds and here-afters;
- Makes words come true; one’s words are respected by the almighty Sat Par Braham Pita Parmeshwar;

- Never dies – attains eternal pleasures and eternal peace;
- Triumphs all;
- Immerses forever in the almighty Sat Par Braham Pita Parmeshwar.

All of us should pray to be worthy of the dust under the feet of such souls. By so praying we are blessed by Akal Purakh and are made part of his Gurparsaadi game. This can happen only with his Gurkirpa. We should pray for Gurkirpa and seek the eternal treasures of Naam.

15. *Naam fills Hirdha with divine virtues:*

Naam Simran, with its eternal treasures, makes our Hirdha big and strong; and fills our heart and mind with the noblest virtues of selfless service, sacrifice for others, help of the needy, Parupkar and Maha Parupkar for others, consideration of others, living for others and not for one's own self, forgiveness for every hurt and injury, complete compassion, Sat Santokh (divine contentedness, state where there is humility and an absence of desires) and large-heartedness. The mind attains perfect calm and concentration. These virtues make us more and more considerate of the society, and just imagine if everyone becomes so, this era will turn into Sat Yug (the age of Truth). These are some of the significant qualities of a Sant Hirdha and such a soul will always be admired at Dargah. These souls savour within them the highest degree of the eternal relaxation and supreme bliss. Such souls are victorious over their minds and their lives turn pure and sacred, Sachyara and worthy of honour. Such souls engrossed in Naam Simran become one with the almighty Sat Par Braham Pita Parmeshwar and forever attain Sat Chit Anand.

16. *Naam quenches Trishna and decimates worries:*

A soul and mind immersed in Naam Simran feel no need to fulfil any worldly desires, thus quenching Trishna. The Hirdha attains Puran Sat Santokh (perfect divine contentedness). The soul is satiated and is always in the state of Sat Santokh. One has no more wants. One is not tempted by any worldly pleasure or convenience. One no longer worries about anything. This is because one is aware of all one's actions and reaction, and confines them within the

Hukam of Akal Purakh. In fact one's mind and soul are in perfect stability. This is a very high spiritual state that the soul attains only in Sach Khand when one turns a perfect Sachyara and speaks Sat, hears Sat and serves Sat. Such soul is always engaged in praise of Akal Purakh and in service of Guru and Sangat. Such a soul is always steadfast and immersed in the almighty Sat Par Braham Pita Parmeshwar. Nothing distracts such a soul which is in the state of perfect eternal peace and bliss. The Hirdha of such a soul is always in bloom like a lotus flower. Such a soul feels the beat of the eternal music in one's body at all times and is always in the state of never-ending, eternal Sat Chit Anand. Only those blessed by Akal Purakh attain this eternal treasure of Naam Simran.

17. Naam changes our everyday life, turns it beautiful:

With Naam Simran, everything happens for you at the right place at the right time. All your troubles start disappearing, and events occur as per your desire. Your life turns clean and clear. There are no more obstacles in your way. The people around you understand you and co-operate with you. The atmosphere at work and at home turns even more pleasant. Every task seems easy and simple to you. The strife in family and other troubles gradually disappear and your surroundings turn nice and pleasing.

18. Naam leads to the peaks of spiritual world:

All the Sants and Bhagats (devotees) from all the religions became Sants and Bhagats through Naam Simran. Such souls attained the peaks of spirituality only by dipping into the eternal treasure of Naam, which they practised throughout their lives. This is how such souls became spiritually powerful and became one with the almighty Sat Par Braham Pita Parmeshwar. There are a number of such souls whose words are recorded in Sri Guru Granth Sahib along with those of the Guru Sahiban. Some of these are: Sant Kabir Ji, Bhagat Ravi Das Ji, Bhagat Nam Dev Ji, Bhagat Baba Farid Ji, Bhagat Pipa Ji, Bhagat Sain Nai Ji, Bhagat Beni Ji, and others. All these souls attained the peaks of spirituality, were immersed in Akal Purakh, attained Param Padvī and turned Puran Braham Gyanis. Such souls are also known as the Pargateyo Jyot Puran Braham Gyani (a soul that is divinely wise, and becomes the pure divine light

of God himself). Such souls descended upon earth even after the Tenth Patshah Ji, some of which are: Sant Baba Nand Singh Ji, Sant Baba Isher Singh Ji and Sant Baba Attar Singh Ji. Some such souls are still present on earth and are engaged in the most-supreme service of the almighty Sat Par Braham Pita Parmeshwar – Naam Simran, Parupkar and Maha Parupkar. These will continue to bestow spiritual energy and guidance upon the Sangat in ages to come, and some are present even in this current age. These are engaged in Seva of the Sangat; and more such souls will continue to arrive in this world in future eras.

***“Har Jug Jug Bhagat Upaaiiaa
Paij Rakhdaa Aaeaa Raam Raajai”***

(Sri Guru Granth Sahib 451)

The gains from Naam Simran are indescribable. The above is just an attempt to provide you a glimpse of what happens when you perform Naam Simran. In fact to really understand these gains one needs to feel and experience them in a material form. The above descriptions are merely an essence of this eternal and divine blessing, and the Gurbarsaad to encourage you to get started with Naam Simran. When you begin Naam Simran you will reap its infinite benefits and make your life a success. The only condition is the complete dedication towards Gur and Guru and complete belief, love and faith in Gur, Guru and Gurbani.

Those who are immersed in Naam become a part of the glory of Naam. The glory of Naam is the glory of Akal Purakh, and the glory of a Puran Braham Gyani, a Puran Sant, a Puran Khalsa, and a Satguru. The entire Gurbani is the glory of Naam. The whole Creation has originated from Naam, is being looked after by Naam, and will be destroyed by Naam. These great beings not only themselves cross the Bhavsagar (sea of Maya’s deceptions, sea of ignorance) but, along with their own Jeevan Mukti, also obtain Jeevan Mukti for their whole clan. Not just this but they also ensure Jeevan Mukti for coming 21 generations of their clan. Also, they ensure salvation for the families in their past lives. The company of a Puran Braham Gyani is available only to those who are connected with them through their past lives. It wouldn’t be wrong to say that a

Puran Braham Gyani descends on this earth only to obtain salvation for the families left behind in previous lives. Therefore, a Puran Braham Gyani takes birth not only to arrange one's own salvation, but also the salvation for the whole clan, next 21 generations of the clan, families from previous lives, and a number of other people of the world. Thus Jeevan Mukti is a great offering. Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and opportunity of Maha Parupkar is a great offering.

Those who become part of the glory of Naam and part of the glory of Akal Purakh attain the status of a Puran Braham Gyani, a Puran Sant and a Satguru. Those great being in whose Hirdhas Naam has blended have Param Jyot Puran Prakash manifest in their Hirdhas; they become a Pargateyo Jyot and attain the status of a Guru. Therefore, the blessed Satguru incarnate Arjun Dev Ji has made it clear in Sukhmani Bani:

“So Satgur Jis Ridhai Har Naao”

(Sri Guru Granth Sahib 287)

Param Padvi means the status of a Guru that can be attained only after Darshan of Akal Purakh, after attaining Puran Braham Gyan and Puran Tat Gyan, after triumphing over Maya, after transcending Trigun Maya and on becoming one with Akal Purakh. Therefore, a Guru is one who is one with Akal Purakh. A Guru is ordained with the service of Maha Parupkar by Akal Purakh. Only those great beings attaining this status are ordained to bestow the Gurparsaad of “Jee-a Daan”. Therefore, it is made clear in Gurbani:

“Aisai Gur Ko Bal Bal Jaaii Aap Mukat Mohi Taarai”

(Sri Guru Granth Sahib 1301)

And

***“Aap Mukat Mukat Karai Sansaar.
Naanak Tis Jan Ko Sadaa Namasakaar”***

(Sri Guru Granth Sahib 295)

Therefore, only such great beings have the capacity to deliver a Sikh from the cycle of life and death, and only they thus deliver the

Sikhs. Implying that, a Sikh is one who dedicates one's body, mind and possessions with complete love, faith and belief upon these great beings. After this, no force can keep a Sikh from salvation and deliverance. Therefore, a Guru is one who is Puran (perfect) and has attained Puran Awastha (a perfect spiritual state). Only a Puran has the right to give sermons and to preach. One who is not Puran, and thus is Adhura (imperfect), is not a Guru and does not have the right to preach and propagate. This is the reason why those who attend the Sangats by the Adhura's fail to make any gains and remain trapped in illusions and confusions, simply because the Adhura's are not ordained by Dargah to bestow Gurparsaad.

Those who become part of the glory of Naam establish direct link with the divine power of Sat Par Braham Pita Parmeshwar. Those who determinedly put themselves in service of a Satguru are united with Naam. The service of Naam is the best service to a Sarguru. The service of Naam is the best service to Sat Par Braham Pita Parmeshwar. Only a Satguru can bestow Gurparsaad. Only a Puran Braham Gyani can bestow the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. Only a Puran Sant can bestow the Char Padarath (Dharam, Moksh, Arth, Kaam – Four Commodities of divinity, salvation, means, and toil). Therefore, only a Satguru, a Puran Braham Gyani or a Puran Sant can provide the way to Jeevan Mukti, and only by being in service of these beings can one attain Jeevan Mukti. Therefore, those who adapt to this Puran Braham Gyan attain the supremely powerful state of “Mannay” and realize this truly essential divine fact that only the Gurparsaad of Naam of Sat Par Braham Pita Parmeshwar can grant them Jeevan Mukti. Therefore, these people stop wandering around and dedicate themselves with complete faith, love and belief to the Guru. Meaning those who wander around gods and goddesses fail to receive Gurparsaad and fail to find the way to Jeevan Mukti; because the gods and goddesses are not blessed with the divine power to bestow Gurparsaad; because the gods and goddesses haven't themselves attained Jeevan Mukti and are on the lookout for Gurparsaad, so that they can receive Gurparsaad and earn Jeevan Mukti. Bhai Lehna Ji was a goddess-worshipper. Then he became fortunate because of the deeds in previous lives. As a result he sought shelter of Satguru incarnate the blessed Nanak Patshah Ji and never looked back, and surrendered his body, mind and possessions

at the feet of the Satguru. He engrossed himself in service of the Satguru. He served with such commitment that from Bhai Lehna Ji he became Satguru Angad Patshah Ji. This is the kind of service that a Jigyasoo (the curious, the seeker of divine Truth) needs to perform. Only then one can receive Gurparsaad and cease wandering from place to place. Even gods and goddesses seek and present themselves at the Sangat of a Puran Braham Gyani. Because only in the Sangat of a Puran Braham Gyani one can find perfect Sat and find the way to Jeevan Mukti. By the blessing of a Puran Braham Gyani these gods and goddesses can achieve birth as a human being, can find Bandagi, can find Gurparsaad and put an end to their wandering. There is only one bestower of all gifts, and that is Sat Par Braham Pita Parmeshwar; and Sat Par Braham Pita Parmeshwar takes the form of a Puran Sant, a Puran Braham Gyani and a Satguru in this world, and those who receive Gurparsaad from such souls become entitled to receive all his gifts, and their wandering comes to an end, because all divine treasures are now available to them.

Gurkirpa and Gurparsaad are showered upon tens of millions. But there is only one soul in tens of millions that looks after this Gurparsaad and becomes a part of the glory of Naam. A rare soul recognizes the value of the jewel that is Naam. Tens of millions join the Sangat of a Puran Sant, a Puran Braham Gyani or a Satguru, but only a rare human dedicates body, mind and possessions at the feet of the Guru. Therefore, only a rare being accomplishes Bandagi and earns the right to the Darshan of Akal Purakh. Just imagine if all those who join the Sangat of a Puran Sant, a Puran Braham Gyani or a Satguru, and receive Gurparsaad, were to dedicate their entire self (body, mind and possessions) completely at the feet of the Guru, wouldn't they all become Sat Roop (Sat in a human form), and wouldn't they all attain Jeevan Mukti? Therefore, it is a humble prayer to all humanity that if you have the good fortune to join the Sangat of a Puran Sant, a Puran Braham Gyani or a Satguru, then hold this supremely essential and true fact firmly in mind and dedicate your body, mind and possessions at the feet of the Guru, receive the blessing of Gurparsaad, care for the Gurparsaad and attain Jeevan Mukti.

By imparting the Puran Braham Gyan about the magnificence of the divinely powerful states of "Suni-ai" and "Mannay" in these four

and four (8) Pauris (verses) the blessed Satguru incarnate Nanak Patshah Ji has showered the entire humanity with the divine blessings and kindness. By bestowing the magnificence of Naam, the magnificence of Gurparsaad and the magnificence of these divine blessings upon us, he has shown us the path to Puran Bandagi. Therefore, it is our humble prayer at the feet of the entire mankind not to let this human life go in vain; to adorn our Hirdhas with these jewels of the Puran Braham Gyan; to achieve the Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi; to care for this divinely potent Gurkirpa and make our human births and lives purposeful; attain Jeevan Mukti; attain salvation for ourselves and for the whole world.

JAP JI VERSE 16

*Panch parvaan panch pardhaan.
Panchay paavahi dargahi maan.
Panchay sohahe dar raajaan.
Panchaa kaa gur ayk dhi-aan.
Jay ko kahai karai veechaar.
Kartay kai karnai naahee sumaar.
Dhoul dharam da-i-aa kaa poot.
Santokh thaap rakhi-aa jin soot.
Jay ko bujhai hovai sachiaar.
Dhavlai upar kaytaa bhaar.
Dhartee hor parai hor hor.
Tis tay bhaar talai kavan jor.
Jee-a jaat rangaa kay naav.
Sabhnaa likhi-aa vurhee kalaam.
Ayhu laykhaa likh jaanai ko-ay.
Laykhaa likhi-aa kaytaa ho-ay.
Kaytaa taan su-aalihu roop.
Kaytee daat jaanai koun koot.
Keetaa pasaa-o ayko kavaa-o.
Tis tay ho-ay lakh daree-aa-o.
Kudrat kavan kahaa veechaar.
Vaari-aa na jaavaa ayk vaar.
Jo tudh bhaavai saa-ee bhalee kaar.
Too sadaa salaamat nirankaar. ||16||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) has with infinite benevolence imparted upon the entire humanity the Puran Braham Gyan (entire divine wisdom) about the significance of the supremely powerful states of “Sunī-ai” (“Listening”) and “Mannay” (“Believing”) in the divine path of Puran Bandagi (complete surrender before God) in last 8 Pauris (verses). Those who adapt this Puran Braham Gyan in their day-to-day acts attain these supremely powerful spiritual states of “Sunī-ai” and “Mannay”. We humbly beg of all mankind to fully understand

this entirely true and essential fact that mere reading of Jap Ji Bani (Gurbani or the words of God) is not sufficient for attaining these spiritual states. These divinely powerful spiritual states are attained by acting upon Gurbani. These supremely mighty states are attained by doing what Gurbani asks us to do, and not just by reading Gurbani. Only by acting upon Gurbani can one make a change in one's Hirdha (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being). Only by the deeds of Sat (Eternal Truth, God himself) can one achieve Gurparsaad (Eternal Bliss and Eternal Grace). To be a true follower of Gurbani, Gurbani must be a part of one's everyday acts. Gurbani in itself is the words of the Satguru Sahiban (the ten Satguru Patshah Ji's). Gurbani in itself is the words of Akal Purakh (the Timeless Being, the Immortal Being, God). Gurbani in itself is the divine command, the Hukam (Divine Order) of Dargah (Divine Court). Therefore, those who treat these divine words as Dargah's Hukam and make them a part of their daily lives attain the supremely powerful states of "Sun-i-ai" and "Mannay", attain Suhag (acceptance in Dargah as a devotee) and immerse themselves in their Bandagi. Almost the entire Sangat (congregation, multitude) of Jigyasoo's (the curious, the seekers of divine Truth) is under the illusion that by merely reading Jap Ji Sahib (Gurbani) they can attain spiritual Chad Di Kalaa (Eternal Bliss). Many Jigyasoo's make multiple readings of Jap Ji Sahib and Sukhmani Sahib (the composition by Satguru the Fifth Patshah Sri Arjun Dev Ji) thinking that this will obtain spiritual Chad Di Kalaa for them. Almost every religious preacher only preaches the Sangat of Jigyasoo's to read Gurbani. Only a rare one among them preaches the Sangat to act upon Gurbani. Only a rare one among them is Puran (perfect) in one's own self; and bestows Puran Sat upon the Sangat. Daas (the humble servant of God, the narrator) is extremely surprised to find that even such great beings who enjoy vast trust of the Sangat also fail to bestow Puran Sat upon the Sangat. Some of these great personalities command sangats in lacs and crores (lac – one hundred thousand, crores – ten million) who hear their sermons and place complete trust in these great beings, then why don't these great beings impart Puran Sat upon the Sangat? If such personalities have indeed acquired the Puran Braham Gyan and Puran Tat Gyan (the

entire divine knowledge and understanding of the divine ways), is it not their duty to endow the Sangat with Puran Sat? Aren't these great figures short-changing the Sangat by not rendering out Puran Sat? Is it not a disregard of Dargah's Hukam? This is the reason that almost the entire Sangat of Jigyasoo's having confidence in these great persons fails to attain Chad Di Kalaa. Only Puran Sat possesses the supreme power to rend a Hirdha and transform it from inside. Only Puran Sat pierces the Hirdhas of Sangat and fills them with divine blessings. Only Puran Sat proves capable of helping the Sangat achieve Gurparsaad. Only Puran Sat performs Parupkars (selfless acts for benefaction of humanity) and Maha Parupkar (guiding others on the path of Bhagati and Jeevan Mukti) for the Sangat. Therefore, we humbly pray to these great personalities not to make false preaching's and to act Puran Sat; to impart Puran Sat upon the Sangat in accordance with Dargah's Hukam; and to do Parupkars and Maha Parupkars for Sangat. Those great beings who do not bestow Sat have their Bandagi come to a halt. Puran Braham Gyan and Puran Tat Gyan turn sour when one does not bestow them upon the Sangat. This supremely powerful and divine gift is meant to be shared with Sangat, and not be kept to oneself. This divine and supremely powerful gift is meant to be revealed upon the Sangat. This supreme and divinely powerful gift is meant for Parupkars and Maha Parupkars of Sangat. Those great beings who bestow this supremely divine and powerful gift as Puran Sat upon others always continue to make progress with their Bandagi. This is one divine treasure that doesn't diminish by sharing, and instead keeps growing. Gurbani clearly depicts this divine and truly essential fact:

***“Peeo Daadai Kaa Khol Dithaa Khajaanaa.
Taa Mairai Man Bhaiaa Nidhaanaa.
Ratan Laal Jaa Kaa Kachhoo Na Mol.
Bharai Bhandaar Akhoot Atol.
Khaaveh Kharacheh Ral Mil Bhaaee.
Toti Na Aavai Vadhado Jaaee.”***

(Sri Guru Granth Sahib 186)

Therefore, those great beings who do not serve Puran Sat and do not impart Puran Sat upon others contravene this Hukam of Dargah. Therefore, notwithstanding the large sangats that they may

command, their spiritual progress comes to a standstill, and their Sangat fails to achieve as much Chad Di Kalaa as it could have and should have. It is a grave misconception that if one bestows Gurparsaad upon others, it is a loss to the bestower. It is a grave fallacy that one who has attained spiritual Chad Di Kalaa should hide this fact from others. The whole Truth is that those who hide this fact, and those who refrain from sharing with others, make their spiritual progress come to a stop.

A person who passes through the divinely powerful states of “Sunī-ai” and “Mannay”, accomplishes one’s Bandagi by achieving the Gurparsaad of Naam (the Name – representing God and all his Creation), Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one’s life) and Puran Bandagi, and such a person is acclaimed at Dargah; such a person becomes a “Panch”. “Panch” implies one who has brought the highly disastrous vices of Panj Dhoots (the five thieves) – lust, anger, greed, attachments and pride – under one’s control. “Panch” implies a person who has vanquished the Panj Dhoots. “Panch” implies a person who has brought the Panj Dhoots under one’s subjugation. “Panch” implies a person who has vanquished the highly destructive evils of Asa (hopes), Trishna (desires) and Mansa (inclinations). “Panch” implies a person who has triumphed over Maya (the worldly temptations; all physical perceptions are illusions created by Maya). “Panch” implies a person who has broken free from the slavery of Maya, and keeps Maya as one’s slave. “Panch” implies a person who has concluded one’s inner Teerath (pilgrimage of the inner self – the Hirdha attaining Sachyari Rehat is called as the inner Teerath. Sachyari Rehat is the state of total compliance with Absolute Truth) and has put inner Puran Rehat (inner total compliance to Sat) to practice in life. “Panch” implies a person who has put to practice complete Sachyari Rehat of one’s Hirdha, and has a result made Param Jyot Puran Prakash (the divine light, his aura, God himself) manifest in one’s Hirdha. “Panch” implies a person who has actualized all divine virtues such as the Truth, contentedness, patience, duty, consideration, humility, simplicity of heart, compassion, love, trust, faith etc. “Panch” implies a person who has instilled one’s Hirdha with all divine virtues and supreme powers. “Panch” implies a person who has attained Puran Braham Gyan and Puran Tat Gyan.

“Panch” implies a person who has obtained Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss). “Panch” implies a person who has got Naam permeate in every pore of the body, and has all one’s Bajjar Kapats (the divine doors that when opened, channel Amrit into the body and establish contact between the human being and Akal Purakh) opened. “Panch” implies a person who has had Darshan (glimpse with inner or spiritual eye) of Akal Purakh and has been divinely ordained to bestow Gurparsaad upon others. “Panch” implies a person who has received the divine decree to perform the services of Parupkar and Maha Parupkar. “Panch” implies a person who has achieved culmination in Sat, has absorbed oneself in Sat, has immersed oneself in Sat and has become Sat Roop (Sat in a human form) and has become a Puran Sant (a perfect saint). “Panch” implies a person who has been divinely assigned the service to bestow Puran Sat upon the world. “Panch” implies a person who is divinely commanded to serve for salvation of the world.

Therefore, those who are endowed with the supremely powerful states of “Sunī-ai” and “Mannay” are able to accomplish their Bandagi, attain the distinction of a “Panch”, and are accepted in Dargah. Only a “Panch” transcends beyond the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment, Rajo – the desires viz. Hopes, expectations and yearnings, and Tamo – the vices viz. lust, anger, greed, attachments and pride) and becomes one with Akal Purakh, and is called as “Pardhan” (literal meaning –chief of a community) and as “Dar Rajan” (literal meaning – in the king’s court, a minister). This divinely supreme Truth is made clear by the blessed Satguru incarnate the Fifth Patshah Ji in Sukhmani Bani:

“Naanak Braham Giaanee Aap Paramesur”

(Sri Guru Granth Sahib 273)

“Braham Giaanee Sarab Kaa Thaakur”

(Sri Guru Granth Sahib 273)

“Braham Giaanee Sab Srisht Kaa Kartaa”

(Sri Guru Granth Sahib 273)

***“Braham Giaanee Mukat Jugat Jee-a Kaa Daataa.
Braham Giaanee Pooran Purakh Bidhaataa”***

(Sri Guru Granth Sahib 273)

“Braham Giaanee Aap Nirankaar”

(Sri Guru Granth Sahib 273)

“Braham Giaanee Sarab Kaa Thaakur”

(Sri Guru Granth Sahib 273)

As soon as a “Panch” is admitted in Dargah, he or she is made a King of the Lok Parlok (this world and the next-worlds, or the hereafters; physical and metaphysical worlds). Maya is at their command. Thus the blessed Satguru incarnate Arjun Dev Ji brings out this divinely true fact in Gurbani:

“Jis Naam Ridhai Soee Vad Raajaa”

.....

“Jis Naam Ridhai So Jeevan Mukataa”

.....

“Jis Naam Ridhai So Purakh Bidhaataa”

(Sri Guru Granth Sahib 1155-1156)

A “Panch” gets Akal Purakh himself as one’s Guru (a Guru, among other duties, guides one on the path of Bandagi and Jeevan Mukti). When – with Gurkirpa (Eternal Blessing) and Gurbarsaad of a Satguru – one’s Bandagi is accomplished and is approved at Dargah, the role of Satguru as an intermediary comes to an end, and with Gurkirpa and Gurbarsaad of the Satguru the Akal Purakh comes to be one’s Guru. Thus the Satguru’s services are concluded with the Sikh’s (disciple’s) acceptance at Dargah, the disciple proceeds ahead with becoming Sampuran (Puran, perfect), achieving Sada Suhag (eternal Suhag, denoting the achievement of Puran Braham Gyan, Puran Tat Gyan and Param Padvi), becoming one with Akal Purakh, attaining Param Padvi and being entrusted by Satguru and by Akal Purakh with the services of Parupkar and Maha Parupkar, and of bestowing the Gurbarsaad of Jee-a Daan (bestowal of Puran Bandagi and Seva). On attaining this state one is completely coloured in the colours of Akal Purakh (state of becoming indistinguishable from

Akal Purakh) and all one's actions fall within the ambit of Puran (complete) Hukam (divine order of God himself). One lives the life of serving and acting Puran Sat. Such great beings attain immense glory. By attaining Puran Braham Gyan and Puran Tat Gyan, these great beings begin to reflect the glory of Akal Purakh; and as the glory of Akal Purakh is immense, in the same fashion the glory of these great beings becomes immense too:

***“Saadh Kee Sobhaa Kaa Naahee Ant.
Saadhh Kee Sobhaa Sadaa Beant”***

(Sri Guru Granth Sahib 272)

The glory of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) is indescribable. Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself) is immense and no one has ever gauged its boundary or depth and never can anybody do so. The above depiction of his eternal grandeur is merely a glimpse of Sat Par Braham Pita Parmeshwar. Daas isn't capable enough to describe the glory of Sat Par Braham Pita Parmeshwar, or to expound upon these divine words of Satguru incarnate Nirankar Roop (the embodiment of Formless One, i.e. God in human form) Nanak Patshah Ji. All that is written here is the Gurkirpa and Gurparsaad of the blessed Sat Par Braham Pita Parmeshwar, of Satguru incarnate the blessed Nanak Patshah Ji, and of Satguru, and this writing is being composed for the entire Sangat. The glory of Karta Purakh (the Doer, the Creator) and of all his Creation is infinite. To this date no Avatar (divine incarnate), Satguru, Sant (saint), Bhagat (devotee) or Braham Gyani (possessing Braham Gyan) has grasped the grandeur of the Creator, neither can anyone ever do so.

It is a popular fallacy amongst some religious establishments that the earth is supported on the horns of a great white bull. But Satguru incarnate the blessed Nanak Patshah Ji has refuted it. Earth isn't the only one in its kind. There are innumerable regions like this earth throughout the cosmos. The Creation is infinite, and till now no Avatar, Satguru, Sant, Bhagat or Braham Gyani has conceived the limits of Creation, neither will anyone ever do so. The question arises as to who is shouldering the weight of earth along with all the

star and constellations, of the limitless cosmos? As per the current scientific logic, the force of gravity holds all heavenly bodies in their places in the universe. But then the question arises as to what is the basis of the gravitation force? The current scientific developments do not provide any answer to this question. Where scientific logic fails, the account of the supreme powers of spirituality takes over. Spirituality doesn't require logic. It is an astonishing miracle of the crafts of Sat Par Braham Pita Parmeshwar that have created all Khand Brahamand (the inner spiritual realms and the outer physical worlds) and are keeping them in their places. The blessed Satguru Kalki incarnate (Kalki is one of the incarnation of Vishnu, the god tasked with caretaking of the Creation) Nanak Patshah Ji described this great white bull as "Dharam" (the divine, seeking union with God). These divinely powerful crafts sustaining and running the cosmos have originated from Dharam. Dharam is born out of compassion and is supported on the pillar of Sat Santokh (divine contentedness, state where there is humility and an absence of desires).

When we attain this state of Puran Braham Gyan, our Hirdhas are filled with all supremely divine virtues. Puran Braham Gyan is also Puran Tat Gyan; also called as Atam Ras, which is the highest form or the essence of Amrit (our essence or the life-element, soul). It is available only to Puran Braham Gyanis. Compassion and kindness are amongst these eternal, divine and supreme virtues, and the basis of Dharam. Dharam implies seeking union with Parmatma (the supreme soul, God), and Dharam is a child of Compassion. Dharam cannot exist without compassion. A Hirdha in compassion is a Hirdha in Dharam. A Hirdha without compassion is barred from Dharam. We may do hundreds of thousands of rites and rituals, but without the gift of compassion in our Hirdha these do not count as deeds of Dharam. Deeds of Dharam are essentially Sat Karams (the deeds of Sat, truthful deeds), and such deeds prepare our way to receive Gurbarsaad.

Let's take a deeper look at "Compassion", and take a deeper glance in Mansarovar, the source of this supreme power. Just try to figure if compassion has any limits? Can it be measured? Can we say how compassionate one is? Can one fathom its depths? When we

ask such questions we realize that compassion has no limits. It is immeasurably deep and – if we were to put it in a word – it is an immensely divine power, a part of Mansarovar. Compassion is an immensely supreme divine virtue. Compassion is an immensely supreme divine power. The blessed Sri Sant Kabir Ji has stated in Gurbani:

“Har Jan Aisaa Chaaheai Jaisaa Har Hee Hoe.”

(Sri Guru Granth Sahib 1372)

The blessed Sarguru Patshah Teg Bahadur Ji has made it quite clear:

“Har Jan Har Antar Nahee Naanak Saachee Maan.”

(Sri Guru Granth Sahib 1427)

So what do these beautiful words of Satguru Ji tell us? In their divine sense these words tell us that there is no distinction between a Puran Braham Gyani and Parmatma. A Puran Braham Gyani is Parmatma living on earth. Those who have faith in this Braham Gyan and dedicate themselves completely before a Puran Braham Gyani achieve the Gurparsaad that makes them realize the purpose of their human life – which is Jeevan Mukti. Mukti (liberation) from Maya is Jeevan Mukti. The true divine purpose of this life is to attain Jeevan Mukti. This is the supreme mission of this human life. And this is the one and only reason for which we must seek the refuge of a Puran Sant, a Puran Braham Gyani and receive the Gurparsaad of Jeevan Mukti; so that we are delivered from the cycle of life and death; and attain eternal peace.

Compassion is one amongst the eternal supreme divine powers. Consider the compassion that Parmatma shows by filling the Hirdhas of those who dedicate themselves in his Bandagi, and attain Braham Gyan with divine virtues. They are showered with all divine virtues. They are showered with all divine powers such as kindness, forgiveness, humility, faith, belief, unconditional love, fearlessness etc. These divine virtues are limitless. These supremely divine eternal powers are limitless.

All these divine powers are referred to as “Kalaa” (literal meaning – skills or crafts). Possessing “Sarab Kalaa” means having

all supreme and divine eternal powers. Please centre your attention on these supremely divine powers for a few moments. We will realize that we are already gifted with these divine powers. Are we not capable of being compassionate towards others? Are we not blessed with the capacity to unconditionally love others? To expect nothing in return is the unconditional love. Are we not able to put complete faith in Parmatma? Are we not able to believe in his Sargun Saroop (the infinite divine power sustaining each individual bit of Creation) in every place and corner? Are we not capable of humility? Humility is the most important weapon gifted to us that kills our ego. It goes to mean that by our human birth our Hirdhas are already endowed with these divine powers. It is entirely upon us to use these supremely divine powers, or not. With use these supreme and divine powers gradually evolve; and our Hirdhas become brimful with these supreme and divine powers, turning into immense Hirdhas.

The feeling of compassion towards others makes our Hirdhas full of tolerance and contentedness, which is again a supreme and eternally divine power. Just imagine when our Hirdha is filled with contentment – then we can achieve victory over desires. It is a supremely divine eternal blessing. To win over desires or to be free of desires is a very big and divine achievement, and paves our way for achieving triumph over Maya. In fact victory over desires is the victory over Maya. Thus the compassion towards others fills our Hirdhas with contentment and tolerance.

Just pause here and think for a second – does tolerance have any limits? Does contentment have any bounds? Can these be measured? Do we think that these aren't unlimited? The more we exercise these divine virtues in our lives, the more we spiritually uplift ourselves. By exercising compassion we continue to expand it. Therefore, being humble once and being humble every time extends our capacity and capability of being humble. By being evermore humble every time, eventually we cross the fine line where the ego is finished and all that remains in our Hirdhas is humility. This makes us capable of defeating Maya. Ego is Maya and humility is divinity. By banishing our ego we open the door of Dargah for us, we enter Dargah and acquire the right to forever stay in Dargah.

Similar is the case of the supreme power of fearlessness.

Fearlessness too is without bounds; and only a soul that is Nirbhao (fearless) can render Puran Sat. Only a Nirbhao soul can speak Puran Sat and serve Sat. Until we are Nirbhao we are not able to detach ourselves from material objects. Fearlessness erases our fears of losing all our worldly contacts and relations, making us overcome our fear of losing our worldly possessions.

When we become Nirbhao, there are two divine and infinitely supreme powers that emerge within us. These are the relinquishing of attachments, and becoming Puran Sachyara (absolutely and divinely truthful). These make us capable of rendering eternal Sat, and serving eternal Sat. Similar is the case of the supreme divine power of forgiveness. This is another divine and immensely supreme power telling us that we are born to serve others. By these powers we are able to erase the influences of the bad deeds in our past, and of the bad deeds in our previous lives. This transpires by applying the powers of faith, belief and unconditional love. These are the names created for the entire divinity. Each one of the divine virtues amongst these is an immensely divine supreme power that defines divinity.

Let's for a second imagine the consequences of dedicating ourselves before Guru with faith and belief. Without belief there is no faith, without unconditional love there is no faith; love cannot but be unconditional. With conditions, love becomes a business deal, a trade. Without unconditional love there is no belief. All these divine virtues complement each other. In fact all of the divine powers aid and complement each other. These are all different facets of the supremely divine illimitable power that we call Parmatma.

By employing these divine powers we are able to rid ourselves of the influences that we have been carrying from the wrong deeds in our past, and in our previous lives; and eventually the account of our past deeds is erased. Not just this, it has such an impact on our fortunes that it completely turns our fortunes around. We are able to easily achieve Gurparsaad.

You must be wondering why the word "Gurparsaad" is used so often. Please have a glance at Gurbani and count the number of times this word "Gurparsaad" is used. You'll find that the divine word "Gurparsaad" is used in every Salok (verse), and in some Saloks it

has been used repeatedly. The word Gurparsaad is the key to spiritual success. When you grasp this, you will in no time touch unbelievable heights in spiritual development.

Gurbani calls these supreme divine powers as “Sarab Kalaa” (literally – all arts and skills). The above are the examples of some of the Kalaa’s of the blessed Sat Par Braham Pita Parmeshwar, and it is practically impossible to describe all these Kalaa’s; just as divinity is infinite and immeasurable, so is the description of these supreme and divine powers. All that is written above provides merely a glance of the supreme divine powers of the blessed Sat Par Braham Pita Parmeshwar. The key here is the Gurparsaad of Naam Simran, Naam Di Kamai, Puran Bandagi and Seva (humble and selfless service to others). When we work on ourselves, and centre our attention on deeds of Sat and on practising Sat in our lives, a time comes when we are blessed with Gurparsaad. Then we are immersed in Naam Simran. At this stage our consciousness journeys through Karam Khand and Sach Khand (there are five Khands or the spiritual realms as per Gurbani: the Dharam Khand or the stage of seeking divine union, the Gyan Khand or the stage of seeking divine knowledge, the Saram Khand or the stage of making efforts towards spirituality, the Karam Khand or the stage of receiving divine benignity or grace, and the Sach Khand, or the realm of ultimate, absolute Truth), and we acquire all divine virtues and gain the immensely supreme powers. We attain Jeevan Mukti, and thus fulfil the aim of our human life. Once we reach this state, we turn into a source of Amrit for others. This is why when we reach this state the blessed Guru Nanak Patshah Ji felicitates us. This is what is represented by the words “Sachyar” (“One who is completely true”) and “Panch”:

- Attaining Jeevan Mukti;
- Triumphant over Maya;
- Manifesting Param Jyot Puran Prakash in Hirdha;
- Acquiring Puran Braham Gyan and Puran Tat Gyan;
- Suffusing Hirdha with all supremely divine virtues and with all supremely eternal divine powers;
- Opening of all Bajjar Kapats;
- Reaching the state of Panch Shabad Anhad Naad (incessant fall of Amrit at the Dasam Dwaar, along with Anhad Naad,

- the divine music of five primal sounds);
- Naam Simran in every pore of the body;
- Assimilating in Nirgun Saroop (God beyond the Trigun Maya, observed only through one's spiritual eye);
- Transcending beyond Maya, beyond its Trigun aspect; and
- Attaining Param Padvi (the highest spiritual status).

Thus “Panch” is compassion, is Dharam and is the treasure of Sat Santokh. Therefore, the whole universe – with grace of Sat Par Braham Pita Parmeshwar – is supported on the shoulders of Puran Braham Gyanis and great personalities. This is why Satguru incarnate the blessed Arjun Dev Ji has revealed this entirely true fact in Sukhmani Bani:

“Braham Giaanee Sab Srishat Kaa Kartaa”

(Sri Guru Granth Sahib 273)

The whole Creation and every creature in the Creation came into being as per Hukam of Sat Par Braham Pita Parmeshwar; and with the edict of “multiple from single” the four Khanis (the sources of birth – there are 4 Khanis: Andaj – the egg, Jeraj – the womb, Setaj – the sweat, and Ootabhuj – the earth) originated; and the whole Creation came into existence. It is this Vidhan (constitution, laws) of Hukam according to which the whole expanse of the 8.4 million species and the entire Creation is established. Subsequent to this the Vidhan of Karma (destiny determined by one's past deeds) was formulated; and the arrangement to keep account of the deeds of the creatures in the Creation was enacted. (The Vidhan of Karma is described in details in previous Pauris). The existence of these Vidhans, and the administration of affairs of the Creation in accordance with these Vidhans, is a clear evidence of the infinite supreme powers of Sat Par Braham Pita Parmeshwar. The creation of all Khand Brahamand and keeping them in their places in the cosmos is a clear evidence of the immensely supreme and powerful Kalaa's of Sat Par Braham Pita Parmeshwar. The creation of the earth and upon it the whole nature, rivers, oceans, mountains, flora and fauna of the four Khanis – all formed out of the five physical elements (earth, water, fire, air and sky) – makes one experience the clear evidence of the eternal and supreme powers of Sat Par Braham Pita Parmeshwar. All these provide a clear evidence of all facets of

Sat Par Braham Pita Parmeshwar. The life in all the vegetation and in 8.4 million species could only be arranged by the infinite supreme powers of Sat Par Braham Pita Parmeshwar. Only through the supreme powers of Sat Par Braham Pita Parmeshwar it is possible to keep account of the lives of the creatures belonging to the four Khani's. Therefore, the "Tan" ("Might"), i.e. the supreme powers of Sat Par Braham Pita Parmeshwar, is immense. Because of all these divine virtues and these supreme powers, the magnificence of Sat Par Braham Pita Parmeshwar is ever-prevalent. The beauty in all Creation, the immense glory and magnificence of the Sants, Bhagats, Braham Gyanis and Satgurus is ever-prevalent with the Gurparsaad and Gurkirpa of Sat Par Braham Pita Parmeshwar. The immense magnificence of Sat Par Braham Pita Parmeshwar and his unbound grace appear as their clear evidence in the form of his supreme powers, his Creation, in the form of Sants, Bhagats, Satgurus and Braham Gyanis, and as his infinite glory. The divine power manifest in arrangement of the sustenance for all creatures in the universe also provides clear evidences of his "Tan" and of his magnificence. Sat Par Braham Pita Parmeshwar himself is the owner of all his bestowals, and from his infinite treasures of immense gifts, he blesses all creatures with sustenance and beneficence. Therefore, the supreme power of Sat Par Braham Pita Parmeshwar to provide sustenance and beneficence to all creatures is also immense. The last word is that Sat Par Braham Pita Parmeshwar is immense, and everything that he has or does is immense.

Satguru incarnate the blessed Nanak Patshah Ji states that he is unable to describe the grandeur of the immensity of Sat Par Braham Pita Parmeshwar and the grandeur of his supreme powers. The blessed Satguru incarnate Nanak Patshah Ji also expresses that he is unable to even once felicitate Sat Par Braham Pita Parmeshwar. Despite being a manifest Avatar of Sat Par Braham Pita Parmeshwar, despite being his Nirankar Roop, despite possessing all supreme powers, the blessed Nanak Patshah Ji expresses these inabilities. What does it imply?

***"Kudarat Kavan Kahaa Veechaar.
Vaariaa N Jaavaa Ek Vaar"***

(Sri Guru Granth Sahib 4)

It was these supremely powerful words that made it possible for the blessed Satguru incarnate Nanak Patshah Ji to manifest upon this earth. These supremely powerful words describe the immensity of the spiritual state of the blessed Satguru incarnate Nanak Patshah Ji. These supremely powerful words describe the supremely powerful virtue “Humbleness of Hirdha” of the blessed Satguru incarnate Nanak Patshah Ji. Satguru incarnate Patshah Ji calls himself in Gurbani as “Neech” (“lowly”), “Loon Harami” (“ingrate”), and “Dassan Dass” (“servant to a servant”, lowly and humble). These are nothing but the virtues and the supreme powers of a great and supremely mighty Avatar. With these words Satguru incarnate the blessed Nanak Patshah Ji displays his extreme humility. Extreme humility is the key to Dargah. End of Ego is Jeevan Mukti. Everything is trivial before the immense supreme powers of Sat Par Braham Pita Parmeshwar. Everything else pales before the immense supreme powers of Sat Par Braham Pita Parmeshwar. Therefore, those Puran Sants and great beings who become one with Sat Par Braham Pita Parmeshwar realize this Tat Gyan and as a result describe themselves as paupers and indigents. Despite being all-capable, because of their simplicity and humility of Hirdha, they call themselves as incapable; call themselves as “Neech”, “Loon Harami”, and “Dassan Dass”. For them Sat Par Braham Pita Parmeshwar is everything. They dedicate their entire selves and become one with Sat Par Braham Pita Parmeshwar. Such great beings realize this Puran Braham Gyan that everything takes place as determined by the Vidhan of Dargah. These great beings realize this Puran Braham Gyan that everything occurs, and is occurring, by the supreme powers of Sat Par Braham Pita Parmeshwar. Everything happens according to the Hukam of Sat Par Braham Pita Parmeshwar. Only Sat Par Braham Pita Parmeshwar is constant, is Sat from the beginning, for-all-ages Sat, and will remain Sat in all coming epochs. Only the Vidhan of the Dargah of Sat Par Braham Pita Parmeshwar is constant, is Sat from the beginning, for-all-ages Sat, and will remain Sat in all coming epochs. Only the Hukam of Sat Par Braham Pita Parmeshwar is constant, is Sat from the beginning, for-all-ages Sat, and will remain Sat in all coming epochs. Everything else is perishable.

JAP JI VERSE 17

*Asankh jap asankh bhaa-o.
Asankh poojaa asankh tap taa-o.
Asankh garanth mukh vayd paath.
Asankh jog man raheh udaas.
Asankh bhagat gun gi-aan veechaar.
Asankh satee asankh daataar.
Asankh soor muh bhakh saar.
Asankh mon liv laa-ay taar.
Kudrat kavan kahaa veechaar.
Vaari-aa na jaavaa ayk vaar.
Jo tudh bhaavai saa-ee bhalee kaar.
Too sadaa salaamat nirankaar. ||17||*

Satguru (Truth Guru) incarnate the blessed Nanak Patshah Ji (Guru Nanak Ji) with great benevolence enlightens the entire mankind with Puran Braham Gyan (entire divine wisdom) about the structure and behaviour of the humanity. With infinite kindness he points out that in the current age of Kal Yuga (the epoch of darkness; there are four Yugas or epochs – the Sat Yuga, the Treta Yuga, the Dwapar Yuga and the fourth one that we are currently passing through, the Kal Yuga; each Yuga spans hundreds of thousands of years), human beings belong to two different kinds of Birti's (characters, tendencies). Not just in Kal Yuga, but right from the beginning of Creation, it has been inhabited by the creatures belonging to these two separate and distinct Birtis. With understanding of these Birtis of the creatures in whole of the Creation, it will be easier for one to progress with one's Bandagi (submission before God). The blessed Satguru Patshah Ji divides the creatures in all Creation in two groups:

- 1) Those creatures who belong to godly Birti (Birti of Dharam);
and
- 2) Those creatures who belong to demonic Birti (Birti of Adharam – against Dharam).

From ancient texts and from the teachings of the Avatars (divine incarnates), Sant (saints), Bhagat (devotee), Pirs and Paigambars (holy persons, seers and prophets), Satgurus and gods and goddesses, one finds innumerable evidences of the presence of the creatures belonging to these two Birtis – Dharmik (of Dharam) and Adharmik (of Adharam) – right from Sat Yuga, through Treta Yuga and Dwapar Yuga and up to the current age of Kal Yuga. During Sat Yuga (the age of Truth) the Dharmik Birti was prevalent. The majority of mankind was engaged in Sat Karams (the deeds of Sat, truthful deeds). Meaning the behaviour of the majority in their daily lives was centred on the Sat Karams. With change in ideology of life comes the change of Yuga. The Yuga changes with change in the nature of humanity's deeds. The Yuga changes in accordance with the humanity's deeds. It implies that at the beginning of the Creation the entire humanity was engaged in Sato Birti (Sato is the goodness aspect of Maya and is characterized by the qualities of piety, divinity, contentedness and patience), and this is how the period came to be called as Sat Yuga.

The blessed Satguru incarnate Nanak Patshah Ji has superbly described these four Yugas (Sat Yuga, Treta Yuga, Dwapar Yuga and Kal Yuga) in the following Salok (verse) of Asa Di Var Gurbani (a collection of 24 Pauris written by Guru Nanak Ji):

***“Naanak Meyr Sareer Kaa Ik Rath Ik Rathavaahu.
Jug Jug Feyr Vataaiahi Giaanee Bujheh Taahe.
Satjug Rath Santhokh Kaa Dharam Agai Rathavaahu.
Tretai Rath Jatai Kaa Jor Agai Rathavaahu.
Duaapar Rath Tapai Kaa Sat Agai Rathavaahu.
Kaljug Rath Agan Kaa Kood Agai Rathavaahu.”***

(Sri Guru Granth Sahib 470)

The blessed Satguru incarnate Nanak Patshah Ji compares the human body to Meru Parbat (Mount Meru). Meru Parbat is the pinnacle and is the centre of all stars and constellations, and of all continents. Meru Parbat abounds with mines of the immense treasures of precious stones, diamond and pearls. The soul (of a human being) that reaches Meru Parbat is able to mine these immense treasures. The soul (of a human being) that reaches Meru

Parbat, mines and finds these priceless treasures becomes extremely rich by acquiring these boundless treasures. In exactly the same way, the human body is like Meru Parbat, represents the pinnacle of the 8.4 million species, and has infinite and divine treasures hidden inside it. Not just that, but while Sat Par Brahm Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) hid these immense divine treasures in the Suksham Roop (Suksham form – is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) of the human body, he also gave the human beings the capabilities to discover and find these infinite and eternally divine treasures. Please also firmly behold this true fact that (out of the 8.4 million species) only the human body has been endowed by Sat Par Brahm Pita Parmeshwar with these boundless and divine treasures, and only a human being is endowed with the capabilities of finding these limitless heavenly treasures. Therefore, the human birth is embellished with such adjectives as “rare” and “a birth as priceless as a diamond” in Gurbani and a human being is described as the most beautiful and the best creation of Sat Par Brahm Pita Parmeshwar.

The blessed Satguru incarnate Nanak Patshah Ji likens the human body to a chariot. The chariot of this body keeps ensconced within it the infinite divine treasures in the form of the soul. When the body comes to an end and dies, these immense divine treasures in the form of the souls leave the body and moves into another body. The body is the chariot and the soul the charioteer. When the charioteer abandons the chariot, the chariot is destroyed and the charioteer commands a new chariot. This game of chariot and charioteer continues in this fashion for ages. Those great beings who immerse themselves in Bandagi, accomplish their Bandagi and acquire Puran Brahm Gyan realize this absolutely true fact. While in Bandagi, when we sit in Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness) or in Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space) and practise Naam Simran (meditation upon the Name – representing God and all his Creation), the knowledge of how many births we have been playing this game of chariot and charioteer dawns upon us.

The first thing the Jigyasoo's (the curious, the seekers of divine Truth) immersed in Bandagi are enlightened about is themselves and about their Bandagi. They come to realize how many human births they have passed through and for how many births they have been pursuing their Bandagi. Being bestowed with Gurparsaad (Eternal Bliss and Eternal Grace) isn't the result of the hard work of one single lifetime as a human. Bandagi isn't accomplished by the toil of a single human lifespan. When one's Sat Karams of several lifetimes accumulate, one becomes worthy to be bestowed with Gurparsaad. Toiling away for several lifetimes one reaches the stage of Puran Bandagi (complete surrender before God). It takes the toil of several lifetimes before one succeeds in immersing oneself in Bandagi. Therefore, when you perform your Bandagi, don't be surprised if you learn that you have taken 200 or 300 or 400 births as human being. Don't be surprised to learn further that it has taken you 15 lifetimes of efforts in Bandagi to be bestowed with Gurparsaad in present lifetime. Don't be surprised to learn too for how many ages you are playing the game of chariot and charioteer. These 200 or 300 or 400 human births didn't take place one following another. In between these births you would have had to pass through the births in 8.4 million species as a result of your wrong deeds. Therefore, make this wholly true fact certain in your mind that for an inestimable time, or say for epochs, we have been wandering in the cycle of life and death and playing the game of chariot and charioteer. This game will continue until we attain Puran Braham Gyan and realize the true capabilities of the charioteer inside us.

In Sat Yuga, the chariot of the human body is termed as the chariot of Santokh (contentment), and Dharam is said to be the charioteer driving this chariot. Implying that Sat Santokh (divine contentedness, state where there is humility and an absence of desires) was dominant among the people in Sat Yuga, and their lifestyles and characteristics followed the principals of Dharam. By Sat Santokh it is implied that the people in Sat Yuga were not afflicted with the mental diseases of Asa (hopes), Trishna (desires) and Mansa (intentions). The people of Sat Yuga were not burning in the flames of Trishna. Sat Santokh was the predominant divine virtue in the Hirdhas (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being)

of the people. Everybody's life was based on the deeds of Sat (Eternal Truth, God himself). Sat prevailed in all directions. Dharam prevailed in all directions. Meaning the Bandagi of Sat Par Braham Pita Parmeshwar was all-prevalent. Maya (the worldly temptations) didn't prevail, and everyone's life and deeds were filled with the Dahrmik and divine virtues of Sat, Santokh, compassion, forbearance and Bandagi. Only the higher spiritual states, Bandagi of God, and the deeds of Sat were the dominant features. The people of Sat Yuga used their bodies only in the deeds of Sat. The lifestyle, dealings and the conduct of the people were not under the evil influences of Maya (lust, anger, greed, attachments, pride and Trishna. The chariot of the body was used only for Sat Karams. By not using the body for carrying out Asat Karam (untruthful deeds, deeds against Sat) and using it only for Sat Karams, the body stayed healthy and people were not afflicted with mental ailments and physical diseases. The positive use of the body and absence of illnesses had a very good influence on the body's longevity. Therefore, the people of Sat Yuga lived very long lives. This is the reason that Sat Yuga is said to be the longest of all Yugas.

In Treta Yuga, the chariot has been termed as the Jat (asceticism, control over passions). Meaning – one who has gained victory over the evil forces of Kaam (lust) – and has become a Jati (an ascetic). The one winning over Jat, i.e. a Jati is termed as a Soorma (warrior, valiant). It means that by Treta Yuga the ideology of the people had changed and the courage and valour had become the means to gain ascendancy in the worldly society. Instead of the spiritual advancements, the mankind put valour at the high pedestal. Pushing others around is in nature of valour. The life of valour is dominated by anger. The evil force of dominance over others had started revealing its colours. Therefore, Jat had a dominant place in society in Treta Yuga. Because of the rage and the desire to prevail over others being in the nature of valour, the Kings and the rulers in Treta Yuga attacked one another, and reaped of sufferings of war. This was the reason that the avtar Rama (an incarnation of Vishnu, the god of caretaking of the Creation) had to use force in order to kill the villains like the evil King Ravana. The life story of Ravana based on his rage and arrogance is the clear proof of this characteristic of Treta Yuga. One who is dominated by rage has a very strong streak of

arrogance. One feels rage when one's pride is hurt. Therefore, these supremely destructive forces of rage and pride make home in the nature of the valiant and such nature had gained supremacy in Treta Yuga. As by Treta Yuga the destructive evils of lust, anger and pride had entered the human body, the human body had begun to fall prey to the mental and physical afflictions. With the use of the body in destructive deeds, its immunity against the diseases had gone down, and the life expectancy of the people had reduced. This is the reason that the duration of Treta Yuga is considerably less than that of Sat Yuga.

Because of decrease in the capabilities of the body in Treta Yuga, by Dwapar Yuga people had started emphasizing upon "Tap" (literally – meditation, Tap represents battle with Maya, specifically with Panj Dhoots and Trishna) and its disciplined practice to achieve these powers, and had begun to reemphasize the deeds of Sat. Therefore, in Dwapar Yuga the body is termed as the chariot of "Tap" and Sat the charioteer. The people had begun practising "Tap" so as to imbibe Sato Birti, and to imbue better conduct and dealings in their lives. With the force of "Tap" the process of bringing the human senses under one's control had begun. Those who romanticized control over their physical senses had begun to perform "Tap" of various kinds. When the deleterious forces of the human senses take effect, the mind is filled with disquiet. The harmful nature of the human senses leads one to put the human body to improper usage and as a result the body becomes victim to mental and physical ailments. The mental ailments agitate the mind, and the physical diseases bring sufferings and distresses in life. Thus Maya had begun having a big impact in Dwapar Yuga. By worshipping and pleasing gods and goddesses, many people were able to receive the boon of supernatural powers. Many amongst these possessed a demonic Birti and misused these supernatural powers to torment others. These persons of demonic Birti put obstacles in the Bandagi of Rishi-Muni's (saints and sages), and aimed to have their own regime on earth so as to prevent Dharam from taking root. Shri Krishna Ji (an incarnation of Vishnu) took Avatar in Dwapar Yuga and made several attempts to set up the regime of Dharam, and destroyed many demons and the devilish enemies of mankind. The famous and historic epic Mahabhartar was also composed during this

period wherein Shri Krishna Ji enlightened the world about the deceptions of Maya by his discourse in the form of Bhagvad Gita, and guided the humankind onto the path of Sat. Thus Shri Krishna Ji enlightened the mankind about Tap and Sat, and advised the humanity to tread the path of Sat. Because of the gravely adverse impact of Maya upon the humanity, the human longevity was reduced and thus Dwapar Yuga lasted much shorter than the previous Yugas.

By Kal Yuga, Maya's impact upon humanity had reached its peak. The whole humanity was swallowed in the slavery of Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and Trishna (desires). The utter darkness of Maya was prevalent everywhere. Dharam was as good as finished. To show the path of Dharam and to guide the humanity trapped in the snares of Maya onto the path of Dharam a number of Avatars took human births. The blessed Jesus Christ, the blessed Prophet Mohammed, the blessed Mahatma Buddha, the blessed Satguru incarnate Nanak Patshah Ji and all Satguru Sahiban (Satguru Patshahs) incarnated upon earth from time to time to guide the humanity on the path of Dharam and to offer them salvation. Satguru incarnate the blessed Nanak Patshah Ji has addressed the human body in Kal Yuga as “Rath Agan Ka” (“chariot of fire”), and “Kood” (“falsehood”) as its charioteer. “Agan” implies the flames of Trishna, the utterly ruinous mental afflictions scorching the entire mankind. “Kood” represents all the Asat Karams of the humanity. Meaning thereby that the human being, seared in the furnace of Trishna, is performing all the Asat Karams steeped in lust, anger, greed, attachments and pride. While satisfying Trishna, and performing all Kood Karams, one is busily self-destructing. Slaving under the disastrous power of Trishna and under the disastrous forces of Panj Dhoots, one is wasting away the human life. In this fashion the entire humanity in Kal Yuga is slaving under Maya and living the life of endless sufferings and distresses. In Kal Yuga, Kood is all-prevalent. Today the man is living in the age of utter darkness. Under the slavery of Maya, the body has become home to innumerable mental and physical diseases. As a result the human lifespan is greatly shortened. It is rare to find a person in Kal Yuga who is victorious over Maya and leads the life of Sat. In order to offer salvation to the world burning in the inferno of Trishna, the

blessed Satguru incarnate Nanak Patshah Ji blessed the entire mankind with the teaching of “Sat Naam” (“Truth – as the Name of God”) and revealed this supremely powerful composition of Jap Ji (Gurbani) to the world.

This in short is the state and the description of the humanity from the beginning till now. In this Pauri (verse) and the next one, the depiction of the state of humanity spans from the beginning till today. The blessed Satguru incarnate Nanak Patshah Ji states that countless beings have existed, and still exist in this world, that are devoted to Sat Karams. There are countless souls in the universe that adhere to Sato Birti. Such souls have attained the enlightenment of the Braham Gyan – that only by adopting Sato Birti one can receive Gurparsaad, and only by living the life of Sato Birti one can gain Jeevan Mukti. A vast number among such soul are engaged in Jap (recitation of “Sat Naam”). Jap implies dedicating oneself in Simran (meditation). It means that throughout the universe there are countless souls that are engrossed in the Bandagi of Sat Par Braham Pita Parmeshwar, or are engaged in their attempt to unify with Sat Par Braham Pita Parmeshwar through Jap. These souls could be of the creatures living on earth, or the souls that are already liberated, or those waiting for their next birth. The whole universe is teeming with souls that are eagerly waiting to take birth so as to accomplish their Bandagi and attain Jeevan Mukti. Such souls realize the Gyan Saroop (the wisdom form of God) and Prem Saroop (the love form of God) of Sat Par Braham Pita Parmeshwar. When the human soul departs from the body after its death then, as soon as it roams the universe, it realizes its spiritual state and also realizes the fact that Bandagi is essential for Jeevan Mukti, and that the Bandagi can be accomplished only with a human birth. When a human soul quits the body upon its death and wanders in the universe, it realizes that it has wasted a golden opportunity of attaining Jeevan Mukti by abusing the five sensory organs and the five action organs, and consequently getting trapped in the Bhavsagar (sea of Maya’s deceptions, sea of ignorance). Therefore, such a soul is constantly seeking to take rebirth from the womb of a good mother, so that it can accomplish Bandagi and attain Jeevan Mukti. Such souls that have a good deal of Bandagi and Sat Karams accumulated over their previous births, as per their Karma they are born in a family of good Sanskars

(spiritual attributes) and are blessed with Gurparsaad. But there are innumerable souls who haven't accumulated enough Bandagi or Sat Karams. Such souls are reborn and find another chance to lead the life of Sato Birti and advance their Bandagi. The Jigyasoo's who are blessed with Gurparsaad and immerse themselves in Bandagi are able to sense the presence of these souls wandering in the universe. When such Jigyasoo's are in Simran or in Samadhi, these souls visit them and sit beside them. Wherever there is recital or a Kirtan (literally 'discipline of mind', but commonly 'chanting') of Gurbani, or a Sat Sang (company of Sat, or of those who have attained Jeevan Mukti and thus have become part of Sat), or wherever there is a presence of Sants, Bhagats, Braham Gyanis or similar great beings, or their Sangat (congregation for the purpose of discourse), such souls visit them and sit in their Sangat. Such souls also indirectly help those who are in Seva (humble and selfless service to others), Simran or in Bandagi. With the aid of these souls, the Jigyasoo's begin to find success in their tasks.

Love (affection) is another facet of Sat Par Braham Pita Parmeshwar. Love arises from the divine power of Sat. Love is the language and the dialect of Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar manifests in and only in the expression of love. Sat Par Braham Pita Parmeshwar certainly manifests in a Hirdha that expresses love and is suffused with love. Faith and belief arise from love. Therefore, love, faith and belief possess within them the supreme power to manifest Sat Par Braham Pita Parmeshwar. There are countless souls in the universe that realize this Braham Gyan about the supreme potency of love; and such souls immerse in the love of Sat Par Braham Pita Parmeshwar. The Bhagati (devotion) to love is the real Bhagati. Besides Bhagati of love, all other kind of Bandagi is the Bhagati of an unwilling mind. Forced Bhagati does not beget Jeevan Mukti. Therefore, love is the only path of Bandagi. The souls that are endowed with the supreme powers of love, faith and belief are blessed with Gurparsaad and attain Jeevan Mukti. Therefore, in the current era there are countless souls in the universe that have accomplished Bandagi and attained Jeevan Mukti. Those human beings who are immersed in their Bandagi with love, faith and belief get help from such souls in accomplishing their Bandagi. This is why when the Jigyasoo's in their Bandagi attain the states of

Simran Samadhi and Sunn Samadhi; in their Suksham Roop they attain Darshan (glimpse with Gyan Netar, the inner eye) of these delivered souls, of the great beings such as Satguru incarnates, Pirs and Paigambars, Sants, Bhagats and Braham Gyanis. By offering their Darshans, these liberated souls, these great beings like Satguru incarnates, Pirs and Paigambars, Sants, Bhagats and Braham Gyanis reassure these Jugyasoo's immersed in their Bandagi that they are on the right path; so as to further strengthen their belief, faith and love.

There are innumerable souls in this world that perform various worships and Tap's of gods and goddesses. In every community the religious practices of worships and Tap's are prevalent since an inestimable time. In India particularly one finds evidence of worship of gods and goddesses from ancient times. Such souls, that inherit the Sanskars of the worship of the gods and goddesses and of Tap, continue in the cycle of births and rebirths since gods and goddesses are not empowered to bestow Gurparsaad. The gods and goddesses are neither themselves liberated, nor are endowed with powers to liberate others. This is the reason that countless such souls are stuck for epochs with their worships and their Tap's.

There are countless souls in this world that busy themselves with reading and reciting various religious texts. In particular in Sikh community the Sikh preachers and the Sangat put a lot of emphasis on reading of Gurbani. In India and in the religious history of the world, a number of religious texts have been composed. Satguru incarnates the Patshah Ji's benevolently composed Gurbani and presented it as Sri Guru Granth Sahib Ji. In India the gods and the Rishi-Muni's composed the four Vedas, Puranas, Upnishads and Smiritis, and several other religious texts. Shri Krishna Ji gave a discourse that was later composed by the great Rishi Vyas in the form of Bhagvad Gita. The Bible and the Quran Sharif are religious texts of very high spiritual levels. Although reading and reciting sermons in the religious texts qualify as Sat Karams, but these are not sufficient to bring changes in a human Hirdha. Reading of Gurbani is a virtuous deed, but by merely reading Gurbani one doesn't change one's Hirdha. Gurbani is the divine sermon. Gurbani is the divine command. Therefore, those who read Gurbani must also adopt it in their daily lives in order to bring change to their Hirdhas.

Similarly there are an incalculable number of souls that are engaged in attempts to find Sat Par Braham Pita Parmeshwar through the route of Yoga (extreme discipline and renunciation). The practice of Yoga on the path of Hath Yoga (a form of Yoga involving extreme austerity and physical strain) was adopted by many Rishi-Munis. Patanjali Rishi Ji made a significant contribution towards this Yoga. In this path one practises awakening of one's Kundalini Shakti (divine energy that resides at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body) through performing Yogic exercises. Yogic path involves practising focussing attention upon one's Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) and illuminating them. But with Prem Bhagati (devotion with love) and with bestowal of Gurparsaad, Naam illuminates these Sat Sarovars with ease, awakens Kundalini Shakti, awakens the powers of Ida, Pingla and Sushmana, and illuminates Trikuti (one of the seven Sat Sarovars located mid-forehead of the Suksham Dehi, also referred to as Gyan Netar, inner eye, or third eye). With this one attains Samadhi, and Naam enters the state of Ajapa Jap (state where Simran carries on without effort on the part of the being). The Sanskars from one's previous births determine one's path of Sat Karams in coming births. Therefore, despite the entire Braham Gyan being available in this world, countless souls are walking different paths of Bandagi. There are countless such souls who have caught on to the destructive game of Maya, and as a result have become indifferent to the worldly perturbations. Watching the disastrous acts of Panj Dhoots and Trishna, the minds of such souls are filled with Bairaag (sadness of being separate from God, becoming detached from maya). Bairaag is the first step of Bandagi, and such souls have the fortune to progress on the path of the Bandagi determined by their deeds.

There are numerous souls in the universe that have achieved the Gurparsaad of Bandagi of Sat Par Braham Pita Parmeshwar, and are immersed in their Bandagi. Such souls are given the title of Bhagats (devotees). The word Bhagat is formed of three syllables: "Bha", "Ga" and "Ta". These three syllables carry a deep spiritual meaning. "Bha" stands for "Bhao" (affection), the divine romance, divine

love, love that is limitless, love that is eternal. “Ga” stands for “Gyan” (knowledge, wisdom), and refers to Puran Braham Gyan which is also called in Gurbani as Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss). Puran Braham Gyan is illimitable. Puran Braham Gyan is an aspect of Akal Purakh (the Timeless Being, the Immortal Being, God) and – like Akal Purakh – is eternal. “Ta” stands for “Tyag” (renunciation), renunciation of Panj Dhoots, renunciation of Trishna, renunciation of ego, renunciation of one’s whole existence, and victory over Maya. So the word Bhagat implies one who is suffused with divine love, triumphant over Maya, and has been decorated by Akal Purakh with Puran Braham Gyan and with Atam Ras Amrit. Such souls immerse themselves in Bandagi and sing and contemplate the eternal virtues of Sat Par Braham Pita Parmeshwar. Such souls immerse themselves in Bandagi and sing praises of Sat Par Braham Pita Parmeshwar. Such soul have their Hirdhas filled with all divine virtues and they become the glory of Sat Par Braham Pita Parmeshwar, and are addressed as Bhagats, Sants, Satgurus, Khalsa (the pure souls) and Braham Gyanis. Every deed performed by these numerous souls is a Sat Karam and they are blessed by Dargah to bestow Gurparsaad upon the Sangat. Such souls are accorded by Sat Par Braham Pita Parmeshwar himself the right to donate his divine treasures and blessings. Sat Par Braham Pita Parmeshwar always holds true the words of these great beings, and keeps their honour.

Such countless souls that are called as Bhagats, Sants, Satgurus, Khalsa and Braham Gyanis are hailed in Gurbani as Soormas (warriors). The person who attains victory over Panj Dhoots and Trishna are given the title of Soorma in Gurbani. The person who triumphs over Maya is called as Balwan (mighty) in Gurbani. A person who wins over one’s mind is a Soorma. A person who vanquishes one’s ego is a Soorma. These Soormas absorb the poison of Sangat’s sins and bestow Amrit upon them and uplift their lives. These great beings at all times place themselves in the service of Sat Par Braham Pita Parmeshwar. Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding others on the path of Bhagati and Jeevan Mukti) becomes their lives. They all the time are immersed in Dhyan (Simran of Naam – with deep concentration, and detachment from all-else) of Sat Par Braham Pita Parmeshwar.

Let alone seek the expanse of the Creation or of the nature created by Sat Par Braham Pita Parmeshwar, we are only concerning ourselves with numerating the souls engaged in Sat Karams like Jap, Tap, worship, perusal of religious texts, Yoga and Samadhi and are unable to make a full account of even these souls. Meaning thereby that it is impossible to gauge the limits of Sat Par Braham Pita Parmeshwar; no one has done it so far, neither will anyone ever do it. The infinite magnificence of Sat Par Braham Pita Parmeshwar is beyond any description. The magnificence of Sat Par Braham Pita Parmeshwar is so illimitable as to remain unfathomed each and every time. The Hukam (Divine Order) of Sat Par Braham Pita Parmeshwar is incontrovertible. The divine Vidhan (constitution, set of laws) of Sat Par Braham Pita Parmeshwar cannot be challenged by any power. The origin, as well as running the affairs of the entire Creation, is carried out according to this divine Vidhan. Only the supreme might of Sat Par Braham Pita Parmeshwar is ever-immutable. Therefore, by listening to, and by adhering to the divine Vidhan of Sat Par Braham Pita Parmeshwar, we can make our lives meaningful.

JAP JI VERSE 18

*Asankh moorakh andh ghor.
Asankh chor haraamkhor.
Asankh amar kar jaahi jor.
Asankh galvadh hati-aa kamaahe.
Asankh paapee paap kar jaathe.
Asankh koorhi-aar koorhay firaathe.
Asankh malaychh mal bhakh khaathe.
Asankh nindak sir karahe bhaar.
Naanak neech kahai veechaar.
Vaari-aa na jaavaa ayk vaar.
Jo tudh bhaavai saa-ee bhalee kaar.
Too sadaa salaamat nirankaar. ||18||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) in last Pauri (verse) 17 benevolently enlightened the entire mankind with Puran Brahm Gyan (entire divine wisdom) about the pure souls existing in the Creation, so that the people in the whole world can understand and feel inspired; and engage and mould themselves in the deeds of Sat (Eternal Truth) and in Sato Birti (Consciousness of Sato – Sato is the goodness aspect of Maya and is characterized by the qualities of piety, divinity, contentedness and patience) that it will benefit them. From the beginning of the Creation and till the present age, throughout the four Yugas (the four epochs – Sat Yuga, Treta Yuga, Dwapar Yuga and Kal Yuga), there have been countless number of souls belonging to Sato Birti that are existing in the cosmos. Similarly there have been countless souls from the beginning of the Creation till today, and spanning all four Yugas, that belong to Tamo Birti (the vices viz. lust, anger, greed, attachments and ego), and Rajo Birti (the desires viz. Hopes, expectations and yearnings) of Maya (all physical perceptions, all worldly temptations), and are existing in the universe. It means that there are numerous souls wandering the cosmos that are engaged in the deeds of Asat (opposite of Sat) and are slaves of Maya. These souls numbered only a few in Sat Yuga, but as the time passed the

changes took place in the peoples' lives, in their conducts and views, that caused the numbers of these souls immersed in deeds of Asat to go up, while the numbers of those souls that were engaged in deeds of Sat went down. Gradually with time the peoples' lives, conduct and views underwent transformations that caused the Yugas to change; and the deeds of Asat became more and more prevalent. Gurbani (Guru's words or God's words – commonly refers to Sri Guru Granth Sahib, the compositions of Satguru Sahiban) describes this change in Yugas as following: In Sat Yuga, Dharam (righteousness, commonly used for religion or seeking divine union with God) was firmly established on four legs. By Treta Yuga, Koor (falsehood) began to gain ground and Dharam lost one of its legs. In Dwapar Yuga, Koor became more widespread and Dharam lost another leg. In Kal Yuga, Maya gained a firm hold upon the humanity and Koor became rampant, thereby making Dharam lose another leg, and balance on its last leg. The blessed Satguru incarnate the Fourth Patshah Ji describes this divine Truth in the following Saloks (verses) of Gurbani:

Asa Mehla 4.

*Satjug Sabh Santhokh Sareera
Pag Charae Dhharam Dhhian Jeeo.
Man Tan Har Gaveh Param Sukh Paveh
Har Hiradhai Har Gun Gian Jeeo.
Gun Gian Padharathh Har Har Kirtaarathh
Sobha Gurmukh Hoe.
Antar Bahar Har Prabh Eaeko
Dooja Avar Na Koe.
Har Har Liv Laee Har Nam Sakhaee
Har Dargeh Pavai Maan Jeeo.
Satjug Sabh Santhokh Sareera
Pag Charae Dhharam Dhhian Jeeo. ||1||*

(Sri Guru Granth Sahib- 445)

Dharam had four legs in Sat Yuga. Sat Santokh (divine contentedness, state where there is humility and an absence of desires) was dominant in the spiritual cast of the people of Sat Yuga. The entire humanity had their lives based upon compassion, righteousness, contentedness and forbearance. In Sat Yuga, Bandagi (submission before God) was all-prevalent. The people of Sat Yuga,

firmly in the hold of Sat, were immersed in Bandagi and in Sifat Salah (paying tributes to God) of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). The people of Sat Yuga were immersed in Bandagi of Sat Par Braham Pita Parmeshwar, enjoyed the life of supreme bliss, and engaged in acts that were in the service of Sat. A person in Sat Yuga had one's Hirdha (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being) filled with divine virtues. A person of Sat Yuga is called as a Gurmukh (The person who has surrendered completely to the Gur and Guru, who has given everything to the Gur and Guru and dedicated himself to the service of the Gur and Guru. The person who receives Naam, absorbs this GurParsaad, does Naam Ki Kamai and reaches Sach Khand is a rare Gurmukh soul). A Gurmukh is one who finds Sat Par Braham Pita Parmeshwar all around him or her. A Gurmukh is one who finds the divine Jyot (the divine light within, God himself) in every creature. A Gurmukh is one who is absorbed in Ik Oangkar (One God), without any uncertainty in mind. A Gurmukh is one who has dedicated one's entire self including one's body, mind and possessions before Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti; and is divinely ordained to lead others on the path of Bandagi and Mukti). The people of Sat Yuga had the Naam (the Name – representing God and all his Creation) of Sat Par Braham Pita Parmeshwar, as their constant friend; the people of Sat Yuga immersed themselves in Naam Simran (meditation upon Naam) and gained respect at Dargah (Divine Court) with their devotion to Naam. The people of Sat Yuga lived in Sat Santokh, and were always absorbed in Dhyan (deep concentration, with detachment from all-else) of Dharam. Meaning thereby that the people of Sat Yuga were not slaves to Maya, and their lives were not influenced by the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and by Trishna (desires). The blessed Satguru Nanak Patshah Ji in the last Pauri blessed the entire humanity with Puran Braham Gyan about countless number of souls; all such souls belonged to Sat Yuga. In today's age, i.e. in Kal Yuga, such souls are rare that lead the life of Sat Yuga. In this Pauri the blessed Satguru incarnate Nanak Patshah Ji bestows upon humanity the Puran Braham Gyan about those other souls that do not

lead life of Sat Yuga.

***Taeta Jug Aeia Antar Jor Paeia
Jath Sanjam Karam Kamae Jeeo.
Pag Chouthha Khisia Thrail Pag Tikia
Man Hiradhai Krodhh Jalae Jeeo.
Man Hiradhai Krodhh Meha Bislodhh
Nirap Dhhaveh Larr Dukh Paeia.
Antar Mamata Rog Lagaana
Haumai Ahankaar Vadhhaaea.
Har Har Kirpa Dhaaree Maerai Thakur
Bikh Gurmat Har Naam Leh Jae Jeeo.
Taeta Jug Aeia Antar Jor Paeia
Jat Sanjam Karam Kamae Jeeo. ||2||***

(Sri Guru Granth Sahib- 445)

After Sat Yuga came Treta Yuga, where the people's attention turned towards the discipline of Jat. Jat implies vanquishing the destructive evil of lust. One who vanquishes the disastrous evil of lust are called Jati (ascetic), implying a Soorma (warrior, valiant). By nature a Soorma carried the vices of regarding oneself as mightier than others, prevailing over others, and dominating over others. A Soorma's nature had in it the dominance of rage and arrogance. This is how Dharam lost one leg, and came to be supported on three legs. In this Yuga the Hirdhas of people were consumed with the destructive mental diseases of rage and arrogance. Consequently those influenced by their Soorma nature became arrogant and angered; and started attacking others in order to assert their supremacy. The mighty reigned over the weak. This is how the destructive forces of Maya, viz. the attachments, anger and pride began spreading their influence; and Maya began to take hold of the populace. Consequently this Yuga saw the ascendancy of the arrogant Soormas like Ravana, who Shri Ram Ji, an Avatar (incarnate) of this Yuga, had to destroy in order to re-establish the reign of Dharam. In Similar way Shri Ram Ji destroyed many demons, and showed the path of Dharam to humanity. This is how Sat Par Braham Pita Parmeshwar bestowed his kindness upon the mankind and protected Dharam with the advice to the humanity to use the nectar of Gurmat (Guru's guidance, or God's guidance) for destroying the poisons of the attachments, anger and pride. It shows

that those who become slaves to the tendencies of attachments, anger and pride; and under the influence of these destructive forces of Maya commit enormous sins and Koor Karams (Asat Karams – deeds that are against Sat, untruthful deeds), only the nectar of Gurmat can save them from these disastrous forces of Maya. The blessed Satguru incarnate Nanak Patshah Ji in this Pauri describes the Puran Braham Gyan about countless such souls that ceaselessly drink the poisons of the attachments, anger and pride. Gurbani terms the Rajo (hopes, expectations and yearnings) and Tamo (lust, anger, greed, attachments and pride) attributes of Maya as poisons. Because, those that slave under these disastrous forces of Maya end up destroying their Hirdhas. The Hirdha of a human being is the place where Sat Par Braham Pita Parmeshwar manifests himself. Therefore, those, whose Hirdhas become hollow, go astray forever. Only the nectar of Gurmat can save them from this gravely lethal poison.

***Jug Duapur Aeia Bharam Bharamaeia
Har Gopee Kanha Oupae Jeeo.
Tap Taapan Taapeh Jag Punh Aarambheh
Att Kiria Karam Kamae Jeeo.
Kiria Karam Kamaeia Pag Doe Khiskaeia
Doe Pag Tikai Tikae Jeeo.
Maha Judh Jodh Bahu Keenhae
Vich Houmai Pachai Pachae Jeeo.
Deen Dayaah Gur Sadhh Milaeia
Mil Satgur Mal Leh Jae Jeeo.
Jug Dhuapur Aeia Bharam Bharamaeia
Har Gopee Kaahn Oupae Jeeo. ||3||***

(Sri Guru Granth Sahib- 445)

After Treta Yuga came the Dwapar Yuga, when Dharam lost another leg and was left with only two active legs. In Dwapar Yuga, Maya's influence over the lives of the mankind rose greatly. In Gurbani Sat Par Braham Pita Parmeshwar is referred to as a male, and the people of the world are addressed as the female. As there was scarcity of Dharam in people's lives, the influence of Maya had led the humanity astray and there was a lack of peace and calm in people's lives. To overcome this disquietude caused by Maya, the mankind – that is the female in the creature form – got engaged in the

service of her male husband – Sat Par Braham Pita Parmeshwar – and started performing various virtuous deeds such as the Tap (renunciation and meditation), Jap (recitation of holy texts) and several kinds of Yag's (religious rites). Misled by Maya, in their arrogance the great warriors and the Kings and emperors were tempted to increase their power and dominance; and got entangled in epic wars leading to their ends. The famous great war of Mahabharata took place in this Yuga, where the kin killed and destroyed one another. It was in this Yuga that Shri Krishan Ji took Avatar to re-establish Dharam; and gave the discourse of Gita to guide the spiritual lives of the humanity. Those, who fall under this egotistic tendency of Maya, burn in the flames of their own ego and scald others too. The whole world became victim of the misleading and dangerous forces of Maya. The only way to escape these dangerous forces is the Gurkirpa (Divine Kindness) and Gurparsaad (Eternal Bliss and Eternal Grace) of Sat Par Braham Pita Parmeshwar. Those – upon whom the compassionate-upon-the-humble Sat Par Braham Pita Parmeshwar has been kind, and has introduced them to their complete Guru – receive Gurparsaad, turn their lives into the lives of Sat Yuga, and escape the slavery of Maya.

***Kaljug Har Keea Pag Thrai Khiskeea
Pag Chouthha Tikai Tikae Jeeo.
Gur Sabad Kamaeia Aoukhadhh Har Paeia
Har Keerat Har Saanth Pae Jeeo.
Har Keerat Rut Ae Har Nam Vadaaee
Har Har Nam Khaeth Jamaeia.
Kaljug Beej Beeje Bin Navai
Sabh Laha Mool Gavaeia.
Jan Naanak Gur Poora Paeia
Man Hiradhai Nam Lakhae Jeeo.
Kaljug Har Keea Pag Thrai Khiskeea
Pag Chouthha Tikai Tikae Jeeo. ||4||4||11||***

(Sri Guru Granth Sahib- 445)

Post Dwapar Yuga, the Kal Yuga arrived. In Kal Yuga, Dharam has already lost a third leg and is now supported on its last leg. The present times are the age of Kal Yuga. Kal Yuga implies the darkness of the disastrous influences of the Rajo (hopes, expectations and yearnings) and Tamo (lust, anger, greed, attachments and pride)

tendencies of Maya enveloping the world. This is why this age is called as the Kal Yuga, the age of darkness. In Kal Yuga, Maya reigns over the entire humanity with full might. The entire world is bogged down in the slavery of Maya. The whole mankind is sunk in the swamp of Maya. All kith and kin and relations are a slave to Maya. There is no conduct of Sat between relations or acquaintances. The attachments of the family, lust, anger, greed, pride and desires have turned the whole mankind crazy. Everybody is busy grinding one's own axe. Everywhere one turns, one is met with wants and demands. It is hard to find anyone with the propensity to give. There is corruption at every level of the society. The whole humanity is steeped in deeds of Asat. Knowingly or unknowingly, the entire humanity has become victim of this macabre dance of Maya; the entire humanity is leading the life of sufferings and distresses and is trapped in the cycle of life and death. The only cure of these harrowing and dangerous ills of Maya is Gur Shabad (God's words – or his Hukam, the Divine Will). The only means to rid oneself of these mental maladies and these gravely disastrous forces of Maya is Naam of Sat Par Brahm Pita Parmeshwar. Only by practising Gur Shabad in one's life can one get rid of these utterly ruinous diseases of lust, anger, greed, attachments, pride and desires. One who practises performing deeds of Sat in one's life is rewarded with Darshan (glimpse with Gyan Netar, the inner eye) and with company of the true Guru. The true Guru bestows upon one the Gurparsaad of Naam, Naam Simran, Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). When one receives Gurparsaad and does Naam Simran and Naam Di Kamai, one's Hirdha attains true peace and calm. With Naam casting illumination in Hirdha, the Hirdha attains Puran Sachyari Rehat (state of total compliance with Sat) and one is released from the Vidhan (constitution, laws) of Karma. In Kal Yuga the magnificence of Naam of Sat Par Brahm Pita Parmeshwar is infinite. Gurbani terms Naam Di Kamai as the highest and the best practice in life. Except for Naam Di Kamai, all other acts are termed fruitless. Those who do not practise Naam are called as Atmaghati (suicidal, in a spiritual sense) in Gurbani. As per Gurbani, without Naam everything is Koor (false). As per Gurbani, without Naam everything is Mithya (an

illusion, false). As per Gurbani, without Naam everything is Baurana (senseless). Only Naam can liberate one from the slavery of Maya.

Thus with time, the conduct and the character of the people underwent transformation, and the affairs of the Creation that in Sat Yuga started with Sat have now in Kal Yuga infiltrated into Koor. The blessed Satguru incarnate Nanak Patshah Ji has in this Pauri showered upon the humanity the Puran Braham Gyan about those uncounted souls that are immersed in the deeds of Sat; so that humanity can assess what direction their deeds are taking; and as a result of their deeds of Asat in what direction their own fate is headed. As per Vidhan of Karma, a man writes his own destiny. As per Vidhan of Karma, a man makes his own destiny. Therefore, this supremely true fact carries infinitely powerful Braham Gyan within it. Those who realize this supreme Truth better their own lives as well as the lives of the others. The seed of Bandagi is sowed in one's Hirdha only upon realization of this supremely true fact. Those who grasp this supreme and true fact turn their deeds into deeds of Sat, and by gradually accumulating Sat Karams (deeds of Sat) they achieve Gurbarsaad. Therefore we make this extremely humble prayer to all humanity to take a look at their current deeds and determine into what direction these deeds are leading them. In this way one will receive the guidance to make one's deeds tread the path of Sat; one's mind will be enlightened; one's deeds will follow the path of Sat; and one's life and one's Hirdha will begin to be transformed. The seed of Bandagi in one's Hirdha will germinate.

Satguru incarnate the blessed Nanak Patshah Ji tells us that there are innumerable souls in the universe that fall in the category of utter fools. Meaning thereby that innumerable souls in the universe are steeped in the darkness of Maya; and being influenced by the lust, anger, greed, attachments, pride and desires are busy carrying out Asat Karams and Koor Karams. Even realizing that they must reap the fruits of their acts, they do not refrain from giving shape to their sinful deeds. Let's for a moments take a glance at our daily lives and evaluate our daily actions; we will find out very clearly what Asat Karams we have committed and are in the process of committing, and also what Sat Karams we have performed and are performing. Let's turn our attention towards our daily activities and spend a few

moments everyday looking back at the deeds of the past 24 hours; we shall inevitably become conscious of how many Asat Karams and how many Sat Karams we have performed. If we weigh our everyday deeds on the balance of Sat, we shall easily discover to what degree we are a Sachyara (person in absolutely compliance of Sat, divinely truthful).

There are countless those who occupy themselves in thieving and stealing from others. The human beings, sunk in Maya, are day and night busy in thoughts and in deeds as to how to hoard wealth and material objects without regard to whether the means of their acquisitions are right or wrong. A race of Maya is going on everywhere; and the entire world is busy in trying to win this race by outmanoeuvring others. Corruption is all-prevalent today. Bribery has become a part of human character. Those with political powers use their influence to hoard wealth and properties, and to flaunt their superiority. Government officials and senior officers of high ranks in their greed, ego and rage are busy exploiting the weaknesses and the wealth of the public. Depravity and misconduct are commonplace. The domestic life has become full of sufferings and strife, in part because of one's own deeds, and in part because of the political and social corruption. The young generation is completely consumed in the dangerous illness of lust. The political and the social set-ups have become completely subservient to Maya, and are busily destroying the humanity. Spirituality is on the decline. There is a dearth of the persons with qualities of Sat Yuga. Maya has draped a curtain over the wisdom of the humanity; and the corrupt have forgotten that they will have to account for their Asat Karams. Leading such a disastrous life, people are preparing to waste their human births and to wander in Juni's (low-life species) trapped in the cycle of life and death. The deeds of the political and social authorities have turned into the deeds of Asat.

Even such souls are countless that – in order to meet their own selfish needs – do not refrain from slitting the throats of others. To appropriate for selfish gains what rightfully belongs to others is as great a sin as slaying others. The harassment of public by seeking bribes is no less a crime than murder. Misuse of political power to loot the country and public is no less a crime than murder.

Employing one's political and social clout and misuse of one's authority for personal gains and encouraging corrupt practices is no less a sin than murder and killings. Because of such destructive tendencies and deeds by all levels of the society sin has become ubiquitous. The humanity has stopped appreciating the brotherhood of mankind, recognizing its values or practising it. Wallowing in sins countless people lead disastrous lives, ruin their lives under the slavery of Maya and depart from this world having wasted away their human births.

There are countless human beings that live the life of Koor, and having lived the life of Koor one day depart from this world after squandering away their lives. A Kooriar (falsifier) is a person in whose Hirdha the lust, anger, greed, attachments, pride and desires have made their homes; thereby denoting a persons who is slave to these pernicious tendencies of Maya. These persons, whose every deed is an Asat Karam, are called as Kooriars. Those who are bogged down in the filthy swamp of Maya are called as Kooriars. Those who lead a life filled with sins are called as Kooriars. Such people have lost all their senses. A slave of Maya begets Maya as one's Guru. A licentious person has only the lust as one's Guru. A wrathful person has only the anger as one's Guru. A greedy person has only the greed as one's Guru. A person with deep worldly ties has only the attachments as one's Guru. A person with attachments cannot be Nirbhao (without fear) or Nirvair (without enmity or hatred). An egotistical person has only the pride as one's Guru. A person deep in desires has only Trishna as one's Guru. Thus those who have the lust, anger, greed, attachments, pride or Trishna as their Gurus are called as Kooriars. A Kooriar's wisdom is impure and polluted. A Kooriar follows the advice of Maya. Thus a Kooriar feasts upon the filth of Maya. A life in slavery of Maya is akin to a feast of filth; because the slavery of Maya is disrespect to human body, and an abuse of human body. When one abuses the human body – meant to be applied in Bandagi of Sat Par Braham Pita Parmeshwar and in deeds of Sat, and thereby in leading a pleasing and blissful life – to feast upon filth, one not only subjects one's body to destruction by physical and mental maladies, but also wastes away a rare human life and is doomed to wander in the Juni's in coming times. It is a humble and respectful prayer to all humanity to behold this completely true fact

that the cause of all mental and physical ailments is nothing but the slavery of Maya. The cause of all domestic strife is nothing but the slavery of Maya.

Nindya (criticism, slander, denunciation) is born out of jealousy and prejudice. Jealousy is an element of the attachments. Nindya implies negative criticism with a view to demean somebody. Nindya implies criticising someone out of jealousy and ill-will. Nindya implies negative and deliberate criticism of someone's deeds, character, lifestyle, conduct or other qualities. Nindya implies negatively debating one's supposed qualities or deeds, in one's presence or behind one's back. Nindya implies using foul language against someone, doing a bad turn to someone or thinking bad of someone. Every Nindak (one indulging in Nindya) finds enjoyment in Nindya. But one forgets that the pleasure of this enjoyment is not a sweet pleasure but acts as and only as, a poison. Nindya is a dangerous, destructive and lethal disease that destroys everything that one possesses. This disease, in one moment of Nindya, destroys all spiritual gains of a person. There is no way to rectify a deed of Nindya. A deed of Nindya must be paid back with one's fate. The only way by which a Nindak may be absolved of the sin of one's conduct is by doing a penance for Nindya; and to beg forgiveness of the person, the subject of one's Nindya. If forgiven the Nindak averts the consequences of one's misdeed. Thus a Nindak has to carry the burden of the disastrous consequences of Nindya. Countless souls in the cosmos are busy in Nindya and are therefore carrying the burdens of Nindya on their heads. A Nindak bears the baleful burden of Nindya for several births to come. Such misdeeds cause a human being to face sufferings and distresses in life in the coming period.

The blessed Satguru incarnate Nanak Patshah Ji calls himself as "Neech" ("lowly and humble"). The word "Neech" implies utter humbleness of Hirdha. The word "Neech" implies extreme humility. The word "Neech" implies regarding oneself as dust at the feet of Creation. The word "Neech" implies the death of one's ego. The word "Neech" implies the end of pride and arrogance. The state of a Hirdha filled with humility is a supremely powerful state of one's spirituality where one attains the key (right of admission) to Dargah. The state of a Hirdha filled with humility is where one attains Puran

Braham Gyan. Those who earn this state have arrived in Dargah and have received the Gurparsaad of Puran Braham Gyan. This is why the blessed Satguru incarnate Nanak Patshah Ji has revealed this Puran Braham Gyan in many Saloks of Gurbani:

***“Mai Keeta Na Jaata Haraamkhor.
Hao Kya Muh Daesa Dhust Chor.
Naanak Neech Kehai Beechar.
Dhhanak Roop Raha Kartaar. ||4||29||”***

(Sireerag Mehala 1 Ghar 4, Page 24)

***“Jug Jug Saachaa Hai Bhee Hosee.
Koun Na Mooaa Koun Na Marsee.
Naanak Neech Kehai Baenantee
Dhar Dhaekhaho Liv Laae Hey. ||16||2||”***

(Maaroo Mehlaa 1, Page 1022)

***“Kathhanee Kathho Na Avai Our.
Gur Puchh Dekhya Nahee Dar Hor.
Dhukh Sukh Bhanai Thisai Rajae.
Naanak Neech Kehai Liv Lae. ||8||4||”***

(Gourree Guaraeree Mehlaa 1, Page 223)

The state of one's Hirdha wrapped in humbleness leads one to the state of Sunn (complete, utter peace and calmness). In this state one attains Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge and understanding of the divine ways). It is on attaining this supremely powerful state of Sunn that one realizes the Puran Braham Gyan about the infiniteness and eternity of Sat Par Braham Pita Parmeshwar. Thus one who becomes conscious of this infinite, eternal supreme power of Sat Par Braham Pita Parmeshwar and one who performs his Bandagi realizes that one's own existence is insignificant before Sat Par Braham Pita Parmeshwar, and thus one is able to efface oneself. Once one's own self is effaced, the Bhagat (devotee) assimilates forever in Bhagwan (God). Once one reaches this state one finds only the supreme power of Sat Par Braham Pita Parmeshwar and his Hukam in action and in force all around and in all directions.

Let alone a complete contemplation of the eternal, infinite Sat Par Brahm Pita Parmeshwar, we can't even fully fathom such people who have the consciousness of thieves, fraudsters, roughnecks, the corrupt, Nindakas, grave sinners, Kooriars, bribe-seekers, the arrogant, the depraved and the perverts. The blessed Satguru incarnate Nanak Patshah Ji states that the above is just an attempt towards a brief contemplation of the matter. According to the above described words of the blessed Satguru incarnate Nanak Patshah Ji, from Sat Yuga till the present age of Kal Yuga, since this world has come into existence, such thieves, fraudsters, roughnecks, corrupt, Nindakas, grave sinners, Kooriars, bribe-seekers, arrogant, depraved and perverts have been taking births on earth, that no one has been able to conclusively comprehend, nor will anyone ever be able to. Thus only Sat Par Brahm Pita Parmeshwar alone knows his affairs. We have no capacity to even once express our devotion in the eternal and infinite form of Sat Par Brahm Pita Parmeshwar. Only Sat Par Brahm Pita Parmeshwar alone is constant from his own support and casts his own illumination in the entire Creation. All the affairs of the Creation are eternally run only in accordance with the Vidhan made by Sat Par Brahm Pita Parmeshwar. Only the Hukam of Sat Par Brahm Pita Parmeshwar is eternally abiding.

JAP JI VERSE 19

*Asankh naav asankh thaav.
Agamm agamm asankh lo-a.
Asankh kehahi sir bhaar ho-ay.
Akhree Naam akhree saalaah.
Akhree gi-aan geet gun gaah.
Akhree likhan bolan baan.
Akhraa sir sanjog vakhaan.
Jin ayhi likhay tis sir naahi.
Jiv furmaa-ay tiv tiv paahi.
Jaytaa keetaa taytaa naa-o.
Vin naavai naahee ko thaa-o.
Kudrat kavan kahaa veechaar.
Vaari-aa na jaavaa ayk vaar.
Jo tudh bhaavai saa-ee bhalee kaar.
Too sadaa salaamat nirankaar. ||19||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with great kindness and compassion enlightens the entire mankind with Puran Braham Gyan (entire divine wisdom) about infiniteness and eternity of the Creation and states that it is incorrect to call the creation of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) as “Asankh” (“innumerable”). The blessed Satguru incarnate Nanak Patshah Ji states that if I address the creation of Sat Par Braham Pita Parmeshwar as “Asankh” then I’d be carrying a burden (of having done a wrong) upon my head. These words reveal the humility and the humbleness of Hirdha (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one’s spiritual being) of the blessed Satguru incarnate Nanak Patshah Ji. Unlike the Pirs (holy person with spiritual attainments), Paigambars (prophets, seers) and Avatars (divine incarnates) that descended on mother earth from time to time, the blessed Satguru incarnate Nanak Patshah Ji never claimed to be the Braham (the divinity, God). Even being a Nirankar Roop (the embodiment of Formless One, i.e. God

in human form), he never flaunted his greatness. He always addressed himself as Tuchh (insignificant), Neech (lowly), Dassan Dass (servant of a servant), Loonharami (ingrate), Deewana (crazy) and Kookar (dog). The extreme humility and the humbleness of Hirdha of the blessed Satguru incarnate Nanak Patshah Ji have revealed his devotion and love for Sat Par Braham Pita Parmeshwar as unparalleled in the world. This is how the blessed Satguru incarnate Nanak Patshah Ji displays the heights of his devotion and love for Sat Par Braham Pita Parmeshwar. This is the highest form of devotion and love for Sat Par Braham Pita Parmeshwar that the blessed Satguru incarnate Nanak Patshah Ji exhibited on earth. This is the highest form of Bandagi (submission before God) and affection for Sat Par Braham Pita Parmeshwar that the blessed Satguru incarnate Nanak Patshah Ji demonstrated on earth. This is Sat Par Braham Pita Parmeshwar's own true form, called as "Gur Parmeshwar" ("God, the supreme Lord") in Gurbani (Guru's words or God's words – commonly refers to Sri Guru Granth Sahib, the compositions of Satguru Sahiban) that the blessed Satguru incarnate Nanak Patshah Ji divulged upon earth. Bhai Gurdas Ji also wrote in his songs that Satguru incarnate the blessed Nanak Patshah Ji brought the gift of the humbleness of Hirdha from Dargah (Divine Court) and revealed it upon earth:

***“Baabaa Paidhaa Sach Khand
Nau Nidh Naam Gareeb Paaee.”***

(Bhai Gurdas Ji, Vaar 1)

This is why a Hirdha wrapped in humbleness is the key to Dargah. A Hirdha steeped in humbleness is lit up with Param Jyot Puran Prakash (the radiance of divine light, his aura, God himself) and Sat Par Braham Pita Parmeshwar feels obligated to manifest in such a Hirdha.

The blessed Satguru incarnate Nanak Patshah Ji, an icon of the supreme humility and humbleness of Hirdha, tells us that the names and places belonging to Sat Par Braham Pita Parmeshwar are beyond enumeration. Sat Par Braham Pita Parmeshwar is eternal, infinite and all of his creations are also eternal, infinite. If we pay attention to our surroundings, we can see clear evidences of this supreme Truth. Just think if we would know the names of all the species of the flora

around us; or if there is any power among the human beings that knows or can find out the name of every creation? In our everyday lives we come across various creatures (humans, animals, birds, worms and insects) – do we know the names of all these creatures; or could we know them? In our everyday lives the materials that we come across or the materials that we see with our own eyes – do we have the knowledge about all these materials? Besides the materials, creatures and plants, there are endless regions in this infinite cosmos – does man possess knowledge about them? If we dwell upon these questions, we see very clearly that our knowledge about these creations is extremely limited. If we don't even have the knowledge about the creations that surround us, how can we have the knowledge of the entire Creation, which is infinite and eternal? Besides all that man can see with eyes, and all that is within reach of man, there are countless other souls and regions and universes that belong to the Suksham (part of the human souls that is the source of all energy running the senses and physical functions of the body) and the material forms of the Creation. The human eyes can see what is present in the material form, but there are countless souls that inhabit the universe and are beyond detection by the human senses. Such souls as have attained Jeevan Mukti (deliverance from the cycle of life and death, salvation) are beyond recognition by the human senses. Even those souls that in afterlife are waiting to enter Juni's (life of species – there are 8.4 million species) are beyond discovery by human senses. Even such souls as in afterlife are waiting to be reborn as human beings are beyond detection by our human senses. Those souls that are sentenced to wander the cosmos as ghosts and spirits and are also sentenced other punishments are also imperceptible to the human senses. Thus there are infinite of those creations that are unnoticeable to the human senses. Therefore, it is beyond the capacity of man to keep knowledge of all the creations in the cosmos. Therefore, it is beyond the reach of man to have knowledge of all the creations in the cosmos. Therefore, the blessed Satguru incarnate Nanak Patshah Ji states that even to contemplate about all the creations of Sat Par Brahm Pita Parmeshwar places a burden upon one's head. It means that it is impossible to contemplate and to know about all the creations that manifest in the entire Creation of Sat Par Brahm Pita Parmeshwar; and to even try to do so is foolish. The wise thing to do is Sifat Salah (paying tributes to

God by appreciating and praising) of the magnificence of the infiniteness and eternality of Sat Par Braham Pita Parmeshwar. The wisdom lies in appreciation and in Sifat Salah of the eternal, infinite creations of Sat Par Braham Pita Parmeshwar, and to experience the pleasures that they offer in life. The wisdom lies in appreciation of the eternal, infinite supreme powers of Sat Par Braham Pita Parmeshwar that appear in his eternal, infinite creations. Only those who have been bestowed with Gurparsaad (Eternal Bliss and the Eternal Grace), have accomplished their Bandagi, and have been acclaimed in Dargah are able to experience the eternal, infinite supreme might of Sat Par Braham Pita Parmeshwar in his eternal, infinite creations; and are blessed with Darshan (glimpse with Gyan Netar, the spiritual eye) of Nirgun in Sargun (Nirgun represents God beyond the Trigun Maya, observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Nirgun Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan).

The blessed Satguru incarnate Nanak Patshah Ji states that he uses these words (such as the word Asankh) because he has nothing but the letters and alphabets to describe this supremely true divine reality. There is nothing but the letters and alphabets through which to bestow Puran Braham Gyan upon humanity. All the spiritual experiences that the blessed Satguru incarnate Sahiban (the ten Patshahs) had during their Bandagi and Seva (humble and selfless service to others) can reach the humanity only through letters and alphabets. Whatever the Avatars, Satgurus, Pirs, Paigambars, Sants, Bhagats (devotees) and Braham Gyanis (those possessing divine wisdom) wished to bestow upon the humanity for its salvation, they had to convey it in letters and alphabets, and this is the reason for composition of all the religious scriptures. This is the reason that the Satguru incarnates enunciated the Gurbani, and the blessed Satguru incarnate the Fifth Patshah Ji put together the entire discourse and composed Sri Guru Granth Sahib. Speaking and writing are supremely powerful gifts for exchange of views among mankind, and only human beings are endowed with these gifts. This is why when the blessed Sat Par Braham Pita Parmeshwar created man he

also blessed him with the supreme power of speech so that man could truly experience the bliss of life. Subsequently the supreme power of human brain transformed and manifested this supreme power of speech into the supreme power of writing as well. Furthermore Sat Par Braham Pita Parmeshwar also endowed the human body with the supreme powers of hearing, sight, smell, thought, action and touch so that by putting these supreme powers to proper use man can fully experience the joy of life. Those who use these supreme powers judiciously, i.e. in performance of Sat Karams (the deeds of Sat, truthful deeds) receive Gurparsaad, accomplish their Bandagi, are blissfully gratified and attain Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge and understanding of the divine ways). Those who misuse these supreme powers, i.e. use them in committing Asat Karams (deeds that are against Sat, untruthful deeds) become slaves to Maya (all worldly temptations, all physical perceptions) and are forever stuck in the cycle of life and death, wandering in Juni's. Therefore, it is a humble and respectful prayer to the entire humanity to use these supreme powers only in deeds of Sat so as to make the human birth fruitful.

The blessed Satguru Sahiban utilized the supreme powers of speech and writing to describe the glory of Naam (the Name – representing God and all his Creation) and in Sifat Salah of Sat Par Braham Pita Parmeshwar. The entire Gurbani is nothing but the glory of Sat Par Braham Pita Parmeshwar. The entire Gurbani is nothing but the glory of Naam. The entire Gurbani is nothing but the glory of Sants, Bhagats, Braham Gyanis, Satgurus and Avatars. The entire Gurbani is nothing but the glory of Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself). The entire Gurbani is nothing but the glory of Dargah. The entire Gurbani is nothing but the glory of the Gurparsaad of Naam, Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva. The entire Gurbani is nothing but the glory of Puran Sat (Absolute and Eternal Truth, God himself). The entire Gurbani is nothing but Puran Braham Gyan. The entire Gurbani is nothing but Sifat Salah of Sat Par Braham Pita Parmeshwar. The entire Gurbani is nothing but the glory of the infinite, eternal divine virtues of Sat Par Braham Pita Parmeshwar. The entire Gurbani is nothing but the

Gyan Saroop (embodiment of wisdom) of Sat Par Braham Pita Parmeshwar. The entire Gurbani is nothing but Gurmat (Guru's guidance, or God's guidance). The entire Gurbani is nothing but the glory of all of the supremely powerful Vidhans (constitutions, laws) of Dargah. The divine Vidhan of Karma (destiny determined by one's deeds); the divine Vidhan of union and separation; the divine Vidhan of Puran Bandagi; the divine Vidhan of Maya; the divine Vidhan of origin, caretaking and destruction of the Creation; all these Vidhans are composed of expressions through letters and alphabets. The origin of Sat Par Braham Pita Parmeshwar himself; the origin of his Naam; and the origin of the entire Creation; all took place through expressions in letters and alphabets. Subsequently, the description of all these events was also made possible through the divine power of speech. All of this implies that even though we have used letters and alphabets to describe the glory of Sat Par Braham Pita Parmeshwar, it is a completely true that the glory of Sat Par Braham Pita Parmeshwar is indescribable. All of above is a mere glimpse of the glory of Sat Par Braham Pita Parmeshwar.

All of the divine Vidhans are created in accordance with the Hukam (Divine Will) of Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar has also arranged to keep account of all creatures in the universe according to these Vidhans. Every human being carries his account written upon one's forehead, and this account determines the affairs in one's life. While Sat Par Braham Pita Parmeshwar has manifested the power of speech in human beings, and has created the divine Vidhans to write these accounts (unions and separations), he himself carries no such writing on his forehead. Meaning thereby that Sat Par Braham Pita Parmeshwar has no account of his own, neither is there anyone who is able to describe his glory. Neither has anyone ever grasped all the mysteries of Sat Par Braham Pita Parmeshwar, nor will anyone ever be able to do so. Meaning thereby that there have only been attempts made to sing and praise the glory of Sat Par Braham Pita Parmeshwar, the glory of his Naam and of all his divine Vidhans through letters and alphabets. The whole Truth is that the glory of Sat Par Braham Pita Parmeshwar, and the glory of his Naam, is eternal, infinite and beyond the capacities of speech and writing. Those who perform Bandagi experience by themselves the glory of Sat Par Braham Pita

Parmeshwar at a certain level of their Bandagi, and try to tell the glory of Sat Par Braham Pita Parmeshwar by expressing themselves in letters and alphabets. The blessed Sant Kabir Patshah Ji has elucidated this supreme Truth:

***“Kabeer Charan Kamal Kee Mouj Ko Keh Kaisae Ounaman.
Kehibae Kao Sobha Nahee Dekha Hee Parvaan. ||121||”***

(Sri Guru Granth Sahib Ang 1370)

The basis of all creations is Naam of Sat Par Braham Pita Parmeshwar. The origin of the entire Creation was and is Naam. The entire Creation is nothing but the quintessence of Akal Purakh (the Timeless Being, the Immortal Being, God). Akal Purakh is all-pervasive and by his Nirgun Saroop creates, looks after, and destroys his Sargun Saroop. The blessed Satguru incarnate the Fifth Patshah Ji has very clearly divulged this supreme Truth:

***“Naam Ke Dhhaarae Saglae Janth.
Naam Ke Dhhaarae Khand Brahmand.
Naam Ke Dhhaarae Simrit Baed Puraan.
Naam Ke Dhhaarae Sunan Giaan Dhhiaan.
Naam Ke Dhhaarae Agaas Paataal.
Naam Ke Dhhaarae Sagal Aakaar.
Naam Ke Dhhaarae Pureeaa Sabh Bhavan.
Naam Kai Sang Oudhharae Sun Sravan.
Kar Kirapaa Jis Aapnai Naam Laaeae.
Nanak Chouthhae Pad Meh So Jan Gath Paaeae. ||5||”***

(Sri Guru Granth Sahib Ang 284)

Consider this great Pauri (verse) carrying Puran Braham Gyan in it. It is absolutely true and utterly believable. It is immensely mystifying, completely amazing and wonderfully supreme elemental Truth. The blessed Fifth Patshah Ji explains to us the glory of Akal Purakh. As Naam of Sat Par Braham Pita Parmeshwar is omnipresent, therefore it is given the definitions of boundless, eternal and infinite.

The foundation of every creation is Naam. Naam is the basis of every object. Naam is the genesis of everything. Everything originated and is originating from Naam. Every living being is created from Naam. All plant life, the sun, moon, planets, stars and

constellations, all Khand Brahamands (the inner spiritual realms and the outer physical worlds) and everything present in these Khand Brahamands, that is to say everything under this Creation has originated from Naam, and is being driven by Naam. All religious books written by Yogis (ascetics, practisers of the discipline of Yoga) and Rishi-Muni's (saints and sages) have Naam as their basis. Everything in Lok-Parlok (this world and hereafter, physical and metaphysical worlds) has originated from Naam. Naam is the basis of establishment of everything in Lok-Parlok. Undoubtedly, only Naam can lead us to Akal Purakh. The entire Braham Gyan is a bequest of Naam.

Those who, in their personal capacity, dedicate themselves in Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva, reach a state in their Bandagi where Naam illuminates all of their Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body). God himself places all these eternal treasures inside our Hirdhas. Sat Sarovars, which are an integral part of our souls, are the sources of all the eternal treasures. When these Sat Sarovars are illuminated and our Kundalini (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body) is awakened, we are blessed with Naam Simran in every pore of our bodies. The opening of all Bajjar Kapats (the divine doors that, once opened, channel Amrit into the body), and the opening of Dasam Duaar (the tenth door of the Bajjar Kapats – once opened establishes a connection between the human being and God), establishes direct contact between us and Naam Saroop (apotheosis of Naam, God himself) and fills our Hirdhas with Param Jyot Puran Prakash.

Every single one of these Sat Sarovars holds heavenly powers of Braham Gyan, and when these Sat Sarovars are saturated with Naam one attains the blessings of Puran Braham Gyan and Puran Tat Gyan. This is the highest level of Braham Gyan, and it cannot be attained by mere reading or reciting of Gurbani. It is not attained by reading or studying a number of books or writings. It will not be attained by reading of the written texts. It will be attained when Naam casts its complete illumination in Sat Sarovars, and only then. Only then will one achieve the Gurparsaad of Puran Braham Gyan and the

Gurparsaad of Puran Tat Gyan. Those who immerse themselves in Puran Dhyana (total and deep concentration, with detachment from all-else), i.e. those who receive Gurparsaad and dedicate their entire self including body, mind and worldly possessions before Gur (God) and Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti) do so with complete faith, devotion and love towards Gur and Guru. At this stage Brahm Gyan is revealed from within Naam; and thus even Dhyana originates from Naam.

It means that at the start level of Bandagi one attains Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness) and Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space). Thereafter at the stage of Puran Bandagi, one achieves the Gurparsaad of Atal Awastha (the stage of unshakable faith), Param Padvi (the highest spiritual status) or Sehaj Samadhi (deep concentration with spiritual calm); which is a 24 hours uninterrupted and ceaseless Samadhi originating from Naam. Panj Shabad Anhad Naad (incessant fall of Amrit at the Dasam Dwaar, along with Anhad Naad, the divine music of five primal sounds) also originates from Naam, which is a divine music played uninterruptedly at Dasam Dwaar, and is a supreme divine power. Naam casts illumination at Dasam Dwaar when Anhad Shabad (divine words and music) manifests at Dasam Dwaar. This divine music is the Gurparsaad of very high level and is endowed upon us only when Dasam Dwaar opens. This divine music is an uninterrupted Kirtan (chanting) that goes on day and night, incessantly and eternally. Naam is a Gurparsaad that is available only to those who have transcended beyond Maya, or have conquered Maya, and are immersed in Parmatma (the supreme soul, God). Such souls are addressed variously as a Puran Sant (a perfect saint), a Satguru, or a Puran Brahm Gyani – also a Puran Khalsa (a perfectly pure soul).

Maya has three attributes (Rajo, Tamo and Sato) and anyone under the influence of these three attributes is under influence of Maya. Those who are fortunate and receive Gurparsaad and pass through the process of Puran Bandagi transcend beyond Maya; the state of crossing beyond Maya is called the “Chautha Pad (“fourth

state”). Beyond the three forms of Maya is the Chautha Pad, which is Jeevan Mukti. When we vanquish Maya, we arrive at Chautha Pad where we are blessed with Jeevan Mukti. Puran Padvi (Param Padvi – the highest spiritual status) is at the base of this step, and it is Naam that carries us from Maya to Chautha Pad, which is Jeevan Mukti. This is why Naam is an immensely supreme power. Those who receive the blessing of Naam shouldn’t take it lightly; it is a divine gift. It is an invaluable Gurparsaad that will lead us to Chautha Pad.

Those who are yet to be blessed with Naam should centre their attention upon Sat Naam Simran (Simran upon ‘Sat Naam’ – ‘Truth as the Name of God’) and upon Sat Karams and they shall definitely be endowed with the blessing of Gurparsaad one day.

Those who attain Chautha Pad, efface themselves and assimilate themselves in Sat Par Brahm Pita Parmeshwar and become one with him are the great beings that experience the infinite, eternal supreme might of Sat Par Brahm Pita Parmeshwar and realize their own inadequacies in articulating praise of Sat Par Brahm Pita Parmeshwar and in even once sacrificing themselves before Sat Par Brahm Pita Parmeshwar. Therefore, when such great beings experience the infinite, eternal capacities and capabilities of Sat Par Brahm Pita Parmeshwar the only words they utter is that they are unable to fathom the glory of Sat Par Brahm Pita Parmeshwar; that they understand nothing about the glory of Sat Par Brahm Pita Parmeshwar; that they are bereft of any worthwhile knowledge about Sat Par Brahm Pita Parmeshwar; and that they are bereft of any worthwhile knowledge about the infiniteness and eternality of Sat Par Brahm Pita Parmeshwar. This state describes the summit of love these great beings feel towards Sat Par Brahm Pita Parmeshwar. This state presents a clear evidence of boundless humility and humbleness of Hirdha of these great beings. Boundless humility and love eventually becomes an immense power for these great beings. It is to impart the Puran Brahm Gyan of extreme humility and humbleness of Hirdha upon the entire humanity that the blessed Satguru incarnate Nanak Patshah Ji addresses himself as Neech, Garib (pauper), Loonharami and other such humble words. Therefore, it is a humble prayer at the feet of the entire humanity to behold this supremely true and essential wisdom in their Hirdhas, reap its benefits and make a success of their lives.

JAP JI VERSE 20

*Bharee-ai hath pair tan dayh.
Paanee dhotai utras khayh.
Moot paleetee kaparh ho-ay.
Day saaboon la-ee-ai oh dho-ay.
Bharee-ai mat paapaa kai sang.
Oh dhopai naavai kai rang.
Punnee paapee aakhan naahi.
Kar kar karnaa likh lai jaahu.
Aapay beej aapay hee khaahu.
Naanak hukmee aavhu jaahu. ||20||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with great compassion bestows upon the entire humanity the priceless gem of Puran Braham Gyan (entire divine wisdom) about virtues and vices. An ordinary human being, enslaved by Maya (the worldly temptations, all physical perceptions), lives a life filled with sinful and virtuous deeds. An ordinary person in one's life commits vices as well as virtues. If a person performs nothing but sinful deeds, one is forever barred from human births. Those who commit nothing but sins are forever denied a human birth. Those who commit nothing but sins are for an inestimable time left to wander in 8.4 million Juni's (low-life species). Those who commit a few sins, but also perform virtuous deeds are reborn as a human being. Being bestowed with rebirth as a human means another opportunity to perform Bandagi (submission before God) of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). Those who commit nothing but virtuous deeds receive Gurparsaad (Eternal Bliss and the Eternal Grace), accomplish their Bandagi, assimilate in Akal Purakh (the Timeless Being, the Immortal Being, God) and break free from the ties of life and death. The cause of all sufferings and distresses in human life are nothing but the sins committed in previous births; and the cause of all worldly joys is the virtuous deeds of the past lives. Therefore, the sinful and the virtuous deeds in one's life inscribe

one's destiny. This is the divine Vidhan (constitution, set of laws) of Karma (destiny determined by one's good and bad deeds), and this Vidhan is incontrovertible. All one's deeds are said to be virtuous when one's sinful deeds are obliterated. All one's deeds become virtuous when one attains Jeevan Mukti (deliverance from the cycle of life and death, salvation). All one's deeds turn virtuous when all one's sensory organs and all one's action organs submit to Puran Hukam (Absolute Divine Will); and one attains this blessing when one attains Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge and understanding of the divine ways) and becomes one with Param Jyot Puran Prakash Nirgun Saroop (the perfect radiance of divine light, his aura, the formless form of God himself).

Because of the sinful deeds in one's life, one's mind turns grimy. As one persists in sinful deeds, one's mind accumulates layers of grime over it. The sins committed with mind and the sins committed with one's body ceaselessly keep enveloping the mind in grime. An ordinary person has been accumulating this grime upon one's mind for births after birth. It is the mind that goads a person into committing sins, and it is the mind that exhorts one to perform virtuous deeds. The deeds committed under the influence of lust, anger, greed, attachments and pride are counted towards sinful deeds. Trishna (desires) compels one to commit these sinful deeds under the influence of lust, anger, greed, attachments and pride; and with such deeds one sinks further in slavery of Maya. Thus the progression of sins births after birth becomes interminable and one gets more and more mired in the swamp of Maya. As one sinks deeper in this swamp, one's mind. Thus the grime of births after birth goes on dirtying it and eventually turns it black as ink. The blessed Satguru incarnate Amardas Ji has established this entirely true fact in Gurbani (Guru's words or God's words – commonly refers to Sri Guru Granth Sahib, the compositions of Satguru Sahiban):

Salok Mehlā 3 ||

***“Janam Janam Kee Eis Man Ko
Mal Laagee Kaalaa Hoaa Siaaho.
Khannalee Dhhothee Oujalee Na Hovee
Jae So Dhhovan Paaho.***

***Gur Parsaadhee Jeevath Marai
Oulattee Hovai Math Badhalaaho.
Naanak Mail Na Lagae
Naa Fir Jonee Paaho. ||I||***

(Sri Guru Granth Sahib ji, Ang 651)

A human mind is the like a piece of rag used in cleaning oil-presses. This is the cloth that an oil-extractor uses time after time to clean his implements. Due to this recurring use every strand of the rag accumulates dirt. As a result, smeared with the grains of dirt in oil, the piece of cloth turns too dirty to be cleaned even with repeated washes. In exactly similar way the human mind turns jet black with the grime of sins accumulated over many births. As much as one may try to cleanse one's mind of these layers of grime, the grime does not wash away. Water cleans the dirt off one's body. Water washes the dirt stuck over one's hands, feet, face, head and the entire body. Similarly the detergent rinses away the dirt from the clothes that one wears. But there is no detergent to clean the grime off one's mind. This grime upon mind can end only with the end of mind itself. This grime upon mind ends with the end of mind itself. Only the end of mind brings transformation to one's Hirdha. Only the end of mind brings an end to Manmat (wisdom of the mind, temptations). With end of mind, one gets rid of Manmat and attains Gurmat (God's wisdom, wisdom revealed in Gurbani). Attaining Gurparsaad brings about the end of mind. Attaining the Gurparsaad of Naam (the Name – representing God and all his Creation), Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others) brings about the end of mind. The end of mind implies end of one's ego. Jeevath Maran (dead while still alive) implies the end of ego. The end of ego is Jeevan Mukti. With end of mind one forever washes away the grime upon the mind and one attains Jeevan Mukti. It signifies that only the Gurparsaad of Naam can bring an end to one's mind and deliver one from the bonds of life and death.

When one's intellect is sullied by sins it is impossible to cleanse it, however hard one might try. The endlessly enduring layers of sinful deeds over mind are impossible to be rid of, however much

one might strive. These layers of grime over one's mind block all ways of entry for wisdom. When such a person, in accordance with Vidhan of Karma, receives nothing but pains and sufferings in life, a time comes when one is no longer able to bear these sufferings. In such a state, the pain itself becomes the cure for the human being. These pains and sufferings lead the human being on the way to the door of Sat Par Braham Pita Parmeshwar. This is why Gurbani also calls the sufferings as a remedy:

***“Dhukh Dhaaroo Sukh Rog Bhaeiaa
Jaa Sukh Thaam Na Hoe.”***

(Sri Guru Granth Sahib ji, Ang 469)

On the basis of this entirely true fact established in Gurbani, when one is unable to free oneself from the impact of one's sins despite numerous tries, and one's capacity to bear further pains is exhausted; one has no other way but to surrender oneself before Sat Par Braham Pita Parmeshwar and thus one's sufferings turn into the remedy. At this stage if one becomes conscious that the cause of one's sufferings is one's own deeds, one receives his mercy and begins to mould one's deeds into the deeds of Sat (Eternal Truth, God himself). Thus performing the deeds of Sat, a day comes when one is blessed with the Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi. Thus immersed in Bandagi, when Naam casts illumination in one's Hirdha and one's Bandagi is accomplished, then one breaks free of the bonds of Karma, is absolved of all sins and attains Jeevan Mukti. Many Jigyasoo's (the curious, the seekers of divine Truth) have faith in deeds of Sat and practise Simran; but they complain that even though they practise Naam, their minds waver. Such Jigyasoo's, when in Naam Simran, come face to face with their past Sanskars (moral and socio-cultural attributes, religious practices). They come face to face with their wrongdoings in the past, and these wrongdoings impede their concentration. This occurs when because of their Sanskars of misdeeds, their Chitter-gupt (the divine records of one's good and bad deeds) is badly tarnished. The wrongful deeds under the influences of lust, anger, greed, attachments and pride sully one's Chitter-gupt. These are what are called the sinful deeds, and called the grime upon the mind. This is why in order to clean our Chitter-

gupt, we will have to begin with the attempts to absolve our Sanskars from the sinful deeds of our past births. This will purify our Sanskars and make our Bandagi an easy task.

Therefore, please use the measure described here to clear the Sanskars of past births etched upon your Chitter-gupt. Then you will be able to clear your Chitter-gupt of all your wrongful deeds in the past, and proceed ahead with your Bandagi. As all our wrong deeds are carried out under the influence of the Panj Dhoots (five thieves) of lust, anger, greed, attachments and pride, therefore in using this measure – which is simple and easy – centre your attention on one Dhoot (thief) at a time. Let's take first the Dhoot of lust. When you sit in Naam Simran tomorrow at Amrit Vela (early hours for Simran), make the following Ardas (humble prayer) repeatedly:

O Satguru Patshah Ji, O Sat Par Braham Pita Parmeshwar, O compassionate-upon-the-meek, O protector-of-the-destitutes, O Lord-of-the-world, O Lord-of-the-cosmos, O merciful Lord-of-the-universe – I am at your feet seeking your shelter; I humbly bow before you and accept the responsibility of all of my wrongful deeds (in this life and in all my past lives) and to avert the ruinous impact of these deeds I place my forehead at your sacred feet and humbly pray, supplicate and beg to be kindly shown all my sins, deliberate or inadvertent; today I intend to own up to all my sins and beg forgiveness at your doorsteps.

Repeat this Ardas time and again; repeat until your Hirdha is drenched in humility, faith and love, and this Ardas starts emerging out of your Hirdha. After so much praying, start looking back at your life in the past and start examining and evaluating your deeds in this life. First of all focus your attention upon your childhood. Begin looking at you childhood from the moment you attained consciousness and think about the kind of actions you indulged in. Once you get started you will find all your sinful deeds appearing before your eyes like in a movie strip. In the very beginning you will recollect your most heinous sins, and these scenes will start playing before your eyes. A good number amongst us get drawn towards lust from a very young age. This is the most crucial issue of the young

generation today. Youngsters are very easily influenced by the disastrous atmosphere of lust. Thus when we come face to face with these sinful deeds we will begin realizing how debased our acts are and how degraded our mental state is. At this moment we will understand why our mind wavers in Simran, and how soiled have we made our Chitter-gupt. At this moment, when your sins stare you in your face, own them in your Hirdha. When you own up to your sins, this Ardas will emerge straight out of your Hirdha saying: O Sat Par Braham Pita Parmeshwar, please forgive me. O Sat Par Braham Pita Parmeshwar, I am a grave sinner; you are a forgiver; you do not dwell upon our vices; you are infinitely merciful; kindly absolve us of these sins. When this Ardas emerges from within our Hirdha and we realize how abased we are, Sat Par Braham Pita Parmeshwar will surely shower his kindness upon us and pardon our sins. Thus when we start confessing our sins in our Hirdha we are forgiven of these sins, our Hirdha begins transforming. Keep making this Ardas until you are cleansed and until you have admitted to and sought forgiveness for every sin that appears before you. Consequently when your Hirdha becomes light having been forgiven of these sins, your mind will be drawn into Simran. Then perform Simran with all your might. Repeat this process again the next day – focus attention upon deeds performed under influence of lust, accept your wrongs and seek forgiveness. This process might take a few hours. It is also possible that this process isn't over in a day, and it might take the exercise of some days to complete this process. Therefore, repeat this process daily until you are certain that your Hirdha has been absolved of all the sinful deeds under the influence of lust.

Thereafter repeat this process to attack other Dhoots. Take one Dhoot at a time. Take greed next, and use your supreme power of Ardas upon it. The Ardas is a supremely powerful weapon against which these Dhoots are helpless. Thus when your Hirdha is lightened of the weight of greed, take up the attachments, then anger and lastly pride. Then assail with all your might upon each Dhoot with your supreme power of Ardas, and with your supreme power of confession. Keep this entirely true fact firmly in your Hirdha that by giving you a human birth Sat Par Braham Pita Parmeshwar has already endowed you with the weapon of Ardas, the weapon of admission of your sins, and the weapon of seeking forgiveness. By

using these weapons as per the above procedure you can easily clear your Chitter-gupt. Making your Chitter-gupt totally clear might surely take a few weeks, or it might be a few months.

Once you have used this procedure and lightened your Hirdha of the weights of these Dhoots then study your daily actions and reactions. It is possible that knowingly or unknowingly in your daily life you are committing a sin of the mind or of the body. When you realize this, own up to your sin and make Ardas for its forgiveness. If you want this process of clearing your Chitter-gupt to be faster and more effective, then you can admit your wrongful deeds before the Sangat (congregation). Admitting your sins in a packed Sangat and seeking forgiveness makes an immense and magnificent impact on your Hirdha. But doing so before a packed Sangat requires lot of courage and a common Jigyasoo fails in doing so. The cause of this failure is nothing but the human ego. The human pride becomes an obstacle and stops one from doing this. But those Jigyasoo's who muster up the courage and use their supreme power of confessing their sins in a packed Sangat are divinely blessed. Their Chitter-gupt is instantly cleared of the confessed sins, and their humility, love, faith and belief reach spiritual peaks. Naam moves easily in Surat (mind) of these Jigyasoo's and their minds become unwavering.

Once this process is over, there is a complete transformation in your behaviour. You become very careful with your everyday activities. You will begin realizing the moment when a bad thought comes to your mind, and this supreme power of realization of that moment will immediately quell that wrongful thought. Trust in this supremely true fact, and put this process to work. It will do miracles in your daily life. Your spiritual journey will move into fast-track. You will feel the difference within yourself. Your family will notice the difference in you. Your family, friends and acquaintances will be positively influenced seeing the change in your character and conduct. Thus your surrounding atmosphere will begin to purify itself.

Besides making the above procedure a part of your Bandagi, there is another important Ardas that will prove very helpful in keeping your Chitter-gupt clear.

Dedicate yourself 100% at the feet of Sat Par Braham Pita Parmeshwar and the Guru (teacher and mentor – one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti) and develop complete belief, faith and love towards them; this makes the Bandagi quite an easy task and then it is the Guru that takes care of you; realize this that every event takes place in accordance with the Hukam (Divine Will); it is only the Vidhan of the Hukam of Parmatma (the supreme soul, God) that is supremely powerful. Therefore, while in Bandagi, repeat the following Ardas everyday for a few minutes to keep your Chitter-gupt clear:

We are grave sinners; we are big hypocrites; we are gravely licentious; we are greatly wrathful; we are extremely greedy; we are extremely bonded with attachments; we are highly egotistical; we are lowlier than the lowly; we are lowly in the extreme; we are immensely sinful, evildoers and ingrates; we accept all out sins and wrongdoings; O Sat Par Braham Pita Parmeshwar, you are compassionate, a forgiver and a pardoner; please shower your kindness upon us and absolve us of all our crimes and sins; every moment and every instant we act forgetful and commit mistakes; please bestow good wisdom upon us; please bestow Your counsel and guidance upon us; please bless us with Naam; please endow us with Seva; please endow us with Bandagi; please paint us in your own colour.

Repeat this Ardas several times during the day wherever you might be – at work, travelling, busily conversing, dining or what you will, except during Naam Simran – constantly to the extent that if a bad thought interrupts your Naam Simran then you must again repeat this Ardas. This Ardas is a supremely powerful prayer and will work as a miracle for you; your Hirdha will be light as a flower; your mind will be happy; your mind will adhere in Naam Simran; Simran will turn pleasurable; Naam will blend in Surat; Ajapa Jap (state where Simran carries on without effort on the part of the being) will begin; you will receive Gurparsaad and your Hirdha will feel blessed.

In this fashion the blessed Satguru incarnate Nanak Patshah Ji

establishes this entirely true essential fact that in human life, a human being slaving under Maya is consumed with gravely destructive perversions. Because of which one's wisdom is sullied, and the mind accumulates endless layers of irremovable grime. This grime over one's mind keeps one devoid of knowledge and wisdom; because of which one is cut off from one's Sat Saroop (a reflection of Sat, true inside and outside) and wanders birth after birth; and remains mired in sufferings and distresses. Only the Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi has the strength to wash the grime off one's mind. Only Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi can break the bonds of one's Karma, extricate one from the swamp of Maya, and obtain Mukti (liberation of soul from the slavery of Maya).

Magnificence of Naam and Gains of Naam Simran

Let's try and understand the magnificence of Naam and the gains of Naam Simran. In the first Astpadi (a poem of 8 verses) of Sukhmani Bani (the composition by Satguru the Fifth Patshah Sri Arjun Dev Ji, comprising of 24 Astpadis) Sri Guru Arjun Dev Ji has superbly established that Naam Simran is best service to Akal Purakh. Akal Purakh is extremely kind to bless us with this source of Braham Gyan (divine wisdom)- Sri Sukhmani Sahib (Sukhmani Bani). In very simple and easy words, it explains to us that Naam Simran is the only way to:

- Attain Puran Awastha (spiritual state of perfection);
- Attain Atal Awastha (stage of unshakable faith);
- Attain Param Padvi (highest spiritual status);
- Achieve Puran Braham Gyan;
- Achieve Puran Tat Gyan;
- Achieve Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss);
- Achieve Param Jyot Puran Prakash;
- Transcend beyond Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment, Rajo – the desires viz. Hopes, expectations and yearnings, and Tamo – the vices viz. the Panj Dhoots) and become one with Akal Purakh;

- Experience the almighty;
- Break free of the cycle of life and death;
- Attain eternal calm and bliss; and
- Be a Sant Hirdha (saintly Hirdha).

The purpose behind these Gurbarsaadi Lekhs (writings graced by Guru and God) is to emphasize that if we perform Naam Simran with faith and determination, we can make our dreams of spirituality come true.

Only with Naam Simran one can attain the highest level of spirituality. This is called as Jeevan Mukti. One who acquires it is called a Jeevan Mukti. He or she leads the life of the perfect eternal and immense state – Chad Di Kalaa (State of complete Eternal bliss). This is the greatest state of complete faith. It extricates us from the cycle of life and death, which is the ordeal of the highest order; “Janam Maran ka Bandhan” (“shackles of the life and death”) is the greatest agony.

Only Naam Simran gets us emancipation from it, and takes us to the state of the highest divine bliss – the supreme divine bliss – Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness). Today we see the entire world and Sikh Sangat (congregation of Sikhs) indulging in various religious deeds such as:

- Reading of Gurbani;
- Listening to Kirtan (literally ‘discipline of mind’, but commonly ‘chanting’);
- Visiting Gurdwara’s (temples of Sikhism);
- Making donations at religious sites; and
- Helping the poor, etc.

There is nothing wrong in doing all these deeds of religious disposition. But if we combine all these deeds with Naam Simran then the spiritual results will be apparent.

“Prabh Kaa Simaran Sabh Te Oochaa.”

(Sri Guru Granth Sahib 263)

Performing Naam Simran is the most perfect service to Akal Purakh Par Brahm Parmeshwar (God). Naam Simran begets:

- Highest level of tranquillity and divine pleasures, now and in ages to come;
- Control over desires, aspirations, longings and the five thieves – anger, greed, lust, familiar attachments and pride;
- The soul receives enlightenment of wisdom from Param Jyot (the most perfect divine light, from God himself) and the soul turns into Pargateyo Jyot (a manifested divine light, a soul that becomes the pure divine light of God himself); and
- Salvation – Jeevan Mukti.

In case we make a daily reading of Sukhmani (Sukhmani Bani), but do not adopt it in our life, we won't be able to attain our spiritual aims as fast as we can. The basic principal of Sukhmani is absolute faith in its spiritual words (teachings) and total dedication in following these words.

The first part of Sukhmani describes with great clarity the glory and the greatness of Naam Simran. If we read and grasp these divine words, and follow them in our daily lives, it will be our best service and offering before Sat Par Braham Pita Parmeshwar. In the next para, we will try to describe the greatness of Naam Simran as is done in the first part of Sukhmani. The offered descriptions greatly surpass the literary translations. Whatever we have learnt and felt with our sensory organs, we shall present before Sangat. Please accept these offerings in your service.

Salok.

“Aadh Gureae Nameh.

Jugaadh Gureae Nameh.

Satgurae Nameh.

Sree Guradaeveae Nameh. ||I||”

(Sri Guru Granth Sahib 262)

The beginning of this verse of the divine words tells us how to begin Naam Simran. Whenever we begin Naam Simran, first of all we are to bow before Akal Purakh and venerate him with folded hands. We are to do Dandauth Bandhna (greeting by prostration) before Akal Purakh; we are to do Sijda (bowing) at the feet of Akal Purakh.

“Prabh Jee Thoo Maerae Praan Adhhaarai.

Namaskaar Dandauth Bandhnaa

Anik Baar Jaao Baarai. ||1||”

(Sri Guru Granth Sahib 820)

In a deeper sense Dandauth Bandhna means surrendering oneself completely before Guru, dedicating one's body, mind and possessions at the feet of Guru. By doing so, we make spiritual advancements. By surrendering everything before Guru, we begin to kill our ego, and we receive Gurbarsaad. Ego is our worst and biggest enemy. We can vanquish ego by doing Dandauth Bandhna in Gurdwara filled with Sangat. Repeatedly doing Dandauth Bandhna at the feet of Guru and Sangat washes the grime off our mind, and our dedication towards Guru reaches for perfection. Repeated Dandauth Bandhna before Guru and Sangat imbues our Hirdhas with humbleness, and our Hirdhas are filled with humility and modesty. Dandauth Bandhna is known as a great and virtuous deed for us.

“Kar Dandauth Pun Vaddaa Hae. ||1|| Rahaao”

(Sri Guru Granth Sahib 13)

Akal Purakh alone is Puran Sat (Perfect Eternal Truth), everything else is perishable; all that we view is perishable. Akal Purakh alone is Sat and ever-living; he neither takes birth nor dies. He is Sat from the beginning, Sat throughout the Yugas (epochs, there are four Yugas – the Sat Yuga, the Treta Yuga, the Dwapar Yuga and the fourth one that we are currently passing through, the Kal Yuga, each Yuga being hundreds of thousands of years long), and will remain Sat in Yugas to come. Therefore, first greet and do Dandauth Bandhna before that Akal Purakh; next greet and do Dandauth Bandhna before Satguru; then next greet and do Dandauth Bandhna before Sri Guru Granth Sahib; then greet and do Dandauth Bandhna before the ten Sri Guru Sahiban (the ten Satgurus Patshahs); then greet and do Dandauth Bandhna at the feet of all the Sants and Bhagats (devotees of God) in the creation and next greet and do Dandauth Bandhna before the entire Creation.

“Simaro Simar Simar Sukh Paavo.

Kal Kalaes Than Maahe Mitaavo.

***Simaro Jaas Bisunbhar Eaekai.
Naam Japath Aganath Anaekai.
Baedh Puraan Sinmrith Sudhaakhyar.
Keenae Raam Naam Eik Aakhyar.
Kinkaa Eaek Jis Jeea Basaavai.
Thaa Kee Mehimaa Ganee Na Aavai.
Kaankhee Eaekai Dharas Thuhaaro.
Naanak Oun Sang Mohe Oudhhaaro. ||1||***
(Sri Guru Granth Sahib 262)

Naam Simran will bring us the best everlasting and inner bliss. All our distresses, sufferings and sins will be obliterated and we shall be suffused with perfect bliss and eternal happiness. All religious books – Vedas, Puranas, Smritis and Shastras – have Naam of Akal Purakh as their basis. Only Naam of Akal Purakh is Sat; is everlasting; is ever-existent; is the basis of all Creation; is the genesis of all Creation; is beyond time; is beyond Maya; is infinite; is eternal; is Agam Agochar (one who cannot be perceived by the five human sensory functions; needing a divine sight to perceive and experience).

Gurparsaad is not obtained by merely reading Gurbani or the religious books. Following the advice of Vedas or Following the advice of Gurbani that we read, we advance towards Gurparsaad by performing Sat Karams (the deeds of Sat, truthful deeds). After having achieved Gurparsaad we become capable of triumphing over Maya. In today's times reading Vedas and following in their advice is a tough task for an ordinary person. This is the reason that, later with infinite grace of Akal Purakh, Gita (verse-scriptures part of the epic Mahabharata) and Gurbani came into existence in Kal Yuga. Observance of Gurbani is easier than that of Vedas and the ancient tomes.

In fact Gurbani has made it easier to attain spirituality in Kal Yuga because it teaches us that we can attain Jeevan Mukti just by doing Naam Simran. It is correct to say that reading and following the advice of religious books helps one improve and refine oneself, and therefore helps one in accumulating Sat Karams. Doing Sat Karams while keeping a Sato Birti (consciousness of Sato – Sato is the goodness aspect of Maya and is characterized by the qualities of

piety, divinity, contentedness and patience) is the key to receiving Gurparsaad, and it is Gurparsaad that opens up the way to Dargah (Divine Court) for us.

Only a Puran Sant (perfect saint) can feel and experience the true mysteries of the infinite divine power. Vedas were composed by Brahma (the divine power of creation), but the question arises whether Brahma possessed Puran Braham Gyan? Were Brahma a Puran Braham Gyani he would have composed something like Gita or Gurbani and would have made it easier. As per Gurbani Brahma wasn't a Puran Braham Gyani. Brahma is one of the three powers of Parmatma, the power of creation; and the two powers belong to Vishnu (the power of caretaking) and Shiva Shankar (the power of destruction). But a Puran Braham Gyani is higher than them, because there is no distinction between a Puran Braham Gyani and Parmatma.

People in the past ages followed the advice of Vedas, and acted in accordance with them. By doing so they came to be known as Rishis and Munis (saints and sages) and acquired many supernatural powers; but did they attain Mukti? Perhaps they didn't do so. This is why Guru Nanak Patshah Ji had to go to Sumer Parbat (mount Sumer) to bring Sidhs (a Sidh is an accomplished practiser of asceticism, who has achieved all the supernatural powers of Ridhi-Sidhis; these supernatural powers come at a very early stage of Bandgi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh) onto the right path. There is a famous story of Muni Sukhdev, who despite being the son of a Rishi, had to go to King Janak to receive Gurparsaad since King Janak happened to be a Puran Braham Gyani.

Vedas are written in Sanskrit language, which makes them very hard to read; but why worry when Bandagi has been so simplified in Gurbani. The existence of life as per Vedas was common in the age of Sat Yuga, but declined with time in Treta and Dwapar Yugas; and in Kal Yuga these are practically non-existent. This is why Guru Nanak Ji has bestowed Naam upon the entire Creation in Kal Yuga.

There are countless beings that perform Naam Simran, as they are aware of the greatness behind Naam Simran. Therefore, we too should perform Naam Simran and reap the benefit of the greatest service to that almighty all-accomplished Parmatma. As is Akal Purakh himself, so is his Naam Apaar (illimitable), Agam (imperceptible to human senses), infinite and eternal. The Naam of Akal Purakh is the foundation of the entire cosmos. This is the ever-existent from the beginning and all through the ages Naam of Akal Purakh that he created himself. If a person imbibes even a little bit of Naam in one's Hirdha, the magnificence of that soul becomes indescribable; because such a soul becomes a Sant Hirdha, and becomes Apar-Apaar (dimensionless and boundary-less). Such a soul becomes a Pargateyo Jyot, a Brahm Gyani, a Puran Sant and a Puran Khalsa (pure soul that possesses Puran Brahm Gyan).

The company of such a soul becomes a blessing to those that are part of its Sangat. This is because such a soul is immersed in Akal Purakh, lives in Sach Khand (the realm of Absolute Truth), has attained Puran Sat, serves Sat and Puran Sat and none else. If we are fortunate and so destined from our previous lives, we can receive the boon of such a Sangat and become worthy of attaining Jeevan Mukti. Therefore, we should always make Ardas to be part of a Gurbarsaadi Sangat (Sangat graced by Gur, i.e. God and Guru) where we can attain our spiritual goals and attain deliverance from the cycle of life and death.

***“Sukhmanee Sukh Amrith Prabh Naam.
Bhagath Janaa Kai Man Bisraam.”***

(Sri Guru Granth Sahib 262)

Naam of Akal Purakh, which is Sat Naam (Truth – as the Name of God), denotes eternal joy and bliss. This implies a joy that is the greatest joy – perfect tranquillity, Param Jyot (the divine light, soul, God himself), Puran Prakash (the perfect brightness of the supreme light, his aura, aura around the enlightened beings) – attained with Naam Simran. Naam first enters our minds, then our Hirdhas and then appears in entire body, in every part and in every pore.

“Gurmukh Rom Rom Har Dhiaavai.”

(Sri Guru Granth Sahib 941)

This is the state that brings to us the greatest bliss. Naam is always imbued in Hirdhas of Bhagats (devotees). Therefore, Hirdhas of Bhagats are always in the state of Vishram (complete calm). Akal Purakh himself manifests in a Hirdha in Puran Vishram (complete tranquillity). All the limitless powers of Akal Purakh manifest in a Hirdha in Puran Vishram. This is the reason that Sri Guru Granth Sahib describes the glory of the souls that become his Bhagats, become Puran Sants, become Pargateyo Jyot and Braham Gyanis, become Satgurus and become Puran Khalsa. Such souls are a spring of Naam Amrit (nectar of Naam, the Divine Energy) and possess unlimited spiritual powers to bestow Naam upon those in their Sangat and to grant them Mukti.

***“Prabh Kai Simran Garabh Na Basai.
Prabh Kai Simran Dhookh Jam Nasai.
Prabh Kai Simran Kaal Parharai.
Prabh Kai Simran Dhusman Tarai.
Prabh Simrath Kachh Bighan Na Laagai.
Prabh Kai Simran Anadhin Jaagai.
Prabh Kai Simran Bhao Na Biaapai.
Prabh Kai Simran Dhukh Na Santhaapai.
Prabh Kaa Simran Saadhh Kai Sang.
Sarab Nidhhaan Naanak Har Rang. ||2||”***

(Sri Guru Granth Sahib 262)

These Gur Shabads (word of Gurbani) speak of the spiritual gains of Naam Simran in a very simple and easy to understand language. The greatest anguish is to wander in the cycle of life and death. We are all from an unknown time wandering in the cycle of life and death. We don't know how many times we have passed through the cycle of life and death; neither do we know how long we have spent wandering in 8.4 million Juni's (species). Naam Simran alone is such an immense power that extricates us from the cycle of life and death. Only with Naam Simran we can get rid of the fear of death; meaning thereby that emancipation – Jeevan Mukti can be attained only through Gurbarsaad.

The greatest fear is that of death. It is an absolute Truth in this universe which nobody can refute. Only with Naam Simran one can

make the fear of death go away. Naam Simran makes us Nirbhao (fearless). Naam Simran contains the supreme power to protect us from all our enemies. Who are these enemies? These are the Panj Dhoots – lust, anger, greed, attachments and pride. All of these are grave mental diseases. Along with these we have several other mental ailments such as hopes, desires, intentions, criticism, malice, slander and more. Only Naam Simran alone is the prescription filled with spiritual powers to cure our Hirdha of all these mental diseases. All these mental ailments, which are dangerous enemies of our soul, have erected a barrier between us and the almighty all-accomplished Par Braham Pita Parmeshwar. Naam Simran is the all-powerful weapon that frees our soul from these enemies. All these enemies are major obstacles in our way to Sach Khand. Naam Simran clears our way of these obstacles. Naam Simran keeps our minds alert and prevents us from committing wrongs under the influence of these enemies; we are able to stand up to these enemies in our daily lives; and every time these enemies trick us and try to steal Amrit (our inner power, the strength bestowed upon us by Parmatma, that is inside us) from us, we are able to thwart them.

Naam Simran makes us fearless in our day-to-day activities. With Naam Simran we become truer to ourselves, to others and to the almighty all-accomplished Par Braham Pita Parmeshwar. We receive the strength to speak the Truth, see the Truth, and to serve the Truth. We are not afraid to speak Truth or to put ourselves in service of Truth. We are able to differentiate between Truth and the lack of truth. We are able to guard ourselves against deeds that are devoid of Truth.

Naam Simran eradicates all sins, distresses and sufferings from our lives. We become mentally so strong that we are able to bear all kinds of sufferings. Sufferings and pleasures become indistinguishable from each other. We view everything with an unprejudiced eye (Ik Drisht – seeing all as equal, non-discriminatory). We enjoy the whole, unadulterated and pure pleasure – Sat Chit Anand. This is the stage of becoming one with Param Jyot Puran Prakash – of assimilating in the Nirgun Saroop (the infinite divine power that is beyond the three attributes of Maya) of Akal Purakh. Such a state of Naam Simran is attained only by

being in the Sangat of a Puran Sant or a Puran Braham Gyani; Gurparsaadi Naam (Naam graced by Gur and Guru) can be bestowed only by such souls as are immersed in Gurparsaadi Khel (the entire process of bestowal of Naam). These saintly souls are drenched in colour of only Naam Simran. To bestow Gurparsaad upon Sangat, to bestow Puran Sat in Sangat, to unify Sangat with Naam, to bestow Jee-a Daan (bestowal of Puran Bandagi and Seva) upon Sangat and to endow Sangat with Bhagati (devotion, worship) of Akal Purakh and to guide Sangat on the way to Jeevan Mukti is the greatest service to Akal Purakh. Being in Sangat of those drenched in colours of Naam Simran begets us the blessings of Akal Purakh - treasures of Gurparsaad (Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva – Parupkar i.e. selfless acts for benefaction of humanity and Maha Parupkar i.e. guiding the mankind on the path of Bhagati and Jeevan Mukti), complete peace of mind and the limitless spiritual powers.

***“Prabh Kai Simran Ridhh Sidhh Nao Nidhh.
Prabh Kai Simran Giaan Dhhiaan Thath Budhh.
Prabh Kai Simran Jap Thap Poojaa.
Prabh Kai Simran Binasai Dhoojaa.
Prabh Kai Simran Theerathh Eisnaanee.
Prabh Kai Simran Dargeh Maanee.
Prabh Kai Simran Hoe Su Bhalaa.
Prabh Kai Simran Sufal Falaa.
Sae Simareh Jin Aap Simraaeae.
Naanak Thaa Kai Laago Paaeae. ||3||”***

(Sri Guru Granth Sahib 262)

Naam Simran is the only Gurparsaadi Sadhan (means consecrated by Gur and Guru) to attain the abundant treasures of Ridhi-Sidhis. There is no greater treasure in the entire Creation than the Ridhi-Sidhis. These treasures can be acquired only through the Gurparsaad of Naam Simran. Please bear in mind that these treasures equip us with powers to perform miracles (acts that can mesmerize the public). These miracles unfortunately attract a large number of people towards them. By using these powers we can fulfil worldly desires of people and attain fame. We can accumulate huge wealth and acquire all worldly pleasures. But keep it in mind that if

we make use of such powers even once, our spiritual progress will immediately come to a halt; and we will be barred from ever attaining Mukti. It was for this reason that the blessed Satguru Nanak Patshah Ji had to go to Sumer Parbat to obtain Mukti for the Sidhs (who had become entangled with the powers of Ridhi-Sidhis) and had to advise them through Sidh Gosht (Satguru's address to the Sidhs) as to how to attain Jeevan Mukti. This Agami (beyond human perceptions) advice of the blessed Satguru Nanak Patshah Ji is not just meant for Sidhs, but for the entire human race. Akal Purakh created these abundant powers of Ridhi-Sidhis to administer the Creation. Therefore, those who get involved in employing these powers commit the sin of competing and rivalling with Akal Purakh. Therefore, their spiritual progress comes to an immediate standstill. Those Pyaare's (affectionate, beloveds) of Parmatma who accomplish their Bandagi, attain Param Pad (the highest spiritual state), attain Puran Braham Gyan, attain Puran Tat Gyan and attain Atam Ras Amrit – Ridhi-Sidhis place themselves at their feet and in their service. The miracles that happen in their Sangat are for benefaction of the Sangat, and keeping within the Puran Hukam of Akal Purakh. The powers of Ridhi-Sidhis assist them in fulfilling their Sat Bachans (words of Truth, divine words).

Naam Simran makes the Gurbarsaad of Puran Braham Gyan and of Puran Tat Gyan manifest within us. When we begin listening to Gurbani, we descend deeper in this Sat Sarovar (source of Amrit or spiritual energy – there are seven such sources in human body) of immense Braham Gyan. Naam Simran inspires us to let Gurbani prevail more and more in our daily lives, and to adopt it in our daily acts. Our resolution and belief in Guru, Gurbani and in Akal Purakh grows stronger. All the ways and means of worshipping the almighty are within Naam Simran. It means that for a common person, Naam Simran is the greatest service to the almighty Par Braham Pita Parmeshwar. With such a service alone we realize and the fact becomes evident in our Hirdha that the almighty is unique. That he is the highest, supreme power that created the entire universe. We generate complete faith and resolve towards the almighty Par Braham Pita Parmeshwar within us.

The true Teerath Yatra (journey to perform pilgrimage) is

performing Naam Simran. The real Teerath (pilgrimage) is the Andherla Teerath (pilgrimage of the inner self). The Hirdha becomeing Sat roop (a form of Sat) and achieving the Puran Sachyaari Rehat (complete compliance with Absolute Truth) is the complete pilgrimage. As we pass through the spiritual stages, this journey takes place within us. As we perform Naam Simran in Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness) we pass different layers in the stages of spirituality. As depicted in Jap Ji (Gurbani) these stages are Dharam Khand (stage of seeking divine union), Gyan Khand (stage of seeking divine knowledge), Saram Khand (stage of making efforts towards spirituality), Karam Khand (stage of receiving divine benignity or grace), and Sach Khand, (realm of ultimate, absolute Truth). When we perform Naam Simran in Samadhi we in fact experience divinity through Puran Prakash, through Darshan of Guru, and through Darshan of Sach Khand and we realize that this is the real Andherla Teerath. With overt observances and compliances and with physically performing Teerath, our Hirdhas cannot achieve the Puran Sachyari Rehat (complete compliance with Absolute Truth). Only the great power of Naam Simran can beget us the Puran Sachyari Rehat in our Hirdhas. Only with the great power of Naam Simran, the Hirdha becomes Sat roop (a form of Truth, God himself) and a saintly one. Only the great power of Naam Simran can fill our Hirdhas with all divine and true virtues. Only the great power of Naam Simran can make our Hirdhas attain immensity. Only the great power of Naam Simran can fill our Hirdhas with the divine powers of Akal Purakh. Only the great power of Naam Simran can make us dive in Mansarovar Gur Sagar (the eternal source of divine powers, the source of all life, Akal Purakh himself).

When we cross these spiritual stages and attain Samadhi and Sunn Samadhi then we are recognized in Dargah for our greatest service towards Akal Purakh. We attain Sat Santokh (divine contentedness, state where there is humility and an absence of desires) and all our circumstances and the earthly events taking place around us appear the will of Parmatma and happenings within his Hukam. It means that we are able to recognize the Hukam of Akal Purakh. We do not complain under any cause, and are calm and blissful in all circumstances. This way we are able to achieve our

spiritual aims.

“Hukam Boojh Param Padh Paaee.”

(Sri Guru Granth Sahib 292)

Naam Simran is an invaluable boon that is accorded to us with benevolence of Akal Purakh – this is what is implied by Gurparsaadi (with grace of Gur and God). There is no service more valuable than Naam Simran. We should bow our heads before such souls who have been blessed with the grace of Naam Simran.

***“Prabh Kaa Simran Sabh Thae Oochaa.
Prabh Kai Simran Oudhharae Moochaa.
Prabh Kai Simran Thrisanaa Bujhai.
Prabh Kai Simran Sabh Kichh Sujhai.
Prabh Kai Simran Naahee Jam Thraasaa.
Prabh Kai Simran Pooran Aasaa.
Prabh Kai Simran Man Kee Mal Jaee.
Amrith Naam Ridh Maahe Samaae.
Prabh Jee Baseh Saadh Kee Rasnaa.
Naanak Jan Kaa Daasan Dasnaa. ||4||”***

(Sri Guru Granth Sahib 263)

Here the almighty all-accomplished Parmatma conveys in utterly clear words that no one should harbour any doubt in one's mind that Naam Simran is the greatest service of Akal Purakh. It means that all other religious deeds are no equals of Naam Simran. So why don't we spend time in Naam Simran? When Naam Simran begets us the sweet fruits such as the best and the greatest bliss, complete tranquillity, darshan (vision) of Param Jyot and Puran Prakash, then why don't we concentrate our minds upon Naam Simran?

We learn this fact from Sukhmani that the mere reading of Sukhmani isn't the greatest service to Akal Purakh, but it is Naam Simran that is the greatest service to Akal Purakh. Here it wouldn't be wrong to say that those who repeatedly emphasize upon reading of Sukhmani and do not act as Sukhmani tells them to, as per the premise of Sukhmani their spiritual progress is questionable. It wouldn't be wrong to say also that those religious propagators, who repeatedly advise the Sangat to read Sukhmani aren't doing the right

thing as per the basis of Sukhmani. Gurmat is nothing but Gurbani, and observance of Gurbani alone is the observance of Gurmat. It is a part of Puran Tat Gyan, and is mandatory for Puran Bhagati (complete devotion). Those who do not observe this wisdom get forever stuck in Dharam Khand. Naam Simran alone is such a divine weapon that destroys all the enemies of our souls. These enemies stand between us and Akal Purakh. These enemies are the grave mental illnesses and have already been described; but we again name these – the Panj Dhoots, criticism, malice, slander, hopes, desires and intentions.

Trishna, meaning desires, can be got rid of only with Naam Simran. Trishna is the gravest mental sickness. Trishna alone gives rise to all kinds of Asat Karams (untruthful deeds, deeds against Sat). Trishna becomes the cause of our committing such deeds as take us towards Maya. Trishna is our hardest-to-kill enemy. Only Naam Simran can kill it, because only Naam Simran provides us with such inner enlightenment and limitless power of Braham Gyan that help in keeping us alert. When we are alert against these serious mental ailments, we do not come under their influence and commit Asat Karams in our daily lives.

This divinely powerful weapon of Naam Simran fulfils all our desires. It means that with Naam Simran we get respite from all our desires and from the fear of death. Naam Simran alone is such a kind of weapon with which we can conquer death. It means that we break free of the cycle of life and death. Naam Simran alone makes our inner self clean which is covered in the grime of Asat Karams of all our previous lifetimes. Our mind is filled with the dirt from previous births. This is the reason that we find ourselves unable to concentrate upon Naam Simran. Even so, if we keep trying and do not quit, Naam Simran will cleanse our mind and rid us of the inner grime. Our mind will be steadied and will forever be soaked in Naam Amrit.

Eventually Naam permeates our Hirdha and forever makes it its home. Such souls become Sant Hirdhas and the almighty Par Braham Pita Parmeshwar dwells inside them. We should all bow our heads before such souls who are steadfast in their minds, who have conquered their minds and who have immersed themselves in the almighty Par Braham Pita Parmeshwar. Such souls are filled with

humility. Their humility takes them to the peaks of spirituality. They become the dust at the feet of Kot Brahamand (countless worlds), and we should all bow our heads at the feet of such souls. Such humility comes only with Naam Simran. Humility is the key to the Dargah of Akal Purakh.

***“Prabh Ko Simareh Sae Dhhanavanthae.
Prabh Ko Simareh Sae Pathivanthae.
Prabh Ko Simareh Sae Jan Paravaan.
Prabh Ko Simareh Sae Purakh Pradhhaan.
Prabh Ko Simareh Sae Baemuhathaajae.
Prabh Ko Simareh Sae Sarab Kae Raajae.
Prabh Ko Simareh Sae Sukhvaasee.
Prabh Ko Simareh Sadaa Abinaasee.
Simaran Thae Laagae Jin Aap Dhaeiaalaa.
Naanak Jan Kee Mangai Ravaalaa. ||5||”***

(Sri Guru Granth Sahib 263)

The biggest treasure is Naam – Sat Naam of Akal Purakh. When we are immersed in Naam Simran we acquire the limitless treasures of Akal Purakh. When we acquire this priceless gem, it makes home in our minds and Hirdhas and then we attain honour in Dargah of Akal Purakh.

A Sant, a Satguru or a Puran Braham Gyani who bestows this priceless gem of Naam upon others becomes the richest soul in the universe. There is nothing above this treasure. This kind of soul is venerable and is respected throughout the universe. Such souls accomplish their journey and successfully find approval in Dargah. Such souls are always in the states of high spirituality. They no longer need to acquire anything further. They have acquired it all. They have attained Param Padvi and become a King of the entire universe, King of the 14 Lok-Parloks (this world and hereafters, physical and metaphysical worlds).

Whatever such souls speak of taking place – takes place. Their words are honoured by the almighty Par Braham Pita Parmeshwar. Such souls never die. They attain endless pleasures and boundless calm. They achieve victory over everything. They are always engrossed in the almighty Par Braham Pita Parmeshwar. Such souls

receive blessings of Akal Purakh. Akal Purakh endows them with such high states of spirituality. This is the reason that Naam, Naam Simran, Naam Di Kamai and Puran Bandagi are known as the Gurparsaadi Khel. We should always pray for the dust at the feet of such souls; by doing so Akal Purakh will reward us and admit us in this Gurparsaadi Khel. Without Gurkirpa (Eternal Grace), nothing can be gained from Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. We all should pray for Gurkirpa and seek eternal treasure of Naam Simran.

***“Prabh Ko Simareh Sae Parupkaaree.
Prabh Ko Simareh Thin Sadh Balihaaree.
Prabh Ko Simareh Sae Mukh Suhaavae.
Prabh Ko Simareh Thin Sookh Bihaavai.
Prabh Ko Simareh Thin Aatham Jeethaa.
Prabh Ko Simareh Thin Nirmal Reethaa.
Prabh Ko Simareh Thin Anadh Ghanaerae.
Prabh Ko Simareh Baseh Har Naerae.
Santh Kripaa Thae Andhin Jaag.
Naanak Simran Poorai Bhaag. ||6||”***

(Sri Guru Granth Sahib 263)

With this eternal treasure of Naam Simran, our Hirdhas will become very powerful, eternal, Puran Sachyaras (in Puran Sachyari Rehat), Sat Roop (Sat in a human form), filled with Sat Guna's (true virtues) and immense. Naam Simran will fill our Hirdhas with all Sat Guna's and will make us selfless – capable of sacrificing self for others. It will fill our lives with the Sat Guna's of helping the poor and the needy, doing a good turn to others, having consideration of other's wellbeing and not living just for oneself, and uplifting others in life. Such virtues make our lives more meaningful in society; just imagine if everyone turns this way, wouldn't this age turn into the age of Truth – Sat Yuga?

These are the extremely important indications of a Sant Hirdha, and such souls attain honour at Dargah and in the universe. The face of such a soul always remains radiant and glowing in society and at Dargah. They always enjoy the supreme states of inner pleasures and eternal relaxation. Such souls attain victory over mind and lead a life

that is chaste and pure, true and honourable. Such souls are always immersed in Naam Simran, immersed in the almighty Par Braham Pita Parmeshwar, and are always in eternal bliss, everlasting bliss, Sat Chit Anand. Such souls become one with the almighty Par Braham Pita Parmeshwar. They are always aware of the events taking place around them.

How can we become like souls described above? Only with the blessing of a Sant. It means that such a spiritual treasure can be acquired only through a Puran Sant, a Satguru, a Puran Braham Gyani, and a Pargateyo Jyot, one who has become indistinguishable with the almighty Par Braham Pita Parmeshwar and has assimilated in him. This is the reason that we call this eternal Khel (divine play) as Gurparsaadi Khel. We can only take part in this Gurparsaadi Khel when we are very fortunate, and come in contact with such a soul who is a complete saint, through whom we receive the blessings of Gurparsaad. Only a Puran Sant can bestow this eternal treasure of Naam upon us and move us on to the way to eternal and Mukti who is one with Sach Khand and the almighty Par Braham Pita Parmeshwar; and thus by bestowing Gurparsaad upon us can turn us into a Sant Hirdha.

***“Prabh Kai Simran Kaaraj Poorae.
Prabh Kai Simran Kabahu Na Jhoorae.
Prabh Kai Simran Har Gun Baanee.
Prabh Kai Simran Sehaj Samaanee.
Prabh Kai Simran Nihachal Aasan.
Prabh Kai Simran Kamal Bigaasan.
Prabh Kai Simran Anhadh Jhunkaar.
Sukh Prabh Simran Kaa Anth Na Paar.
Simareh Sae Jan Jin Ko Prabh Maeiaa.
Nanak Thin Jan Saranee Paeiaa. ||7||”***

(Sri Guru Granth Sahib 263)

Those souls and minds that are assimilated in Naam Simran have no further need of earthly desires. They are always in the state of utter satisfaction called as Sat Santokh. They have no wants. No worldly comfort can sway them. All their worries are overcome. It so happens because all their deeds are performed within the Hukam of

Akal Purakh. In fact their minds and souls attain complete tranquility. This is a very high spiritual state that a soul attains. Such a state is realized only in Sach Khand. It occurs when one is absolutely true, speaks Truth, hears Truth and serves Truth and Truth alone.

Such a soul is always engrossed in singing praises of Akal Purakh, and engaged in Seva of Guru and Sangat. Such a soul is always calm and immersed in the almighty Par Braham Pita Parmeshwar. Nothing can unsettle such a soul when one is always in the state of eternal calm and bliss. One's Hirdha is always in blossom, like a lotus flower.

Such souls continuously enjoy the bliss of eternal musical waves in their bodies. They are always steeped in the never-ending and eternal pleasures. Only those who receive the blessings of Akal Purakh acquire this eternal treasure of Naam Simran. This is Gurparsaadi Khel. We shall be very fortunate if we can join the Sangat of such souls who are blessed with Gurparsaadi Naam Simran; and we should bow our heads before such souls. Utter humility is the key to success.

“Har Simran Kar Bhagath Pragataaeae.

Har Simran Lag Baedh Oupaaeae.

Har Simran Bheae Sidhh Jathee Dhaathae.

Har Simran Neech Chaho Kunt Jaathae.

Har Simran Dhhaaree Sabh Dhharanaa.

Simar Simar Har Kaaran Karanaa.

Har Simran Keeou Sagal Akaaraa.

Har Simran Meh Aap Nirankaaraa.

Kar Kirpaa Jis Aap Bujhaaeiaa.

Naanak Gurmukh Har Simran Thin Paaeiaa. ||8||I||”

(Sri Guru Granth Sahib 263)

All the Sants and Bhagats have been brought to existence by Naam Simran alone. Such souls could attain these high levels of spirituality only when they received the Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi. Because they obtained the eternal treasure of Naam Simran, and unceasingly abided by it throughout their lives. This is how these souls got so strong

spiritually and assimilated themselves in the almighty Par Braham Pita Parmeshwar.

There are several such souls whose words are recorded in Sri Guru Granth Sahib along with those of the ten Guru Avatars (divine incarnates, the ten Guru Sahiban). A few among these are: Sant Kabir Ji, Bhagat Ravidas Ji, Bhagat Namdev Ji, Bhagat Baba Farid Ji, Bhagat Pipa Ji, Bhagat Sain Nai Ji, Bhagat Beni Ji and others who attained Param Padvi and became Puran Braham Gyanis; such souls are known as Pargateyo Jyot Puran Braham Gyanis. Such souls have been arriving in this world even after the Tenth Patshah Ji. Some among these are: Sant Baba Nand Singh Ji, Sant Baba Isher Singh Ji, and Sant Baba Attar Singh Ji. Such souls who are immersed in greatest service of the almighty Par Braham Pita Parmeshwar and immersed in Naam Simran are even today present on earth. They will continue to bestow spiritual strength upon Sangat and provide guidance. Some of them belong to these present times and are engaged in Seva of the Sangat; and these will continue to arrive in this world in every age to come. The entire world carries on upon the shoulders of these souls:

***“Har Jug Jug Bhagath Oupaaeiaa
Paij Rakhadhaa Aaeiaa Raam Raajae.”***

(Sri Guru Granth Sahib 451)

It is the power of this eternal treasure Naam Simran by which several Rishis and Munis attained the status of a Braham Gyani and wrote many a religious books – Vedas, Puranas and other religious tomes. Only Naam Simran alone creates such souls who become Sidhs – who live in very high state of spirituality. Only Naam Simran alone creates such souls as are Jati's (ascetics) – who have control over Panj Dhoots (five vices).

The earth and the life upon earth carries on only because of such souls that attain the high state of spirituality and become Puran Sants and Puran Braham Gyanis. Parmatma has created this whole world for us creatures to participate in this eternal Khel and attain Mukti. This is the highest eternal mission that the almighty has assigned to us creatures. Akal Purakh is all-prevalent and manifests his presence wherever there is Naam Simran; and anyone who is engrossed in this

eternal treasure of Naam Simran realizes this secret.

Here it has been made crystal clear that if we perform Naam Simran with complete belief and determination, then Parmatma manifests himself in our Hirdhas and we feel it every moment. It is eternally true, but it is retold in clear words that a Gurmukh (The person who has surrendered completely to the Gur and Guru, who has given everything to the Gur and Guru and dedicated himself to the service of the Gur and Guru. The person who receives Naam, absorbs this GurParsaad, does Naam Ki Kamai and reaches Sach Khand is a rare Gurmukh soul.), a Puran Sant can put us on this way to Naam Simran. Keep in mind that it occurs only with the blessing of Akal Purakh Par Braham Parmeshwar.

This then means that all of it is a Gurparsaadi Khel. In the end we pray with extreme humility to the Sangat to very carefully examine their daily lives and take the right decision whether they are making any attempts towards this eternal path. Naam Simran is the greatest service to the almighty and mandatory for achieving our spiritual mission and aims. If we are not spending time in Naam Simran, then we should immediately start doing so. If we are spending some time in it, we should augment our efforts and time. We should at least spend two and a half hour each morning in Naam Simran.

If we are not already doing so, we should pray to be able to strive to reach this state, and if we are already at this state then we should attempt to proceed further and devote more time. If we have attained Gurparsaadi Naam, then we are already very fortunate and have joined the Gurparsaadi Khel; and if we are not already blessed with Gurparsaadi Naam, we should pray for it.

Only the Gurparsaadi Naam alone can take us to this high stage of eternal calm and pleasures. Only the Gurparsaadi Naam alone can take us closer to the almighty. Only the Gurparsaadi Naam alone can help us in achieving our spiritual aims in a short time; and then we can turn our life into a great life.

This Braham Gyan described above is the greatest source of inspiration for us. We should be capable of building up such kind of belief and resolve that we require for proceeding ahead on this eternal path. Naam Simran alone is such an eternal treasure that can

turn us into a Puran Khalsa.

***“Kahu Kabeer Jan Bheae Khaalsae
Praem Bhagath Jih Jaanee. ||4||3||”***

(Sri Guru Granth Sahib 655)

***“Pooran Joth Jagai Ghat Mai
Thab Khaalas Thahe Nakhaalas Janai.”***

(Sri Dasam Granth)

The Puran Jyot (Param Jyot) can shine within us only with Gurparsaadi Naam and then again by practising Naam Simran. Naam Amrit is the highest Amrit, and only Gurparsaadi Naam alone can lead us into Sach Khand.

JAP JI VERSE 21

*Tirath tap da-i-aa dat daan.
Jay ko paavai til kaa maan.
Sune-aa mane-aa man keetaa bhaa-o.
Antargat tirath mal naa-o.
Sabh gun tayray mai naahee ko-ay.
Vin gun keetay bhagat na ho-ay.
Su-asat aath banee barmaa-o.
Sat suhaan sadaa man chaa-o.
Kavan so vaylaa vakhat kavan kavan thit kavan vaar.
Kavan se rutee maaho kavan jit ho-aa aakaar.
Vayl na paa-ee-aa pandtee je hovai laykh puraan.
Vakhat na paa-i-o kaadee-aa je likhan laykh kuraan.
Thit vaar naa jogee jaanai rut maaho naa ko-ee.
Jaa kartaa sirthee ka-o saajay aapay jaanai so-ee.
Kiv kar aakhaa kiv saalaahae ki-o varnee kiv jaanaa.
Naanak aakhan sabh ko aakhai ik doo ik si-aanaa.
Vadaa saahib vadee naa-ee keetaa jaa kaa hovai.
Naanak jay ko aapou jaanai agai ga-i-aa na sohai. ||21||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) bestows upon the entire humanity Puran Braham Gyan (entire divine wisdom) about outward observances and inner compliances. He imparts Puran Braham Gyan upon the mankind about the outcomes of external achievements and internal achievements, and about the outwardly, superficial religious rites and rituals and the Andherla Teerath (pilgrimage of the inner self). He reemphasizes the Puran Sat (Absolute Eternal Truth) upon the entire mankind about the supremely powerful states of “Suni-ai” (“Listening”) and “Mannay” (“Believing”). He again stresses upon the entire humanity the Braham Gyan of the supreme power of immense love for Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). He reinforces upon all mankind the Puran Braham Gyan about the divine and supremely powerful virtues, about the destructive vices, about Bhao Bhagati

(reverence and devotion), about ways to cleanse the grime off one's mind, about the greatness and the supreme power of Gurbani, and about Puran Bandagi (complete surrender before God). The entire Gurbani is nothing but a collection of the secrets of Puran Bandagi. The entire Gurbani has only one purpose – to convince a human being of the hidden mysteries of Puran Bandagi, and to guide one on this sacred path of Puran Bandagi. The blessed Satguru Avatars (divine incarnates, the ten Guru Sahiban), Saints (saints) and Bhagats (devotees) through these divine words of Gurbani have only bestowed Puran Brahm Gyan of the hidden secrets of Puran Bandagi, and repeatedly reinforced it.

The blessed Satguru incarnate Nanak Patshah Ji reaffirms with the entire humanity that the visits to places of Teerath (pilgrimage), Darshan (viewing the icons of deities) and Ishnan (dips in holy waters) at the places of Teerath are certainly Sat Karams (the deeds of Sat, truthful deeds) and Punn Karams (virtuous deeds), but these Sat Karams are considered as only outward Teerath. In the eyes of Dargah (Divine Court) these Sat Karams viz. the visits to places of Teerath, Darshans and Ishnans at places of Teerath etc. are merely acts of ritualism. Just have a look upon your own life and see if you stress upon such Sat Karams or perform them yourself, whether these have brought any major changes to your life? Similarly have a look upon the lives of your close relations and friends who stress upon and perform these Sat Karams and try to see if these have made any major changes in their lives. When you weigh your own life and the lives of your relatives and friends on the scales of this Truth, you will find the answers to these questions and you will be convinced that the blessed Satguru incarnate Nanak Patshah Ji has revealed Puran Sat. It means that you will not be able to find a single human being who has attained Jeevan Mukti (deliverance from the cycle of life and death, salvation) by visiting places of Teerath and taking Ishnan's (baths) at these places. You will not be able to find a single person who has been absolved of one's sins by performing Darshans and Ishnan's at places of Teerath. You will not be able to find a single person who has found the lasting steadfastness of mind by performing Darshans and Ishnan's at places of Teerath. You will not find a single person who has found the lasting peace of mind by performing Darshans and Ishnan's at places of Teerath. You will not

find a single person whose Hirdha (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being) has been illuminated by Naam (the Name – representing God and all his Creation) by the Darshans and Ishnan's at places of Teerath. If the mere Darshans and Ishnan's at places of Teerath could wash the grime off one's mind, this world wouldn't be found so wanting in Jeevan Mukti's (those who have attained deliverance – i.e., liberation while still in one's physical body). But it is not so; because out of tens of millions in this world only one person earns Jeevan Mukti. Rare is person in this world who ponders over and grasps Bani (words of Gurbani) and becomes Bani (i.e. adopts words of Gurbani in one's life). Rare is a person in this world who puts Naam to rigorous practice in one's life and attains Puran Awastha (state of spiritual perfection), attains Param Padvi (the highest spiritual status) and attains Puran Braham Gyan. Therefore, the Darshans and Ishnan's at places of Teerath have been termed as a mere ritualism, and a superficial Teerath. Darshans and Ishnan's at places of Teerath surely are Sat Karams and earn virtuous credits for one, but these acts alone do not obtain Jeevan Mukti for one. By these acts one gains a grain's-worth of admiration, but not acceptance in Dargah. This does not imply that we shouldn't do Darshans and Ishnan's at places of Teerath or that we shouldn't earn these virtues. But, along with these acts, it is very necessary for us to perform Andherla Teerath for our spiritual advancement.

Similarly many who do various physical Tap's (meditation coupled with austerity), practise the discipline of Yoga, and perform devotional worships of demi-gods and goddesses, these acts of theirs have also been termed as a mere ritualism. These are Sat Karams and Punn Karams. But while these acts will surely earn one just a miniscule amount of honour, these will not earn one Jeevan Mukti. If these religious deeds could earn one Jeevan Mukti, the blessed Satguru incarnate Nanak Patshah Ji wouldn't have had to go to Sumer Parbat (mount Sumer) to guide the Sidhs (a Sidh is an accomplished practiser of asceticism, who has achieved all the supernatural powers of Ridhi-Sidhis; these supernatural powers come at a very early stage of Bandgi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for

his administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh) on to the path of Jeevan Mukti. By these Tap's and disciplines one can certainly please the demi-gods and goddesses and gain their boons, their powers or the powers of Ridhi-Sidhis, but one cannot expect to gain Jeevan Mukti. By the force of their disciplines in Tap's and Yoga, the Sidhs had definitely achieved longevity, and gained Ridhis, but they lacked the Braham Gyan about Jeevan Mukti. The force of their disciplined Tap's and Yoga had failed to gain them victory over their minds, or victory over Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). Neither did their disciplined Tap's and Yoga earn them the knowledge about how to triumph over Maya or how to become one with Akal Purakh (the Timeless Being, the Immortal Being, God). The Sidhs had merely got entangled with the powers of Ridhi-Sidhis and prolonged their lives by practising Pranayam (respiratory discipline, a form of breathing exercises). The blessed Satguru incarnate Nanak Patshah Ji bestowed the Puran Braham Gyan about Jeevan Mukti upon them through these words of Jap Ji Sahib (Gurbani); and thus granted them Jeevan Mukti. Therefore, those who indulge in various physical Tap's, practise the discipline of Yoga and worship and praise demi-gods and goddesses, they might be able to earn a 'grain's-worth' (miniscule amount) of respect in this world and they might be able to get the fruit of these Pun Karams but they cannot acquire Gurparsaad (Eternal Bliss and the Eternal Grace) for achieving Jeevan Mukti; because the demi-gods and goddesses are not empowered to bestow Gurparsaad upon others; because the gods and goddesses have themselves not attained Jeevan Mukti and are seeking human births for themselves so that they may accomplish their Bandagi and attain Puran Awastha; because the demi-gods and goddesses are themselves stuck in the fourth Khand (as per Gurbani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union, Gyan Khand or the stage of seeking divine knowledge, Saram Khand or the stage of making efforts towards spirituality, Karam Khand or the stage of receiving divine benignity or grace, and Sach Khand, or the realm of ultimate, absolute Truth) and have not entered Sach Khand; because the gods and goddesses are not Puran (perfect), and thus are

not empowered to bestow Gurparsaad upon others. All mankind must hold this entirely essential Truth firmly in mind that the Gurparsaad for Jeevan Mukti can only be received from a Puran Sant (a complete saint), a Puran Braham Gyani (one in possession of Puran Braham Gyan) and a Satguru. The blessed Satguru Avatars have repeatedly stressed upon this Puran Sat in Gurbani:

***“Bin Satgur Kinai Na Paeiou Bin Satgur Kinai Na Paeia.
Satgur Vich Ap Rakhioun Kar Pargat Aakh Sunaeia.”***

(Sri Guru Granth Sahib 466)

“Satgur Daataa Har Naam Kaa Prabh Aap Milaavai Soe.”

(Sri Guru Granth Sahib 39)

“Naam Amolak Rathan Hai Poorae Satgur Paas.”

(Sri Guru Granth Sahib 40)

***“Bin Satgur Har Naam Na Labhaee
Lakh Kotee Karam Kamaao. ||2||”***

(Sri Guru Granth Sahib 40)

These are some of the instances from Gurbani that reveal and evidence this supremely essential Truth that the Gurparsaad of Naam, Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi and Seva (humble and selfless service to others) can only be received from a Satguru. Here there is no distinction between a Satguru, a Puran Sant or a Puran Braham Gyani:

“Gur Parmaesar Eaeko Jaan.”

(Sri Guru Granth Sahib 864)

One in whose Hirdha Naam casts its illumination is called as a Satguru by Gurbani:

“So Satgur Jis Ridhai Har Naao.”

(Sri Guru Granth Sahib 287)

Therefore, we should pray for the Sangat (congregation) of a Satguru, a Puran Sant or a Puran Braham Gyani because, as per

Gurbani, the Gurparsaad of Naam is bestowed only in the Sangat of a Satguru. Those who join the Sangat of these great beings with complete faith, belief and love easily acquire Gurparsaad. Those who dedicate their entire selves including body, mind and possessions at the feet of these great beings easily achieve Naam Simran, Naam Di Kamai and Puran Bandagi; and thus easily attain Jeevan Mukti.

Just as the Teeraths and the Tap's, the acts of compassion and Daan (charity) too are Sat Karams. To act compassionate towards other beings is a Punn Karam. Dharam (righteousness, commonly interpreted as religion or seeking union with the divine) is born out of compassion. Therefore, those who act compassionate towards other beings earn the credit of Punn Karams. While being compassionate towards other beings, those who also do Daan earn Punn Karams. Daan could be of money. Daan could be of clothes or of articles of daily use. Daan could be of eatables. Daan could be of properties and estates. Daan could be in the form of physical labour. Daan could be imparting of knowledge and education. Daan could be imparting of wisdom or of Puran Braham Gyan. Daan could be of Naam. Daan could be of Naam Simran or of Naam Di Kamai. Daan could be of Puran Bandagi. Daan could be of Jee-a (bestowal of Puran Bandagi and Seva) or of Jeevan Mukti. Daan could be of Seva, Parupkar (selfless acts for benefaction of humanity) or of Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti). Daan could be of Sarbans (one's whole self, sacrifice for others). Meaning thereby that, Daan has no boundaries. Similarly there are no bounds to compassion. Compassion may be limited to feeding a hungry person. Compassion could extend to pardoning someone of a murder. Compassion could extend to pardoning someone of several murders. Compassion could extend to pardoning someone of multiple crimes. Compassion could extend to forgiving someone of countless sins. Therefore, even compassion has no boundaries. It is an eternal divine virtue. The essential fact to understand is that the acts of compassion or Daan performed with a sense of pride will only derive a grain's-worth of honour in the world, but not respect at Dargah. It means that the worldly acts of compassion and Daan done under the feeling of pride will get one worldly honour, but not honour in Dargah. One will surely reap the

fruits of these Punn Karams in the form of worldly pleasures but these deeds will fetch one honour in Dargah only if one considers these deeds to be the grace of Sat Par Braham, considers them the praise of Sat Par Braham Pita Parmeshwar and dedicates them at the feet of Sat Par Braham Pita Parmeshwar. Therefore, those who perform these Punn Karams in self-interest will surely attain worldly gains as a result of these Punn Karams, but will not gain recognition at Dargah. Those who perform acts of compassion and Daan as a Seva without any desire for rewards and dedicate all praise that they earn at the feet of Guru (teacher and mentor – one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti), their Seva is acclaimed at Dargah and as a result they gain esteem of Dargah and besides they do not lack any worldly pleasures as well.

The blessed Satguru incarnate Nanak Patshah Ji has by virtue of his infinite kindness emphasized upon the supremely powerful states of “Suni-ai” and “Mannay” in Pauris (verses) 8-11 and 12-16 for the entire humanity. (To read the description of the supremely powerful states of “Suni-ai” and “Mannay” in detail kindly once again go through the discourse of Pauris 8-16). In this Pauri too, the blessed Satguru incarnate Nanak Patshah Ji once again reiterates portrayal of the supremely powerful states of “Suni-ai” and “Mannay”. Those who attain the supremely powerful states of “Suni-ai” and “Mannay” have the seed of limitless love towards Sat Par Braham Pita Parmeshwar sprout in their Hirdhas. Bandagi is nothing but belief and faith in Sat Par Braham Pita Parmeshwar and love towards Sat Par Braham Pita Parmeshwar. Those who have their Hirdhas suffused with belief, faith and love receive the benevolence of Sat Par Braham Pita Parmeshwar and they thus accomplish their Andherla Teerath. They achieve the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva and they immerse themselves in Gyan (wisdom) – Dhyan (Simran of Naam – with deep concentration, and detachment from all-else) – Ishnan (inner bath with Amrit of Naam), cleanse their minds of all the grime and accomplish their Andherla Teerath. Andherla Teerath (Internal pilgrimage) is the real Teerath and by accomplishing it one accomplishes Bandagi and receives the Gurparsaad of Param Pad (Param Padvi – the highest spiritual status). Andherla Teerath means

Hirdha attaining Puran Sachyari Rehat (complete compliance with Absolute Truth). Puran Sachyari Rehat implies practising compliance against Maya in life. Practising Puran Sachyari Rehat in life is nothing but bringing lust, anger, greed, attachments and pride under one's control, and vanquishing Trishna (desires). Practising Puran Sachyari Rehat in life is nothing but Hirdha attaining Sat Santokh (divine contentedness, state where there is humility and an absence of desires). Practising Puran Sachyari Rehat in life is nothing but conquering one's mind, triumphing over Maya and transcending beyond Trigun Maya (Maya of three aspects: Rajo – the desires viz. Hopes, expectations and yearnings, Tamo – the vices viz. the lust, anger, greed, attachments and pride and Sato – the goodness viz. charity, compassion, contentment). The Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) being illuminated, opening of Dasam Duaar (the tenth door – the Crown Chakra – once opened establishes a connection between the human being and the Akal Purakh) and attaining Anhad Shabad Amrit Naad (incessant fall of Amrit at the Dasam Duaar, along with Anhad Naad, the divine music of five primal sounds) are the indications of attaining Puran Sachyari Rehat. Hirdha blending with Naam and Param Jyot Puran Prakash (the perfect radiance of divine light, his aura, God himself) is attaining Puran Sachyari Rehat. Naam permeating every pore of the body is Puran Sachyari Rehat. Glimpsing the Nirgun in Sargun is attaining Puran Sachyari Rehat. Becoming one with Nirgun Saroop of Sat Par Braham Pita Parmeshwar is attaining Puran Sachyari Rehat. Hirdha being filled with all divine virtues is attaining Puran Sachyari Rehat. Hirdha being filled with all supreme and divine powers is attaining Puran Sachyari Rehat. Attaining Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways) is attaining Puran Sachyari Rehat. Only by attaining Puran Sachyari Rehat one accomplishes one's Andherla Teerath and accomplishes one's Bandagi. One who accomplishes one's Bandagi is ordained by Sat Par Braham Pita Parmeshwar to perform the service of Parupkar and Maha Parupkar; and is ordained with the service to bestow Gurparsaad upon the Sangat.

Puran Bandagi is nothing but Hirdha being filled with divine virtues. Puran Bandagi is nothing but renunciation of vices and

adopting all divine virtues in one's Hirdha. All the vices are gravely destructive forces and all the divine virtues are immensely supreme powers for great benefactions of the humanity. All of the vices open the doors of hell to us, and all true virtues open the doors of Dargah for us. One who adopts vices becomes a demon, and one who adopts divine virtues becomes a Sant. The bad company of a vile person ensures one's ruin. The company of a virtuous person ensures one's amelioration. The divine virtues advance one's spirituality and the vices downgrade one's spirituality. Vices become the cause of sufferings, distresses and hardships in life. The true virtues make one's life pleasant and prosperous. Therefore, it is a humble prayer to all humanity to embrace the true virtues and adopt them in their daily acts, and to renounce all vices and to discard all vices from their daily lives. Thus renouncing all gravely disastrous forces and illuminating one's Hirdha with all divine powers is the Puran Bandagi. This is why the blessed Satguru incarnate Nanak Patshah Ji stresses upon the whole humanity to pray with these words of Puran Braham Gyan:

***“Sabh Gun Tere Mai Naahee Koe.
Vin Gun Keete Bhagat Na Hoe.”***

(Sri Guru Granth Sahib 4)

So that we may have illumination of all true virtues within us and we are able to renounce all vices. Please keep this supremely essential Truth in mind that Sat Par Braham Pita Parmeshwar is the infinite treasure of all divine virtues, and we are all filled with endless vices. With this prayer we will achieve humbleness in our Hirdha and our Hirdha will be filled with humility. Similarly, as described before, once we accept our sins and our vices, our Chitter-gupt (the divine records of one's good and bad deeds) becomes clear and our Hirdha will be illuminated with divine virtues. Therefore, it is a humble prayer at the feet of the entire mankind not to reinforce their pride by the praise of their Sat Karams and virtues; but to consider their Sat Karams and virtues as Gurkirpa (Divine Grace) and Gurparsaad, and to put all divine virtues to practice in their lives. End of pride erases one's ego, and erasing one's ego is the greatest divine virtue and the supreme force that is attaining Jeevan Mukti. All human vices are born of, and find nourishment in lust, anger,

greed, attachments, pride and Trishna. All human deeds committed under the sway of lust, anger, greed, attachments, pride and Trishna are Asat Karams (untruthful deeds, deeds against Sat). These Asat Karams take the form of one's disastrous Sanskars (moral attributes, socio-cultural and religious practices), and these disastrous Sanskars provide basis to all vices and afflict one's Hirdha, body and mind with diseases. One can get rid of these mental diseases only by adopting all divine virtues in one's daily activities. All physical ailments are born of, and nurtured by these mental diseases. When one uses the human body to commit Asat Karams one gives birth to these vices, and because of these vices first the human being is consumed with mental diseases, and then falls prey to all physical ailments. Thus these vices cause the human body to decay. Sat Par Braham Pita Parmeshwar, by according us with birth as a human has already endowed us with all these divine virtues (compassion, righteousness, contentedness, patience, renunciation of attachments, faith, love, belief in Gur and Guru, humility, humbleness of Hirdha, Parupkar etc.). All that is needed of us is to adopt these divine virtues in our day-to-day actions. When we do so all our deeds turn into Sat Karams and then we are blessed by Sat Par Braham Pita Parmeshwar with his kindness and we receive the Gurparsaad of Bandagi. Along with receiving Gurparsaad when we do Naam Di Kamai these divine virtues immensely blossom in our Hirdhas. These divine virtues aren't just virtues but these divine virtues are also immensely supreme powers that fill our Hirdhas and turn them into immense Hirdhas. But those who neglect Sat Karams and forget Sat Par Braham Pita Parmeshwar ensure their own ruin. Gurbani has established this supremely essential Truth:

“Har Bisarath Therae Gun Galeaa. ||1||”

(Sri Guru Granth Sahib 12, 357, 990)

Therefore, without Bandagi these divine virtues and the supreme powers of these divine virtues do not thrive in one's Hirdha; neither does one's Hirdha attain Puran Sachyari Rehat without these divine virtues, nor can one accomplish one's Bandagi.

In the next part of this Pauri, the blessed Satgurru incarnate Nanak Patshah Ji imparts the Puran Braham Gyan upon the entre

humanity about the genesis of the Creation. Before the origin of Creation, the blessed Sat Par Braham Pita Parmeshwar was instated in Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space) for 36 Yugas (epochs). In this state Sat Par Braham Pita Parmeshwar had the insight of the creation of the universe. This insight by Sat Par Braham Pita Parmeshwar was the genesis of the creation of Maya. From this insight came the words “Be Many from One”, the expression of which gave births to all the other supreme powers, i.e. the supreme powers of Brahma (divine power of creation), Vishnu (divine power of caretaking) and Shiva (divine power of destruction) emerged from within Sat Par Braham Pita Parmeshwar. Consequently the entire universe was created and is being created from these supreme powers; and is being looked after, and will eventually be destroyed by these supreme powers. In Similar way all creatures came into existence and got busy in their affairs under the three attributes of Maya (Rajo, Tamo and Sato).

***“Chhatheeh Jug Gubaar Saa Aapae Ganath Keenee.
Aapae Srisat Sabh Saajeean Aap Math Dheenee.”***

(Sri Guru Granth Sahib 949)

“Jug Chhatheeh Gubaar Kar Varatheaa Sunnaahar.”

(Sri Guru Granth Sahib 555)

As long as this Creation lasts – the affairs of this Creation will be run in accordance with the divine Vidhans (constitutions, sets of laws) made by Sat Par Braham Pita Parmeshwar. From hereafter once the Creation comes to an end, then again the episode of origin of the Creation will repeat itself and after pitch darkness of several Yugas the “Suasat Aathi Bani” of Sat Par Braham Pita Parmeshwar will take place and the Creation will be reborn. One doesn’t know how many times Sat Par Braham Pita Parmeshwar has created the miracles of the birth of Creation, and how many more times he will continue to do so. This entirely essential Truth has been established in Gurbani:

***“Kae Baar Pasariou Paasaar.
Sadhaa Sadhaa Ik Eaekankaar.”***

(Sri Guru Granth Sahib 276)

The blessed Sat Par Braham Pita Parmeshwar is “Sat” (“Eternal Truth”). Sat is the source of all infinite and eternal supremely divine powers. Sat is the source of all supreme and divine virtues. Sat is the architect of all divine Vidhans. Sat is the womb where all Creation takes birth. Sat possesses all-accomplishments. Sat is ever-established. Sat is ever-immutable. Sat is the source of faith, love, belief, Naam, Naam Di Kamai, Puran Bandagi and Seva. Therefore, Sat alone is extremely magnificent Apaar (one who has no dimension or boundary) Anoop (without parallel). Sat is the conscious. Sat is omnipresent. Sat is the everlasting divine bliss. Sat is Chit Anand (bliss of the consciousness). Therefore, the Hirdha in which Sat manifests itself becomes ever-blossomed and filled with joy. This state is called as Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness) and Param Anand (divine bliss). This is why Sat Akal Purakh is called as “Sat Naam” (“Truth as the Name of God”) and this alone is the divine power that is known as Gurparsaad.

We dwelt upon a glimpse of the whole discourse upon the genesis of Creation, brought about by the immense Apaar Gurkirpa of the blessed Sat Par Braham Pita Parmeshwar, in Pauri 5. The complete essential Truth about Akal Purakh being established in Sunn Samadhi for 36 Yugas and then the Creation originating from Sunn Kalaa has already been briefly contemplated in Pauri 5. Therefore, those Jigyasoo’s (the curious, the seekers of divine Truth) who wish to firmly grasp this description may please go through Pauri 5 once again and inscribe this great and divine Truth in their Hirdhas.

The blessed Satguru incarnate Nanak Patshah Ji has revealed in Gurbani the Puran Braham Gyan about the origin of the Creation. But he also revealed this Puran Baham Gyan about the origin of the Creation that no religious tome, no Avatar (divine incarnate), no Pir (holy and spiritual peson) or Paigambar (prophet, seer), and no Satguru has ever been able to fathom the origin of the Creation. It means that in the entire Creation no power has ever been able to know the fact as to when the Creation came into existence. The blessed Satguru incarnate Nanak Patshah Ji imparts this Puran Braham Gyan upon all mankind in the last part of this Pauri. What

time was it; what 'thit' (date) it was ('thit' (date) is the unit related to the waxing and waning of the moon, e.g. first, second, third etc.); what day was it (day is the unit related to the rising and setting of the sun, e.g. Monday, Tuesday etc.); what season was it, i.e. what climate prevailed at the time (summer, winter, spring, fall, rains etc.); and what month it was when the origin of Creation took place? The answers to these questions are unavailable with any Avatar, Braham Gyani, Satguru, Pir, Paigambar, Sant or Bhagat, and neither are these answers recorded in any religious tome. Neither any Pandit (learned scholars of religion) has the knowledge about it nor the Purana's (a genre of important Hindu, Jain and Buddhist religious texts) mentions them. It implies that all Pandit's (learned scholars of religion), Rishi's and Muni's (saints and sages) who composed these Purana's had no knowledge about the origin of Creation. Had these Pandit's, Rishi's and Muni's known the answers to these questions they would surely have composed a Purana about them. Neither did the Qazi's (Islamic scholars), who composed the great text of the Quran Sharif by compiling the Aayat's (verses and sentences) spoken by the blessed Prophet Mohammed Sahib Ji into this great religious tome could secure any knowledge about the origin of Creation. If it were the case these Qazi's would surely have revealed this knowledge in Quran Sharif. Neither did any Jogi (practitioner of Yoga, an ascetic) was ever enlightened of the knowledge about the origin of Creation. No Jogi has mentioned anywhere about the date and day when the origin of Creation took place. The answers to all these questions are known only to the Creator of the universe, Karta Purakh (Doer, Creator), Kartar (Creator), and Kadar (the almighty). Only Sat Par Braham Pita Parmeshwar is aware of when he created this Creation. This is to imply that there is no point in debating it, neither any use in trying to find the answers to these questions. All one should strive for is the Gurbarsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi. One should centre attention upon turning all one's deeds into sat Karams. One should centre attention on Sat Naam Simran alone. Only by doing so will one gain Sat.

Sat Par Braham Pita Parmeshwar is infinite, eternal. Therefore, his virtues are also infinite, eternal. Sat Par Braham Pita Parmeshwar is accomplished in all Kalaa's (crafts, competencies). Sat Par

Braham Pita Parmeshwar himself is the creator and the source of all his divine powers. The eternal, infinite virtues and Kalaa's are the divine powers of Sat Par Braham Pita Parmeshwar. Therefore, how can one completely comprehend the divine power that is eternal, infinite? It tells us that it is not within our capabilities to do Sifat Salah (paying tributes to God by praising) of all the virtues and supreme powers of Sat Par Braham Pita Parmeshwar. The Avatars, Satgurus, Braham Gyanis, Sants and Bhagats have also done Sifat Salah of whatever they could experience of the supreme virtues and supreme powers of Sat Par Braham Pita Parmeshwar during their Bandagi. But no Avatar, Satguru, Braham Gyani, Sant, Pir, Paigambar or Bhagat has completely unravelled all the mysteries of Sat Par Braham Pita Parmeshwar; neither will anyone ever do so. The blessed Satguru incarnate Nanak Patshah Ji tells us that every person (propagator of one's religion) considers one as smarter than others and tries to praise Akal Purakh. It is entirely true that in these times many a religious propagators have become active, but the real propagator of one's religion can only be that great being who attains Puran Awastha and who is divinely ordained to perform Seva of Sangat. One who himself is not Puran (perfect) is not decreed to propagate religion. Satguru Patshah Ji has addressed such propagators as "Ikdu Ik Sianaa" ("each one smarter than the other"). This is why those great beings that attain Puran Awastha start describing themselves as utterly poor. Because they realize that it is the supreme powers of Sat Par Braham Pita Parmeshwar that make everything happen. In the Sangat of these great beings the discourse is entirely in the Puran Hukam (Absolute Divine Will) and on those topics that those in Sangat are in need of learning; because all the deeds of such great beings are in Puran Hukam. Their words are divine words. Their words are the divine will. Their words are the Puran Sat. Therefore, those Jigyasoo's who treat and observe their Sat Bachans (words of Truth, divine words) as the divine will are divinely blessed. Naam easily makes home in their Hirdhas.

None can match the supreme powers of the blessed Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar is the highest and the greatest of all. The magnificence of Sat Par Braham Pita Parmeshwar too is above everything, and eternal and infinite. The whole Creation runs according to the Vidhans made by Sat Par

Braham Pita Parmeshwar. Everything that happens to us or around us happens according to these divine Vidhans. Therefore, those propagators who preach according to their Manmat (own wisdom as opposed to Gurmat or God's wisdom) fail to receive respect at Dargah. It is completely true that those who become preachers, without attaining Puran Awastha and without having been divinely ordained, do not get respect in Dargah. Because only such persons acquire Gurmat who have attained Puran Awastha, triumphed over Maya, and transcending beyond Trigun Maya have become one with Sat Par Braham Pita Parmeshwar and go under Puran Hukam. Only such great beings are endowed with the capacity to bestow Puran Sat upon others. How can those propagators who are themselves under influence of Maya preach Gurmat? How can those propagators who have not attained Puran Awastha bestow Puran Sat in Sangat? How can those propagators who do not put Gurmat to practice in their own lives preach Gurmat to Sangat? Therefore, only those – who accomplish their Andherla Teerath, attain and practise Puran Sachyari Rehat in their Hirdhas, adorn their Hirdhas with all divine virtues, triumphing over Trigun Maya, attain Puran Awastha and submit themselves under Puran Hukam – are the ones who receive the blessing of being ordained to bestow Gurparsaad upon others; and only such great beings bestow Puran Sat upon others.

JAP JI VERSE 22

*Paataalaa paataal lakh aagaasaa aagaas.
Orhak orhak bhaal thakay vayd kahan ik vaat.
Sehas athaarah kahan kataybaa asuloo ik dhaat.
Laykhaa ho-ay ta likhee-ai laykhai ho-ay vinaas.
Naanak vadaa aakhee-ai aapay jaanai aap. ||22||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji), through his words and personal anecdotes in his life of purity, refutes popular Bharam's (misconceptions – incorrect religious notions and superstitions). Widespread Bharams in the world pose the biggest obstacles in the path of Bandagi (submission before God). These cause Dubidha (double-mindedness, distortions and distractions of mind, disbeliefs) in one's life. A human Hirdha (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being) consumed with Dubidha doesn't have complete faith, love and belief in Gur (God) and Guru (teacher and mentor – one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti). The blessed Satguru incarnate the Fifth Patshah Ji bestows Puran Braham Gyan (entire divine wisdom) about Dubidha and guides the entire mankind through this Salok (verse):

Gaurhee Mehalaa 5.
*Jo Eis Maarae Soee Sooraa.
Jo Eis Maarae Soee Pooraa.
Jo Eis Maarae Thisehi Vaddiaaee.
Jo Eis Maarae This Kaa Dhukh Jaaee. ||1||
Aisaa Koe Je Dhubidhhaa Maar Gavaavai.
Eisehi Maar Raaj Jog Kamaavai. ||1|| Rehaao ||
Jo Eis Maarae This Ko Bhao Naahe.
Jo Eis Maarae Su Naam Samaahe.
Jo Eis Maarae This Kee Thrisanaa Bujhai.
Jo Eis Maarae Su Dharageh Sijhai. ||2||*

Jo Eis Maarae So Dhhanavanthaa.
Jo Eis Maarae So Pathivanthaa.
Jo Eis Maarae Soee Jathee.
Jo Eis Maarae This Hovai Gathee. ||3||
Jo Eis Maarae This Kaa Aaeiaa Ganee.
Jo Eis Maarae Su Nihachal Dhhanee.
Jo Eis Maarae So Vaddabhaagaa.
Jo Eis Maarae Su Anadhin Jaagaa. ||4||
Jo Eis Maarae Su Jeevan Mukathaa.
Jo Eis Maarae This Kee Niramal Jugathaa.
Jo Eis Maarae Soee Sugiaanee.
Jo Eis Maarae Su Sehaj Dhhiaanee. ||5||
Eis Maaree Bin Thhaae Na Parai.
Kot Karam Jaap Thap Karai.
Eis Maaree Bin Janam Na Mitai.
Eis Maaree Bin Jam Thae Nehee Chhuttai. ||6||
Eis Maaree Bin Giaan Na Hoe.
Eis Maaree Bin Jooth Na Dhhoee.
Eis Maaree Bin Sabh Kichh Mailaa.
Eis Maaree Bin Sabh Kichh Joulaa. ||7||
Jaa Ko Bhaae Kirapaal Kirapaa Nidhh.
This Bhaae Khalaasee Hoe Sagal Sidhh.
Gur Dhubidhhaa Jaa Kee Hai Maaree.
Kahu Naanak So Braham Beechaaree. ||8||5||

(Sri Guru Granth Sahib 237)

Dubidha causes one's Bandagi to remain unaccomplished. Double-mindedness holds one from accomplishing one's Bandagi. Single-mindedness and single-consciousness makes it possible to accomplish one's Bandagi. Being blessed with single-mindedness and single-consciousness is being blessed with Gurparsaad (Eternal Bliss and the Eternal Grace). Those, who receive Gurparsaad, by virtue of Gurkirpa (Divine Grace) come out of their Dubidha and receive divine blessings of complete faith, love and belief in Gur and Guru and accomplish their Bandagi. Those who vanquish their Dubidha attain Puran Braham Gyan. One who vanquishes Dubidha:

- 1) Is a "Soora" ("warrior"), i.e. one becomes a Soorma (valiant) as one conquers lust, anger, greed, attachments, pride and Trishna (desires). It means that one who vanquishes Dubidha

triumphs over Maya (the worldly temptations, all physical perceptions that in fact are mere illusions created by Maya).

- 2) Is a “Poora” (“complete”). It means that one who vanquishes Dubidha accomplishes one’s Andherla Teerath (pilgrimage of the inner self) and attains Puran Sachyari Rehat (complete compliance with Absolute Truth) in one’s Hirdha and attains Puran Awastha (state of spiritual perfection).
- 3) Achieves honour at Dargah (Divine Court). A great being who is honoured in Dargah also receives respect on earth. One gains Sangat (congregation, following of multitudes). Through such a being, many receive the benefits of Parupkars (Doing good for others without expecting any rewards or recognition, including doing seva of guiding others to the Sant Hirda who gives the Naam) and Maha Parupkar (Seva of giving Jee-a Daan. Which is giving Daan of Bhagti and Jivan Mukti. This is the seva that a Sant Hirda does).
- 4) Has all one’s sufferings and distresses come to an end. One who vanquishes Dubidha accomplishes one’s Bandagi and earns Raj Jog and makes a success of one’s life. Raj Jog implies that one triumphs over Maya and achieves respect in Dargah while leading a domestic life and being engaged in worldly affairs.
- 5) Becomes a Nirbhao (fearless). It means that one who vanquishes Dubidha is freed from the snares of Maya. One becomes disinterested in worldly relations and materials and is thus freed from the bonds of attachments.
- 6) Has Naam (Name – representing God and all his Creation) permeated in every pore of one’s body. All one’s Bajjar Kapats (divine doors that once opened channel Amrit into the body and establish connection between human being and Akal Purakh) are opened. All Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are illuminated and one’s whole body is suffused with Amrit (our essence or the life-element, soul).
- 7) Has all divine treasures and Ridhi-Sidhis (supernatural powers; these come at a very early stage of Bandgi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his

administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh) at one's command. It means that one who vanquishes Dubidha has Ridhi-Sidhis at one's beck and call and at one's service. Maya is slave to such a human being. Such a person attains honour in Dargah, and such a great being attains honour on earth as well.

- 8) Attains Jeevan Mukti (deliverance from the cycle of life and death, salvation). One attains all divine treasures. One is blessed with the Gurparsaad of performing service of Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti). One enjoys good fortune in life. One forever attains Sehaj Samadhi (A state of continuous Samadhi - eyes open, day and night, sleeping or awake - it is all done in the state of Samadhi. The ones who reach that level in spirituality and achieve the Param Padvi and are called a Satgur, Puran Sant, Puran Brahamgiani or a Puran Khalsa. Then all of the senses and Karam Indrees come under the Puran Hukam of Akal Purakh and we go into a continuous Samadhi, which is also called Sehaj Samadhi. Then while in Sehaj Samadhi whatever they utter or say is in Puran Hukam and is called the world of God and that is Gur Mat in addition to GurBani. Whatever they say is nothing different from what GurBani says because whatever they say is the Puran Brahamgian – divine wisdom. That is why their words are called Sat Bachan and they come true to us when applied to our daily life. So ignoring the words should not be an option for us. Following the word will be a divine blessing). The words of such a great being are divine words. One attains Puran Braham Gyan. One attains Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways). One attains Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss).

The Bandagi of a person struck with Dubidha is not approved in Dargah. As much as the person struck with Dubidha might perform Jap's (recitations) and Tap's (meditations), one's Bandagi is not accepted in Dargah. Because any Seva performed while under Dubidha isn't performed with single-mindedness and single-

consciousness, and therefore such a Seva is not approved in Dargah. Therefore, such religious rites and rituals do not carry any value in Dargah and by doing them one isn't released from the bonds of life and death. One struck with Dubidha is unable to rid the grime off one's mind. The disastrous grime of the evils doesn't come off one's mind and as a result one doesn't get freedom from the bonds of life and death. Only those – that Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) is kind upon – are the ones whom he blesses with his Gurkirpa and Gurparsaad, ends their Dubidha and frees them and makes them Ik Drisht (seeing all as equal, non-discriminatory). Only the one who is Ik Drisht attains Jeevan Mukti. Only the one who is Ik Drisht attains Puran Braham Gyan. Only the one who is Ik Drisht attains Atam Ras Amrit.

Thus the Bharams lead one away from the path of Puran Sat (absolute, eternal Truth). The Bharams lead one away from Gurmat (Gur's wisdom, i.e. God's wisdom). The Bharams lead one to the wrong path. As termites eat away the wood, in the same way the Bharams destroy one's life of divine pursuits. The blessed Satguru incarnate Sahiban have revealed Puran Braham Gyan about the disastrous force of Bharams in several Saloks of Gurbani and have guided the humanity on the right path. One who is plagued by Bharams wanders about in all directions:

“Bharamae Bhoolaa Dheh Dhis Dhhaavai.”

(Sri Guru Granth Sahib 277)

Those plagued by Bharams cannot distinguish the essential Truth. Those who are stricken with Bharams i.e. are prey to their own Mat (wisdom), Durmat (wrong wisdom, ill-advice) and Sansarik Mat (worldly wisdom, materialism) keep wandering in all directions and cannot discern the essential Truth. Thus their Bandagi gets nowhere.

“Bharamae Bhoolaa Tat Na Jaanai.”

(Sri Guru Granth Sahib 114)

***“Kharar Parakh Khajaanai Paaeihi
Khotar Bharam Bhulaavaniaa. ||6||”***

(Sri Guru Granth Sahib 119)

Those plagued by Bharams are insincere persons. Those who recognize the divine essential Truth come out of their Bharams and become rightful claimants to the divine treasures. When one receives the Gurparsaad of Naam, Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life) and Puran Bandagi and is immersed in one's Bandagi – one has to pass through several difficult trials of Maya in order to prove one's faith, love and belief towards Gur and Guru. Those who clear all the tests given by Sat Par Braham Pita Parmeshwar with the supreme power of their boundless faith, love and belief – they are forever acclaimed in Dargah. Those who best all these trials of Maya – their Bandagi is approved in Dargah and by accomplishing their Bandagi they attain honour in Dargah. It is entirely true that many people receive the divine blessing of Gurparsaad but only a rare person completely practises it in one's life. Those who, even after being blessed with Gurparsaad, fail to ace these trials of Maya and allow Maya to lead them into Bharams –fail to accomplish their Bandagi. Some Jigyasoo's (the curious, seekers of divine Truth) even reach very close to accomplishing their Bandagi, before stumbling and losing all their gains. Therefore, walking the path of Bandagi is termed equivalent to walking the edge of a sword. Only those who have boundless faith, love and belief in Gur and Guru accomplish their Bandagi. If there is a crack in the boundless faith, love and belief in Gur and Guru – this crack destroys everything. Those who stumble before taking the last step of their Bandagi – it is because of the experience they have had of the supreme powers of Sat Par Braham Pita Parmeshwar. They take it that now they have gained everything that they had set out for, and that they no longer have any need for a Guru. With this knowledge they are enthralled in these supreme powers of Sat Par Braham Pita Parmeshwar and lose their faith, belief and love in their Guru. This crack in their faith, love and belief fans their subtle pride and, instead of attributing all their greatness to their Guru and by being caught up in their pride, they lose everything. Thus even after attaining this high state such persons, by not succeeding in these trials of Maya, lose everything.

***“Gur Poorai Sabh Bharam Chukaaeiaa.
Har Simarath Naanak Sukh Paaeiaa. ||4||8||77||”***

(Sri Guru Granth Sahib 178)

“So Satgur Dghan Dhhann Jin Bharam Garr Thorreaa.”

(Sri Guru Granth Sahib 522)

Only a complete Guru can banish Bharams from a Jigyasoo's mind. Only a Satguru can repudiate all Bharams of a person and can free the person from all Bharams. Only the one who is Puran (perfect) – only such a Guru has the capacity to rebut all the Bharams of a Jigyasoo. Therefore, those who worship a complete Guru – all their Bharams are refuted by Satguru oneself. Those who dedicate their body, mind and possessions before Satguru – their faith, love and belief in Guru attain boundlessness, and this supremely immense power of boundless belief, faith and love earns them acclaim in Dargah.

The blessed Satguru incarnate Nanak Patshah Ji refutes some popular views through this Puran Braham Gyan about how many Pataals (nether-worlds) and how many Akaash's (skies, heavenly worlds) there are. When the blessed Satguru incarnate Nanak Patshah Ji took avatar in this world, several Bharams had been made widespread by the religious leaders of that time on this subject (how many Pataals and how many Akaash's are in the Creation). While one religious leader claimed that there are three Pataals and three Akaash's, another religious propagator claimed of seven Pataals and seven Akaash's. The blessed Satguru incarnate Nanak Patshah Ji emphasizes upon this Puran Braham Gyan about this subject that just as Sat Par Braham Pita Parmeshwar is eternal, infinite, in exactly the same way the Creation made by him is also eternal, infinite. Thus no one can count the Pataals or the Akaash's either. This Puran Baham Gyan was revealed by the blessed Satguru incarnate Nanak Patshah Ji during his visit to Baghdad when he imparted the wisdom of Puran Sat upon Pir Dastagir. When a disciple of Pir Dastagir heard Satguru Ji utter “Pataalaa Pataal Lakh Agaasaa Agaas” (“hundreds of thousands of Pataals, hundreds of thousands of Akaash's”) he went and asked Pir Dastagir that he (Pir Dastagir) has taught his disciples only about seven Pataals and seven Akaash's. But this other Pir (Satguru Nanak Patshah Ji) who sits outside the city speaks of there being hundreds of thousands of Akaash's and hundreds of thousands of Pataals. On hearing this, Pir Dastagir told his disciple that he (Satguru Nanak Patshah Ji) is an

infidel, and speaks lies. The Pir instructed his disciples to go and stone this infidel, this liar, to death. Following the instructions of Pir Dastagir, when his two disciples came to kill Satguru Ji and picked up stones and were about to hit Satguru Ji, Satguru Patshah Ji uttered the words “Sat Kartar” (“Truth is God”), on hearing of which their hands with stones froze; neither could they lower their arms nor could they drop the stones from their hands. Then when someone went and described the event to Pir Dastagir, Pir Dastagir arrived himself, recited Kalam’s (sacred texts) and blew Phoonks (whiffs along with religious chanting) but the stones didn’t drop. Pir Dastagir understood that he (Satguru Nanak Patshah Ji) must be a Wali Allah (prophet of God, holy person). Therefore, he approached Satguru Patshah Ji and prayed “O Wali Allah, they have committed a mistake; please forgive their mistake”. When Satguru Patshah Ji heard the appeal of Pir Dastagir, he cast a kind eye upon the two disciples and the stones dropped from their hands automatically and they could lower their arms. Thereafter Pir Dastagir requested that as per wisdom received by him there were only seven Akaash’s and seven Pataals, while he (Satguru Nanak Patshah Ji) talked of hundreds of thousands of Pataals and hundreds of thousands of Akaash’s. How was that possible? Satguru Patshah Ji stated that one talks according to one’s knowledge and wisdom. Pir Dastagir asked if he (Satguru Nanak Patshah Ji) could reveal his wisdom. Satguru Patshah Ji asked Pir Dastagir to accompany him. Pir Dastagir stated that he is an old man, and his son would accompany Satguru Patshah Ji. Then Satguru Patshah Ji said to the son of Pir Dastagir “Close your eyes”. When he closed his eyes, Satguru Patshah Ji showered kindness upon him and revealed several Akaash’s followed by several Pataals. Having views after views of Pataals and Akaash’s when he got weary he begged Satguru Ji to take him back as he was tired. Then Satguru Patshah Ji took him to a Pataal where a Sangat was in progress. Satguru Patshah Ji was greeted by the entire Sangat. Thereafter the sangat was concluded and Prasad (consecrated food) was distributed. Satguru Patshah Ji took an earthen bowl filled with Karah Prasad (consecrated pudding) as a token for Pir Dastagir, and asked the son of Pir Dastagir to close his eyes. He closed his eyes and then reopened after sometime and found them both sitting beside Pir Dastagir on the grounds of Baghdad. The son of Pir Dastagir handed

the bowl of hot Karah to the Pir and told him that he had seen countless Akaash's and Pataals; that there was no end of these to be seen anywhere; that he (Satguru Nanak Patshah Ji) was Wali Allah, form of Khuda (God); that he (Satguru Nanak Patshah Ji) spoke the Truth; that his (Satguru Nanak Patshah Ji's) words were the Truth. Bhai Gurdas Ji describes this tale in his Vaars (verses) thus:

***“Naal leethaa baetaa far dhaa akhee meet gaeiaa haavaaee.
Lakh akaas pathaal lakh akh furak vich sabh dhikhalaee.
Bhar kachkail prasaadh dhaa dhuro pathaalo laee karraaee.”***

In this fashion Satguru incarnate the blessed Nanak Patshah Ji revealed this Puran Braham Gyan and repudiated the widespread Bharams in the world. In exactly similar way the entire Gurbani has manifested at one time or another and in one form or another in the life of the Satguru Sahiban (the ten Patshah Ji's). The whole of Gurbani is nothing but the Puran Braham Gyan manifesting itself in the lives of Satguru Sahiban. This is why Gurbani is Sat (Eternal Truth). This is why Gurbani is Guru. This is why Gurbani is Gyan Saroop (the wisdom embodiment) of Akal Purakh (the Timeless Being, the Immortal Being, God).

The blessed Satguru Avatar (divine incarnates, the ten Guru Sahiban) Ji's state that even the Rishi-Muni's (saints and sages) have strived and failed to fathom the boundaries of the Creation. This is why even the Vedas (ancient Hindu scriptures said to written by Brahma; the four Vedas are Rig Veda, Yajur Veda, Sam Veda and Athar Veda) say that the Creation is boundless. This supreme and essential Truth is established through these Savaiye's (verses) of the Bhat's (beloveds of Gods who were complete and sang in love of God) recorded in Gurbani:

***“Anth Na Paavath Dev Sabai
Mun Eindhr Mehaa Siv Jog Karee.”***

(Sri Guru Granth Sahib 1409)

When the Rishi-Muni's perform their Bandagi – while in Dhyan (Simran of Naam – with deep concentration, and detachment from all-else) – they come to a state in their Bandagi when they acquire the capability to leave their body. Many among these Rishi-Muni's make

it a practice to use this divine capability to quit their body and see more of the spiritual world. The blessed Satguru incarnate Nanak Patshah Ji here refers to these Rishi-Muni's and tells us that there are such Rishi-Muni's who use these practices and try to discover the boundaries of the Creation. But all of them have failed to find the bounds of the Creation. Therefore, this essential Truth is written in Vedas that there are no bounds of the Creation. Nobody has been able to find the limits as to how many Akaash's and Pataals are there in the Creation.

In exactly the same way those Jigyasoo's who receive the Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Bandagi – and while practising Naam when they are immersed in Samadhi (deep trance-like stage, where there is no thought, nothing except pure consciousness) – they too reach a state when they attain the power to leave their physical body. But by leaving one's body and wandering in the Suksham (spiritual) universe doesn't help one in accomplishing one's Bandagi. One certainly observes things in Suksham Creation that one cannot otherwise observe. But there is no significant benefit to be derived from it.

The four religious tomes of Islam and Christianity the Quran, Anjeel, Taurait and Zamboor describe that there are 18,000 worlds in the Creation. But the origin of all these worlds is nothing but Akal Purakh himself. Meaning that all these worlds have come into existence from the only One (Sat Par Braham Pita Parmeshwar). Meaning Akal Purakh alone is the womb of all Creation. The whole Creation has been born from Akal Purakh. But the entire Truth is that it is not possible to count these worlds in the Creation, because in counting these worlds the digits will be exhausted, but the Creation will go on. Therefore, it is pointless to try to find the bounds of Sat Par Braham Pita Parmeshwar and of the Creation created by him. Only Sat Par Braham Pita Parmeshwar alone knows his greatness. The magnificence of Sat Par Braham Pita Parmeshwar is eternal, infinite and he alone understands his magnificence. Therefore, the entire humankind should bow their heads and accept this whole Truth that Sat Par Braham Pita Parmeshwar is eternal, infinite and his magnificence too is eternal, infinite. And we should all dedicate ourselves in his Bandagi.

JAP JI VERSE 23

*Saalaah-ee saalaah ayt-ee surat na paa-ee-aa.
Nadee-aa atai vaah paveh samund na jaanee-ah.
Samund saah sultaan girhaa saytee maal dhan.
Keerhee tul na hovanee jay tis manho na veesreh. ||23||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) benevolently bestows the magnificence of Bandagi (submission before God) upon the entire humanity. The entire Gurbani (Gur's words or God's words; commonly refers to Sri Guru Granth Sahib Ji) is the magnificence of Sat Par Brahm Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe); is the magnificence of the name Sat Naam (Truth – as a manifestation of the Name of God) of Sat Par Brahm Pita Parmeshwar. The entire Gurbani is the magnificence of Sants (saints), Bhagats (devotees), Brahm Gyanis (possessing divine wisdom), Satgurus and Avatars (divine incarnates). The Satguru incarnates, Sants, Bhagats and Brahm Gyanis have revealed the magnificence of Sat Par Brahm Pita Parmeshwar in Gurbani; as they themselves became the magnificence of Sat Par Brahm Pita Parmeshwar and were absorbed in his magnificence. Thus only such great person – who immerses in Sat Par Brahm Pita Parmeshwar and becomes the magnificence of Sat Par Brahm Pita Parmeshwar – engages in Sifat Salah (praising, paying tributes to God) and in magnificence of Sat Par Brahm.

Just like the rivers flowing in the land cannot fathom the immensity of the ocean. It means that the flowing waters in the river, as long it is on land, cannot imagine the immensity of the sea. Only the waters of those rivers – that enter the ocean and are absorbed in the ocean – envision the greatness of the ocean. The waters in the rivers that are land-bound cannot realize the vastness of the ocean. When the waters in a river reach the place where it joins the ocean, even then these can only visualise only a small part (of the area where these join the ocean) of the ocean, and not the vastness of the

entire ocean. But even that small part of the ocean is so large (compared to the small amount of waters in the river) that the waters in the river get absorbed in it and lose their identity. In exactly the same way those great beings who immerse themselves in Bandagi and are forever immersed in Sat Par Brahm Pita Parmeshwar – only such great beings experience a glimpse of the immensity of Sat Par Brahm Pita Parmeshwar – and even this mere glimpse carries enough force to turn these great beings into the magnificence of Sat Par Brahm Pita Parmeshwar and assimilates them in the magnificence of Sat Par Brahm Pita Parmeshwar. Therefore, just like the rivers get a glimpse of the vastness of the ocean only upon immersing in it, in the same way only those who efface their own existences and become one with Sat Par Brahm Pita Parmeshwar – are the ones who experience the infiniteness of Sat Par Brahm Pita Parmeshwar – and thence the life of such great beings is dedicated entirely in Sifat Salah of Sat Par Brahm Pita Parmeshwar.

In this Pauri the blessed Satguru incarnate Nanak Patshah Ji emphasizes upon Puran Brahm Gyan (entire divine wisdom) on this matter alone. How does one turn one's Surat into a Surat that is forever immersed in the magnificence of Sat Par Brahm Pita Parmeshwar? How does one turn one's Birti (consciousness) into a Birti that is forever engrossed in the Sifat Salah of Sat Par Brahm Pita Parmeshwar? How does one find the blessing to forever immerse oneself in the Sifat Salah of Sat Par Brahm Pita Parmeshwar?

A common person's mind is always engaged in the worldly issues. A common person's Surat (mind) is always entangled with worldly complexities. A common person's mind never relaxes. A common person's mind is always distracted. A common person's mind is never quiet. Thus how a mind in such a condition can be absorbed in Sifat Salah? How can those minds and those Surat's that are slaves of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) perform Sifat Salah of Sat Kartar (Truth, the Creator)? How can those minds and those Surat's – who have lust, anger, greed attachments, pride and Trishna (desires) as their teachers and mentors – perform Sifat Salah of Sat Kartar (Truth, the Creator)? It is entirely true that a common person –

who is under slavery of Maya – has the lust, anger, greed attachments, pride and Trishna as one's teachers and mentors, because of the fact that all one's deeds are in accordance with the commands of these Dhoots (thieves). So how does one bring this capricious steed of one's mind under control so that it calms down and quietens, because then only this mind will be worthy of being blessed with Sifat Salah. Such a blessing can be bestowed only by a complete Satguru; and with this blessing one gains the true Sifat Salah:

“Sachee Sifath Sachee Saalaah Poorae Gur Te Paavae. ||5||”

(Sri Guru Granth Sahib 753)

True Sifat (tributes) and true Salah (praise) imply Puran Braham Gyan. True Sifat and true Salah imply Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways). The entire Gurbani is true Sifat and true Salah. True Sifat and true Salah imply Puran Sat (Absolute Eternal Truth, God himself); and Gurbani is Puran Sat. Gurbani is Puran Braham Gyan. And the priceless gems of Puran Tat Gyan are also placed inside Gurbani. Therefore, gaining true Sifat Salah implies attaining Puran Braham Gyan and Puran Tat Gyan, which is a Gurparsaadi Khel (This Game of GurParsaad. This starts with the planting of Naam into our mind by the Sadh. The Sadh is such a Sant who has become absorbed in Akal Purakh himself and has obtained his blessings to give GurParsaadi Naam to the Sangat. There are many that go to the Sat Sangat of a Puran Sant, but we will see that most of them are not benefitted spiritually that much. The reason for their non-progress on the spiritual front is that they go to such a Sat Sangat with demands and they don't surrender themselves with Tunn, Munn and Dhann. They don't even regard the Sant as their Guru and remain involved more in the rituals and outside compliance. The entire spiritual game is a GurParsaadi Khel and the ones who are blessed with this GurParsaad are the ones who really enjoy this most wondrous amazing Khel of Dhan-Dhan Paar Braham Pita Parmeshwar Ji. When our Sat Sarovars are illuminated with Naam and when we are blessed with the Puran Brahamgian only then do we see and enjoy this wondrous play, Khel, of Dhan-Dhan Paar Braham Pita Parmeshwar Ji). True Sifat and true Salah arises only in such Hirdhas (Hirdha or Hirdha Kamal denotes one of the

seven Sat Sarovars located near heart, part of one's spiritual being) that are absorbed in Sunn . It is absolutely important for a Jigyasoo (seeker of divine Truth) to understand this supremely powerful Gurparsaadi Khel. A complete Guru (teacher and mentor – one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti) is one who is Puran (perfect) in oneself; one who has accomplished Bandagi with Naam Di Kamai (putting Naam in practice in one's life); one whose Bandagi has found approval in Dargah (Divine Court); one who has triumphed over Maya and has attained and practised Puran Sachyari Rehat (complete compliance with Absolute Truth) in one's Hirdha; one who has vanquished Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and Trishna, transcended beyond Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. Hopes, expectations and yearnings; and Tamo – the vices viz. the Panj Dhoots) and has become one with Sat Par Braham Pita Parmeshwar; one who has attained Puran Braham Gyan and Puran Tat Gyan; one who has attained Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss); one who is blessed and ordained with the supreme power to bestow Gurparsaad (Eternal Bliss and the Eternal Grace) upon others. Only by placing oneself in the service of such a great being – who is Puran in oneself – can one receive this Gurparsaad. Therefore, a Puran Sant (perfect saint), a Puran Braham Gyani (one in possession of Puran Braham Gyan) or a Satguru alone is endowed with true Sifat and true Salah, and such great beings alone are blessed and ordained by Dargah with the right to bestow Gurparsaad upon others. Therefore, the blessed Satguru incarnate Nanak Patshah Ji states about such great beings, who are engrossed in true Sifat and true Salah:

***“Jis No Bakhasae Sifath Saalaah.
Naanak Paathsaahee Paathsaa ||25||”***

(Sri Guru Granth Sahib 5)

When it is time for a Jigyasoo to reap the fruits of the deeds of one's past lifetimes, one achieves admission in the Sangat (congregation, following) of a perfect Guru. When the Sanskars of the Sat Karams (the deeds of Sat, truthful deeds) in one's past

lifetimes manifest themselves, then the Jigyasoo receives his benevolence, as a result of which one joins the Sangat of “Purakh Rasik Bairagee” (Bairagee means Mukht - free, from Raag - attachment, the Moh Maya. So Rasik Bairagee is the Rasik - the one who enjoys Ik Ras (divine Bliss) and at the same time is Bairagee - free from Maya.) – from whom the Jigyasoo receives Gurparsaad. Rasik implies one who pervades all Creation, and Bairagee implies one who pervades the entire Creation, and at the same time remains detached from it. It signifies a person who has become one with Sat Par Brahm Pita Parmeshwar; and by a mere glimpse of such a person a Jigyasoo awakens one’s fortunes which were lying dormant birth-after-births; and the darkness of Maya upon one’s mind and Surat is banished. One’s slavery under Maya comes to an end and – having received Gurparsaad – one is blessedly gratified. Because, Maya doesn’t prevail under the aegis of such great beings; and they – who dedicate themselves entirely with their body, mind and possessions at the feet of such perfect Satgurus – cannot be harmed by Maya in any way. The end of slavery of Maya marks the beginning of one’s Bandagi. The mind and Surat are absorbed in Naam. All the Sat Sarovars (the seven sources of Amrit, the spiritual energy inside the human body) are illuminated. All the Bajjar Kapats (divine doors that, when opened, channel Amrit into the body and establish connection between human being and Akal Purakh) are opened. Naam permeates every pore of the body. One gets Darshan (glimpse with one’s inner eye) of Akal Purakh (Timeless Being, Immortal Being, God). One attains Puran Brahm Gyan and Puran Tat Gyan. One attains true Sifat and true Salah.

***“Poorab Karam Ankur Jab Pragatae
Bhaetiou Purakh Rasik Bairaagee.
Mitou Andhhaer Milath Har Naanak
Janam Janam Kee Soee Jaagee. ||2||2||119||”***
(Sri Guru Granth Sahib 204)

“Jin Ko Poorab Likheaa Satgur Bhaetee Tin Aae. ||2||”
(Sri Guru Granth Sahib 35)

“Jin Ko Poorab Likheaa Sae Aae Milae Gur Paas.”
(Sri Guru Granth Sahib 82)

As the rivers lose their identity upon merging with the ocean, and experience the immensity of the ocean only by immersing in the ocean, in the same way a person – whose mind and Surat are absorbed in Naam of Sat Par Braham Pita Parmeshwar and one who effaces one's own existence in divine romance with Sat Par Braham Pita Parmeshwar (meaning one whose ego is vanquished and one who has triumphed over Maya and transcended beyond Trigun) and becomes one with Sat Par Braham Pita Parmeshwar – is the only one who experiences the infinite, eternal supreme power of Sat Par Braham Pita Parmeshwar. Only such a great being attains true Sifat and true Salah. Those who put the Puran Braham Gyan revealed in the Gurbani to practice in their life and thereby become Gurbani; meaning they – who practise the Puran Braham Gyan bestowed upon them through Gurbani – attain such states as are revealed in Gurbani; and by doing so such persons become Gurbani. Thus those – who become Gurbani – are the only ones who experience themselves in the depths of Mansarovar (the eternal source of divine powers, the source of all life, Akal Purakh himself), and then immerse themselves in true Sifat and true Salah of Mansarovar. Such great beings have true Sifat and true Salah assimilated in every pore of their bodies. Naam sounds ceaselessly in every pore. Anhad Shabad (the divine music – played on divine musical instruments) plays continually at Dasam Duaar (the tenth door; the Crown Chakra; once opened it establishes a connection between the human being and the Akal Purakh). Their bodies are suffused with Amrit (our essence or the life-element, soul). The divine light and Amrit oozes from their entire bodies. Amrit and Puran Prakash (the perfect brightness of the supreme light, his aura around the enlightened beings) oozes from their eyes. Their grandeur prevails in the entire cosmos. Maya is at their service. Hereafter, they never forget Sat Par Braham Pita Parmeshwar. The biggest treasure in the world doesn't match even the worth of an ant for such great beings. The entire treasure of the grandest Kings – be it as large as are the oceans and the mountains – does not rival the worth of an ant for such great beings. It means that they are able to clearly perceive the Jyot (divine light) of Sat Par Braham Pita Parmeshwar within even an ant. Therefore, in their Dib Drisht (divine vision – also called as the third eye, Trikuti, or Gyan Netter – the wisdom eye) the experience of the eternity and

infiniteness of the Jyot of Sat Par Braham Pita Parmeshwar existing within an ant is more joyous than the acquisition of all worldly treasures. One who experiences such a state of supreme bliss isn't impressed even with all worldly treasures.

Only by putting Gurbani (Puran Braham Gyan) to practice in our lives we can make Puran Braham Gyan manifest within us. The spring of Puran Braham Gyan exists within us. When Naam opens the door to this spring, Puran Braham Gyan reveals itself. Puran Braham Gyan doesn't reveal itself by merely reading or hearing about it. By revelation of Puran Braham Gyan we imply that Puran Braham Gyan is experienced by the person who is immersed in Bandagi. Everything described in Gurbani comes to occur to a person immersed in Bandagi. Everything that Gurbani expresses is explicitly experienced by a person absorbed in Bandagi. The entire Braham Katha (divine discourse) written in Gurbani clearly reveals itself to a person immersed in Bandagi. Braham Katha is not narrated; instead Braham Katha clearly takes place and reveals itself to a person immersed in Bandagi. Therefore, it a humble prayer at the feet of the entire humanity that – if we want to put the supreme power of true Sifat and true Salah to practice in life – we must obtain Gurkirpa (divine grace) of Satguru and Gurparsaad and become one with Sat Par Braham; only then we can attain true Sifat and true Salah. Only a Satguru is empowered to bestow the Gurparsaad of Naam, Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). Therefore, let's centre our attention upon Sat Karams so that we too might reap the benefits of our Punni Karams (virtuous deeds) and obtain admission in the Sangat of a Puran Braham Gyani, Puran Sant or Satguru – by whose grace we may be able to dedicate our body, mind and possessions, receive Gurparsaad, and then become worthy of putting true Sifat and true Salah to practice in our life.

JAP JI VERSE 24

*Ant na siftee kahan na ant.
Ant na karnai dayn na ant.
Ant na vaykhan sunan na ant.
Ant na jaapai ki-aa man mant.
Ant na jaapai keetaa aakaar.
Ant na jaapai paaraavaar.
Ant kaaran kaytay billaahe.
Taa kay ant na paa-ay jaahe.
Ayhu ant na jaanai ko-ay.
Bahutaa kahee-ai bahutaa ho-ay.
Vadaa saaheb oochaa thaa-o.
Oochay upar oochaa naa-o.
Ayvad oochaa hovai ko-ay.
Tis oochay ka-o jaanai so-ay.
Jayvad aap jaanai aap aap.
Naanak nadree karmee daat. ||24||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with immense kindness bestows Puran Braham Gyan (entire divine wisdom) about the magnificence of the infiniteness and eternality of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) upon the entire humanity. Satguru Ji states that the magnificence of the blessed Sat Par Braham Pita Parmeshwar is Aprampaar (without dimension or boundary). Until today no Avatar (divine incarnate), Satguru, Sant (saint), Braham Gyani (possessing Braham Gyan, divinely wise), Pir (holy person with spiritual attainments) or Paigambar (prophet, seer) has been able to unravel all the mysteries of Sat Par Braham Pita Parmeshwar; neither it is possible for anyone to ever do so. Even Brahma Ji (the divine power of creating) himself hasn't fully comprehended Sat Par Braham Pita Parmeshwar:

***“Naal Kutanb Saathh Varadhaathaa
Brahmaa Bhaalan Srisat Gaeiaa.***

Aagai Anth Na Paaeiou Taa Kaa
Kans Chhedh Kyaa Vaddaa Bhaeiaa. ||3||

(Sri Guru Granth Sahib 350)

After being instated in Sunn Samadhi for 36 Yugas (at the time of when there was nothing but extreme darkness as explained in Gurbarsadi discourse of Pauri 5 where this completely true fact has been illustrated from the depths of Mansarovar with Gurkirpa and Gurbarsad) when the blessed Sat Par Brahm Pita Parmeshwar Ji had insight of making the Creation, then – first of all with the blessings of Sat Par Brahm Pita Parmeshwar – Brahma Ji came into existence. Upon coming into existence, Brahma Ji – from the moment of his origin – started wondering about the supreme power that gave birth to him. Contemplating this matter, when Brahma Ji began to feel a bit proud and think to be his own creator, there was a divine revelation proclaiming that he was created from a lotus flower. Hearing this, Brahma Ji looked upon the lotus flower with great keenness, got enraged and forcefully kicked the lotus flower, declaring how a lotus flower could be so worthy as to be able to create him. Brahma Ji mused about how mighty he himself was, and how tender was the flower that he could destroy with just a kick; therefore how could this flower even compare with him, much less be able to create him. With this in view when Brahma Ji in his arrogance gave a mighty kick to the lotus flower, he was swallowed in the stem of the lotus flower. It is believed (this story is written in the Purana's) that for thousands of years Brahma Ji ventured inside the stem of the lotus flower trying to comprehend his Creator, but just as a drop in the ocean cannot comprehend the entire ocean, in exactly the same way Brahma Ji too failed to comprehend Sat Par Brahm Pita Parmeshwar. Finally when he got tired of exploring, he had to go and seek out Sat Par Brahm Pita Parmeshwar. Thus when his anger subsided and his arrogance melted away, Sat Par Brahm Pita Parmeshwar bestowed his kindness upon him and – hearing his appeals – instantly extricated him from inside the lotus flower. Thereafter Brahma Ji sat on the same lotus flower and paid his tributes to Sat Par Brahm Pita Parmeshwar. Sitting upon the same flower he composed the four Vedas (ancient Hindu scriptures; the four Vedas are Rig Veda, Yajur Veda, Sam Veda and Athar Veda). But despite having done so much, later he acknowledged too that he

knew nothing about Sat Par Braham Pita Parmeshwar: What Sat Par Braham Pita Parmeshwar is, he is; he alone knows what he is; I know nothing.

The blessed Satguru incarnate Gobind Singh the true Patshah Ji has also composed “Akal Ustat” (a composition of Satguru the Tenth Patshah Ji) in praise of Sat Par Braham Pita Parmeshwar. In this supremely powerful Gurbani, he has tried to describe the supreme powers of Sat Par Braham Pita Parmeshwar in apt words. But while doing Sifat Salah (paying tributes to God) of Sat Par Braham Pita Parmeshwar, when Satguru Patshah Ji realized that there were no limits or boundaries to the Sifat (praise) of Sat Par Braham Pita Parmeshwar and neither could one ever comprehend him, he said:

***“Jathas Thuhee. Brathas Thuhee.
Gathas Thuhee. Mathas Thuhee. ||18||68||”***

(Sri Dasam Granth Sahib 41)

This supreme and entirely true fact is revealed by the blessed Satguru incarnate Nanak Patshah Ji in this Pauri (verse) that Sat Par Braham Pita Parmeshwar is eternal, infinite in himself; the Creation too formed by him is infinite; his magnificence too is infinite. Therefore, there are no bounds to Sifat Salah of Sat Par Braham Pita Parmeshwar; neither has anyone till date grasped the bounds of his Sifat Salah, nor will anyone ever do so. The entire Gurbani is nothing but Sifat Salah of Sat Par Braham Pita Parmeshwar. The entire Gurbani is nothing but the magnificence and Sifat Salah of all divine Kalaa's (crafts and competencies, divine powers) of the Naam (the Name – representing God and all his Creation), and inherent in the Naam of Sat Par Braham Pita Parmeshwar. The entire Gurbani is nothing but Sifat Salah of the glory and the supreme powers manifested in Avatars, Satgurus, Sants, Bhagats (devotees) and Braham Gyanis. Gurbani is “Dhur Ki” (primal, originating direct from Akal Purakh) – therefore Gurbani too has no bounds. Gurbani never ends. Gurbani discourses ceaselessly and will forever continue to do so. There are no bounds to the Angs (pages) of Gurbani in Dargah (Divine Court). Those who attain such high (spiritual) states are able to hear Gurbani. When they have their Dasam Duaar (the tenth door or the Crown Chakra located at the top of the head; once

opened, it establishes a connection between the human being and the Akal Purakh) opened, they forever and incessantly listen to and enjoy this divine Akhand Kirtan (divine unstuck music and chanting; also called Anhad Shabad Amrit Naad, i.e., incessant fall of Amrit at the Dasam Dwaar along with Anhad Naad – the divine unstuck music of five primal sounds). Those great beings for whom Sargun and Nirgun have become one (Nirgun represents God beyond the Trigun Maya, observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Nirgun Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Brahm Gyan and Puran Tat Gyan) are able to constantly hear this Anhad Shabad. This Anhad Shabad – without ends or bounds and playing ceaselessly – is the Akhand Kirtan.

Those who attain the state of Sunn Samadhi are able to clearly perceive the whole picture of the immensity of the Creation. Those who attain the state of Sunn (complete, utter peace and calmness) and venture across the Creation in Suksham Roop (Astral form; Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) are able to clearly experience the infiniteness of the Creation. But by attaining such high spiritual states and by seeing and hearing with our Suksham Roop in this fashion we can neither learn and appreciate all of the Kalaa's and divine virtues of Sat Par Brahm Pita Parmeshwar, nor we can entirely discover all of the supreme powers of Sat Par Brahm Pita Parmeshwar, or even be able to describe them. Even the Kirat (vocation) of Sat Par Brahm Pita Parmeshwar is eternal and infinite. Creating the entire Creation, running and administering the entire Creation, looking after the entire Creation – all this is the Kirat of Sat Par Brahm Pita Parmeshwar and it is impossible to fully comprehend this Kirat. Sat Par Brahm Pita Parmeshwar gives effect to all this Kirat through his infinite, eternal Kalaa's.

Sat Par Brahm Pita Parmeshwar – caring for and nurturing the entire Creation – also possesses infinite capacity of giving. Sat Par Brahm Pita Parmeshwar alone is the provider of all boons. Sat Par

Braham Pita Parmeshwar never demurs in endlessly providing from his infinite treasures every boon for all creatures in accordance with the Vidhan (constitution, laws) of Karma (destiny determined by one's good and bad deeds). Our Punni Karams (virtuous deeds) beget us the worldly pleasures and wealth. Our sinful deeds beget us worldly pains and distresses and penury. Our Punni Karams beget us success in life and other worldly accomplishments. Our sinful deeds result in our facing disappointments in life and other worldly hardships. Only by Punni Karams one can have one's life filled with prosperity in coming times. The charity of a single grain of food at the present time will be returned to you thousands and millions of times over in future. It means that the Dasvandh (10% of the earnings for charity) donated from your earnings at the present time is entered as exactly hundred (100) times in your account, and in future this same Dasvandh returns to you with interest a hundred thousand times over. When we remit Dasvandh, the balance of 90% is remitted by Guru (teacher and mentor – one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti) and deposited in our account. Therefore, when we remit Dasvandh, we do not remit it to anyone else but deposit it in our own account, which comes back to us with interest a multiple times over. Therefore, remitting Dasvandh is not a losing proposition. There is no other transaction as profitable as remitting Dasvandh. Therefore, one shouldn't refrain from remitting Dasvandh. Instead one should remit Dasvandh with happiness and generosity.

One cannot describe the colours, i.e., moods of Sat Par Braham Pita Parmeshwar. It means that no one can fully comprehend the colours of Sat Par Braham Pita Parmeshwar. It is impossible to say when or in what form his will shall transpire in this world. There are events taking place in this world that are impossible to presage by any available means. No power (of today's science and technology) can completely figure out future global calamities, catastrophes or providential events. As an example no one can fully envisage when and where an earthquake or a tsunami will strike in the world, and the extent of the devastation that will be caused by it. No one can accurately predict when or where in the world a drought, a flood or another natural scourge will occur. No one can say when and with

what ferocity a dangerous epidemic will afflict the humanity. Similarly it is impossible to make any guess about where the natural forces will act benevolently and bring prosperity with a good harvest. That is to say, no one has ever been able to define when and in what way the will of Sat Par Braham Pita Parmeshwar's shall prevail in the Creation; neither can anyone ever do so.

No one has ever been able to fully comprehend the Creation created by Sat Par Braham Pita Parmeshwar; neither anyone ever will be able to do so. If we take a closer look at every creation of the nature, we will clearly realize that no one can fully comprehend the nature. As an example why does a mango tree yield only mangoes, and not guavas? The design, taste, colour and shape of a mango are so very different from those of the guava. Why is it so? What supreme power is at work imparting colours upon a rose? What supreme power has fashioned the wonderful form and the beautiful look of a rose? What supreme power has endowed the beautiful rose with the miracle of fragrance? What is the secret behind the formation of the peaks of the insurmountable mountains? What are the sources of all things cultivated or extracted from the earth? What is the mystery behind the fascinating creation of the world? What is the purpose of creation of the forms of 8.4 million species dwelling in all four Khani's (the source of birth – there are 4 Khani's: Andaj – the egg, Jeraj – the womb, Setaj – the sweat, and Ootatbhuj – the earth)? What is the mystery behind creation of water? Apparently as per today's science water is two parts hydrogen gas and one part oxygen gas. According to the physical properties of the oxygen gas and the hydrogen gas, these two elements are mutually antagonistic. Hydrogen is an extremely inflammable gas, and oxygen gas complements it in its burning process. Then what supreme power has merged these two mutually opposite elements together and given it the form of water that extinguishes fire and provides life to all the creatures and the vegetation in the entire Creation? Today's science has no answer for this miraculous constitution of water. The scientific logic ends when it comes to these miracles of nature. Where logic ends, the evidence of the immensity of Sat Par Braham Pita Parmeshwar in these miracles of nature clearly manifests itself. All one needs is to have belief in these natural miracles of Sat Par Braham Pita Parmeshwar. When one's Hirdha (literally meaning heart, Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars

located near heart, and is a part of one's spiritual being) is suffused with belief, one can clearly perceive the supreme power of Nirgun Saroop in action in the entire Sargun Saroop.

Therefore, as far as it is a matter of exploration of the infiniteness, eternality of Sat Par Brahm, there is an existence of logic. As far as there is an existence of logic, there is science. Where logic ends, Brahm Gyan (divine wisdom) reveals itself. Let's try and dwell further upon this entirely true basic fact of the limits of science, and the limitlessness of Brahm Gyan. In today's world science and technology have made several advancements in all fields. There is no aspect of human life where the scientists of today have lacked in making new inventions. Because of these accomplishments of science human life has acquired many conveniences in the present age. The quest of scientific exploration is making further and further progress. There are separate and specialist doctors available to treat every part of the human body. But still have the medical sciences overcome every disease? Are today's medical sciences capable of preventing a human death from cancer or other similar diseases? Are today's medical sciences aware of what power works behind the human breath? Do today's medical sciences know what power makes a human heart beat? Is today's science cognizant of what supreme power is behind the genesis of electrons, neutrons and protons? Has today's science learnt what supreme power keeps the earth and all other planets in their positions in space? Has today's science found out the source of the gravitational force? No scientist of today has the answers founded on pure logic to these questions. It is completely true that the human brain has limitless capabilities and with these capabilities humans have succeeded in making a whole lot of amazing inventions, and will continue to make many more. But will the humans, with all the force of their intellect, be able to discover the expanse and the bounds of infiniteness, eternality of Sat Par Brahm Pita Parmeshwar? The great beings, Satgurus, Avatars, Sants and Bhagats who have become one with Sat Par Brahm Pita Parmeshwar and have experienced the infiniteness, eternality of Sat Par Brahm Pita Parmeshwar have all averred that nobody can ever fathom the bounds of Sat Par Brahm Pita Parmeshwar.

Similarly many people since the beginning of time have tried to find the limits and bounds of Sat Par Brahm Pita Parmeshwar, and many are still trying in the present age. But Sat Par Brahm Pita Parmeshwar is eternal, infinite; so how can one apprehend his limits and bounds? Therefore, the toil of all these people has proved in vain, and continues to be in vain. In the same way that Sat Par Brahm Pita Parmeshwar is eternal and infinite, his virtues and his supreme powers also know no limits. His supreme virtues alone are his supreme powers. And these supreme powers alone are his Kalaa's that he uses in creation, caretaking and destruction of the Creation. Every creation of Sat Par Brahm Pita Parmeshwar has within it some or the other virtue. And there are endless creations of Sat Par Brahm Pita Parmeshwar. Thus these virtues too are endless. These virtues alone present within every creation of the cosmos maintain the balance in the universe, and aid in running and administering the affairs of the Creation. Today's sciences are engaged in the discovery of these virtues. But the creations of Sat Par Brahm Pita Parmeshwar are endless; and thus making comprehension of these virtues is an impossible task. As the human brain accomplishes these discoveries, it becomes aware of more and newer facts which are – in terms of spirituality and Puran Brahm Gyan – endless. In this fashion as one appreciates the greatness of Sat Par Brahm Pita Parmeshwar, it becomes more and more clear that there are no limits to the greatness of Sat Par Brahm Pita Parmeshwar. A human brain with an activity level of mere 6-9% is engaged in these discoveries. But a Puran Brahm Gyani whose brain is 100% active – because of the attainment of Puran Brahm Gyan and with the realization that Sat Par Brahm Pita Parmeshwar is eternal, infinite, and that the supreme powers of his virtues and his Kalaa's are eternal, infinite – becomes one with the magnificence of eternity, infiniteness of Sat Par Brahm Pita Parmeshwar and is absorbed in avowing and singing of the magnificence of Sat Par Brahm Pita Parmeshwar.

Sat Par Brahm Pita Parmeshwar is accomplished in all Kalaa's. Sat Par Brahm Pita Parmeshwar is the knower of all Kalaa's. Gurbani reveals this supremely true fact in many Salok's (verses):

***“Sarab Kalaa Bharpoor Prabh Birthhaa Jaananhaar.
Jaa Kai Simaran Oudhwareeai Naanak Tis Balihaar. ||1||”***

(Sri Guru Granth Sahib 282)

***“Ham Moorakh Tum Chatur Siaanae
Tu Sarab Kalaa Kaa Giaataa. ||1||”***

(Sri Guru Granth Sahib 613)

“Safal Moorat Gurdeo Suaamee Sarab Kalaa Bhaarpoora.”

(Sri Guru Granth Sahib 802)

All his Kalaa's alone are the supreme powers of Sat Par Braham Pita Parmeshwar. These supreme powers are eternal, infinite. Their complete mystery has never been unravelled by anyone; neither will anyone ever do so. Therefore, the blessed Satguru incarnate Arjun Dev Ji has divulged the Puran Braham Gyan that for a Jigyasoo (seeker of divine Truth) it is futile to try and understand the eternality, infiniteness and the supreme powers of Sat Par Braham Pita Parmeshwar. Therefore, we must engage ourselves in practising Naam Simran (meditation upon Naam – or the Name representing God and all his Creation) alone in our lives. Only by Naam Simran we can achieve salvation, i.e. freedom from the cycle of life and death. Only with Naam Simran we can attain the immense, eternal pleasures of Sat Par Braham Pita Parmeshwar and of the blessed Satguru Sahiban (the ten Satguru Patshah Ji's), and the supreme joy – Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness). Only with Naam Simran we can acquire the Puran Braham Gyan of the eternal, infinite powers of Sat Par Braham Pita Parmeshwar and of the eternality of the Creation. By discarding the Manmat (own wisdom as opposed to Gurmat or God's wisdom), Sansarik Mat (worldly wisdom, materialism) and Durmat (ill-judgement) and being absorbed in Naam Simran we can attain Puran Braham Gyan of the eternality, infiniteness of Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar is all-accomplished and therefore greatest of all. None other is as great as Sat Par Braham Pita Parmeshwar. Therefore, none has ever grasped how mighty Sat Par Braham Pita Parmeshwar is; and none will ever be able to grasp this. Only if one is as-immense-and-as-great as him can one fully realize him. But

there is no other force to equal Sat Par Braham Pita Parmeshwar, and thus it is impossible to fully comprehend him.

As much immense, eternal and infinite Sat Par Braham Pita Parmeshwar is, exactly as immense, eternal and infinite is his name “Sat Naam” (“Truth as a manifestation of the Name of God”). The basis of all Creation is Sat Naam. All Creation originated from Sat, and continues to originate from Sat. The blessed Satguru incarnate Arjun Dev Patshah Ji has revealed this Puran Braham Gyan in Sukhmani Bani (the composition by Satguru the Fifth Patshah Arjun Dev Ji, comprising of 24 Astpadis):

“Mool Sat Sat Utpat.”

(Sri Guru Granth Sahib 284)

The womb of all Kalaa’s, all virtues is nothing but Sat (Eternal Truth, God himself). Sat alone is the basis of all organisms, living beings, Khands and Brahamands (the inner spiritual realms and the outer physical worlds). Sat alone is the supreme power. This is why Sat Par Braham Pita Parmeshwar ‘s name is “Sat Naam”. The basis and the womb of all Creation is “Sat Naam” alone. This absolute Truth is unfolded in the following Salok by Satguru incarnate the blessed Arjun Dev Patshah Ji:

“Naam Kae Dhhaarae Saglae Jant.

Naam Kae Dhhaarae Khand Brahamand.

Naam Kae Dhhaarae Simrit Baedh Puraan.

Naam Kae Dhhaarae Sunan Giaan Dhhaan.

Naam Kae Dhhaarae Agaas Paataal.

Naam Kae Dhhaarae Sagal Aakaar.

Naam Kae Dhhaarae Pureeaa Sabh Bhavan.

Naam Kai Sang Oudhharai Sun Sravan.

Kar Kirpaa Jis Aapnai Naam Laaeae.

Naanak Chouthae Padh Meh So Jan Gat Paeeae. ||5||”

(Sri Guru Granth Sahib Ang 284)

Consider this great Salok of Puran Braham Gyan – it is believable. It is utterly astonishing and awe inspiring. The blessed Fifth Patshah Ji (Arjun Dev Ji) tells us more about the magnificence of Akaal Purakh (Timeless Being; Immortal Being; God); which we

have already established as being boundless.

Naam is the foundation of all creations. Naam is the basis of everything. Naam is the origin of everything. Everything has its genesis in Naam. All living beings are created from Naam. All vegetation, the sun, stars and everything present in Khand and Brahamand, i.e. every entity in the Creation is driven by Naam. The basis of all religious texts – written by Yogi's (practitioners of Yoga) and Rishis and Muni's (saints and sages) – is Naam. Everything in Lok-Parloks (this world and hereafters, physical and metaphysical worlds) has originated from Naam. The basis of establishment of everything in Lok-Parloks is Naam. Doubtlessly, only Naam can lead us to Akal Purakh. The entire Braham Gyan is a bestowal from Naam.

Those who in their personal capacity dedicate themselves in Naam, Naam Simran, Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others) attain a state in their Bandagi when Naam casts its illumination in all their Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body). Parmatma (the supreme soul, God) himself installs all eternal treasures in our Hirdhas. Sat Sarovars – the inseparable parts of our soul – are the founts of these eternal treasures. When these Sat Sarovars are illuminated, our Kundalini (Kundalini or Kundalini Shakti is the divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body) is awakened and we are blessed with Naam Simran abiding in every pore of the body. Opening of all Bajjar Kapats (divine doors that once opened channel Amrit into the body and establish connection between human being and Akal Purakh) results in direct contact being established between Dasam Duaar and Naam Saroop (the embodiment of Naam, God himself), and in Hirdha being illuminated with Param Jyot Puran Prakash (the perfect radiance of divine light, his aura, God himself).

One of the Sarovars among these Sat Sarovars carries the heavenly powers of Braham Gyan; and when these Sat Sarovars are suffused with Naam, we achieve the rewards of Puran Braham Gyan

and Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways). This is the highest stage of Braham Gyan, and is not achieved with mere reading and Jaap (recitation) of Gurbani. This is not achieved by number of books or by study of any writings. This will not be achieved even by reading this very writing. This will be achieved when, and only when, all of the Sat Sarovars are satiated with Naam. That's when one achieves the Gurparsaad (Eternal Bliss and the Eternal Grace) of Puran Braham Gyan, and the Gurparsaad of Puran Tat Gyan. Those who are absorbed in Puran Dhyan (complete concentration upon Naam Simran with detachment from all-else) – meaning thereby that those who receive Gurparsaad and then dedicate their entire selves including body, mind and worldly possessions before Gur (God) and Guru, and do so with complete faith, devotion and love towards Gur and Guru. That's when Braham Gyan bursts forth from Naam; and in a similar way Dhyan too originates from Naam. Those who are absorbed in Dhyan have Naam permeate every pore of their bodies; and have Puran Braham Gyan reveal itself within them.

It implies that at the starting stage of Bandagi (submission before God) one attains Samadhi and Sunn Samadhi. Thereafter with Puran Bandagi one attains the Gurparsaad of Atal Awastha (the stage of unshakable faith), Param Padvi (the highest spiritual status) or Sehaj Samadhi (continual state of Samadhi – awake or asleep); the Samadhi that arises 24 hours, uninterruptedly and continually from Naam. One achieves Panch Shabad Anhad Naad (incessant fall of Amrit at the Dasam Dwaar, along with Anhad Naad, the divine music of five primal sounds); which is a divine music played continually at Dasam Dwaar; and which is a supremely divine power. Dasam Dwaar too gets illuminated with Naam when Anhad Shabad appears at Dasam Dwaar. This divine music is the Gurparsaad of a very high order and is bestowed upon us when our Dasam Dwaar opens. This Akhand Kirtan of divine music remains lit up continuously, day and night and forever. Naam is a Gurparsaad that is available only to those who have transcended beyond Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) or have vanquished Maya, and are assimilated in Parmatma. Such souls are called as a Puran Sant (perfect saint), a Satguru, and a Puran Braham Gyani who is also a Puran Khalas (pure soul that possesses

Puran Braham Gyan).

Since Maya has three attributes (the three attributes are Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. Hopes, expectations and yearnings; and Tamo – the vices viz. the lust, anger, greed, attachments and pride), a person who is under the influence of any of these three attributes is ruled over by Maya. As such, those who are fortunate and receive the blessing of Gurparsaad and pass through the process of Puran Bandagi are the ones that transcend beyond Maya; the state of transcursion beyond Maya is called as “Chautha Pad” (the fourth state). Maya is of three forms, and “Chautha Pad” beyond Maya is Jeevan Mukti (deliverance from the cycle of life and death, salvation). When we vanquish Maya, we attain “Chautha Pad” where we are blessed with Jeevan Mukti. This is the foundation state of Puran Padvi, and Naam carries us from Maya till “Chautha Pad”, which is Jeevan Mukti. This is why Naam is a boundless power. Those who achieve the blessing of Naam shouldn’t take it lightly; it is a divine gift. It is a Gurparsaad of limitless value and it will lead us to Chautha Pad.

Those who have not been able to receive the blessing of Naam are advised to perform Simran of Sat Naam, centre their attention upon doing Sat Karams (the deeds of Sat, truthful deeds), and by doing so definitely one day they will be rewarded with the blessing of Gurparsaad.

Those who receive the grace and Nadar (kind gaze) of Sat Par Braham Pita Parmeshwar are the only ones who receive the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. Only by receiving this supremely powerful Gurparsaad from Sat Par Braham Pita Parmeshwar one attains Param Awastha (Param Padvi – the highest spiritual state). Attainment of Param Padvi in itself is the attainment of Puran Braham Gyan, Puran Tat Gyan, and Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss).

JAP JI VERSE 25

*Bahutaa karam likhi-aa naa jaa-ay.
Vadaa daataa til na tamaa-ay.
Kaytay mangeh jodh apaar.
Kayti-aa ganat naahee veechaar.
Kaytay khap tuteh vaykaar.
Kaytay lai lai mukar paahe.
Kaytay moorakh khaahee khaahe.
Kayti-aa dookh bhookh sad maar.
Ayhi bhe daat tayree daataar.
Band khalaasee bhaanai ho-ay.
Hor aakh na sakai ko-ay.
Jay ko khaa-ik aakhan paa-ay.
Oh jaanai jaytee-aa muh khaa-ay.
Aapay jaanai aapay day-ay.
Aakhahi se bhe kay-ee kay-ay.
Jis no bakhsay sifat saalaah.
Nanak paatsaahee paatsaah. ||25||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) imparts Puran Braham Gyan (entire divine wisdom) upon the entire humanity about the supreme power of the freedom from “Tamaa” (“Greed”). Only a person freed of “Tamaa” can be desire-free. “Tamaa” implies desires. Being desire-free can make one Nirbhao (fearless). Being desire-free can liberate one from the bonds of Moh Maya (worldly attachments and temptations). Being desire-free can make one Ik Drisht (seeing all as equal, non-discriminatory). Being desire-free can make one Nirvair (without hatred, without enmity). Being desire-free can beget one Jeevan Mukti (deliverance from the cycle of life and death, salvation). Being desire-free can lead one to follow the will of Dargah (Divine Court). Being desire-free can lead one to follow Puran Hukam (Absolute Divine Will) of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). Being desire-

free can assimilate one with Sat (Eternal Truth, God himself) and turn one into Sat Roop (Sat in a human form). Being desire-free can obtain one the bestowals of Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways). Being desire-free can make one worthy to serve Puran Sat (Absolute Eternal Truth). Being desire-free can make one capable of bestowing Puran Sat upon others. Being desire-free can make one a Parupkari Hirdha (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being; a Parupkari Hirdha is a person willing to perform selfless acts for benefaction of humanity) and Maha Parupkari Hirdha (a person willing to guide the mankind on the path of Bhagati and Jeevan Mukti). Being desire-free can endow one with the supreme power to bestow Gurparsaad (Eternal Bliss and the Eternal Grace) upon others. Being desire-free can obtain one Param Padvī (the highest spiritual status). Being desire-free can turn one's Hirdha into a Puran Sant (perfect saint), a Puran Braham Gyani (one in possession of Puran Braham Gyan), a Satguru or a Puran Khalsa (pure soul that possesses Puran Braham Gyan).

Desires present the biggest obstacles in one's Bandagi (submission before God). The cause of all one's pains and distresses is nothing but the desires. To satisfy one's desires, one performs Asat Karam (untruthful deeds, deeds against Sat) under the influence of lust, anger, greed, attachments and pride. Trishna (desires) is a gravely destructive force of the Rajo attribute of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya; the three attributes of Maya are Sato – the goodness viz. charity, compassion, contentment, Rajo – the desires viz. Hopes, expectations and yearnings, and Tamo – the vices viz. the lust, anger, greed, attachments and pride). Trishna forces one to drink the poison of the destructive vices such as the lust, anger, greed, attachments and pride. Gurbani (Gur's words or God's words, commonly referring to Sri Guru Granth Sahib Ji) provides many evidences to reveal this whole Truth:

“Thrisan Na Boojhee Bahu Rang Maaeiaa.”

(Sri Guru Granth Sahib 1298)

***“Laakh Kot Bikhiaa Kae Binjan
Thaa Meh Thrisan Na Boojhee.”***

(Sri Guru Granth Sahib 497)

The entire world is an act of Sat Par Braham Pita Parmeshwar's Maya. Maya takes an infinite number of forms of the material objects, and the human lives are bogged down in acquisition of these material objects. These infinite number of tempting objects of Maya cause constant distractions to a human being. The human mind is enveloped by the desires of acquiring these objects. In order to satisfy these desires a human being adopts all fair and foul means. To satisfy the desires a human being commits sins of all kinds. Swayed by the desires a human being turns corrupt. If one cannot satisfy one's desires by fair means, one adopts the path of corruption to satisfy them. For satisfying the desires a human being is prepared to lose one's character and commit vices. The cause of all corruption in the world is nothing but the need to satisfy one's desires. Therefore, the satisfaction of one's desires becomes a cause of hardships in one's coming days. How one satisfies one's desires determines one's destiny.

There is no end to the human desires. As one desire is fulfilled, 10 more raise their heads. Human desires are like a flowing stream that never halts. When there is a deluge in this stream of desires, it destroys the human life. If we take a look at our daily life we will clearly realize this whole Truth. Every human's sole aim in life is to satisfy the desires. Entire humanity is burning in the inferno of desires. When a desire is fulfilled there is a temporary delight for a while. But if a desire remains unfulfilled it causes a disappointment. Gradually as one's desires go unfulfilled they lead one into vexations. Because of these vexations one begins to be afflicted with mental ailments and gradually turns mentally sick. These mental ailments erode the strength of the human body and the human being falls prey to physical diseases. Only by being desire-free one can be rid of these mental ailments. The human Trishna is extinguished with the blessing of Gurbarsaad. Gurbani reveals this absolute Truth:

“Thrisanaa Boojhee Gur Prasaadh.”

(Sri Guru Granth Sahib 1181)

“Seethal Saanth Santhokh Hoe Sabh Boojhee Thrisanaa.”

(Sri Guru Granth Sahib 811)

With the blessing of Gurbarsaad one's Hirdha attains Sat Santokh (divine contentedness, state where there is humility and an absence of desires) and as a result one's Trishna is quenched. By being blessed with Gurbarsaad one's Bandagi takes a start. With Naam Simran (meditation upon Naam – the Name representing God and all his Creation) and Naam Di Kamai (Naam in practice in one's life) one's mind is cleansed. All one's Bajjar Kapats (divine doors that once opened channel Amrit into the body and establish connection between human being and Akal Purakh) are opened. All one's Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are illuminated. One grasps the entire sophistry of Maya. With Hirdha and every pore of the body suffused with Naam, one vanquishes Maya, attains and adopts Puran Sachyari Rehat in life, triumphs over Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and Trishna, achieves freedom from Trishna, attains Sat Santokh and becomes one with Sat Par Braham Pita Parmeshwar. Every deed performed by such great beings is free of Trishna. Therefore, every deed performed without Trishna lies within Puran Hukam, and is towards Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti). Every deed that is devoid of Trishna and without expectations of reward goes unwritten. The deeds that are devoid of Trishna and without expectations of rewards become worthwhile and such deeds are not held to accounting.

When one is freed of Trishna, one is bestowed with all divine treasures and gifts by Sat Par Braham Pita Parmeshwar. Those who attain this supremely powerful and spiritual state, Sat Par Braham Pita Parmeshwar fulfils their words to the Sangat (congregation, following) by bestowing all the gifts upon the Jigyasoo's (seekers of divine Truth) promised by such great beings. Sat Par Braham Pita Parmeshwar is bereft of Trishna. That's why Sat Par Braham Pita Parmeshwar is a supremely powerful provider. Sat Par Braham Pita Parmeshwar is without Trishna and therefore Sat Par Braham Pita Parmeshwar is the owner and provider of all bestowals. Sat Par

Braham Pita Parmeshwar is devoid of Trishna and therefore Sat Par Braham Pita Parmeshwar is supremely kind. Sat Par Braham Pita Parmeshwar is supremely kind and therefore Sat Par Braham Pita Parmeshwar doesn't tire of bestowing gifts from his everlasting storehouses upon the creatures of entire Creation. Because Sat Par Braham Pita Parmeshwar has limitless capacity to bestow, hence his supremely powerful and limitless capacity is indescribable.

Thus being Trishna-less is a supremely powerful and spiritual state. Only a person freed of Trishna can be supremely kind and bear the capacity to perform Parupkar and Maha Parupkar.

As mighty as one might be in this world, a human being cannot be devoid of Trishna. Since a mighty human being cannot be freed of Trishna, he or she cannot become a bestower. Therefore, even such a mighty person has to seek out Sat Par Braham Pita Parmeshwar for bestowals. It means that even the mightiest Kings and emperors have to seek bestowals only from Sat Par Braham Pita Parmeshwar. A human being has no capacity to grant any bestowals to others. The Punn Karams (virtuous deeds) of your past births may be able to obtain very high worldly ranks and titles for you. These worldly ranks and titles may empower you to rule over mankind, but keep it in mind that the gifts of these ranks and titles too have been bestowed upon you from the everlasting treasures of Sat Par Braham Pita Parmeshwar in reward of your deeds in the past births. All the affairs of giving and taking in the world are determined by the Vidhan (constitution, laws) of Karma (destiny determined by one's good and bad deeds). There are countless such mighty Soorma's (brave warriors) in the world who are powerless to make any bestowals upon others. There are countless such mighty Soorma's and holders of great earthly ranks and titles and political powers whose lives are stained with deeds of corruption. There are countless such mighty Soorma's and holders of great earthly ranks and titles and political powers in the world whose lives are consumed in the slavery of the ruinous forces of vices. It goes to say that in this world have been, and are constantly inhabiting this earth, countless of these mighty Soorma's, kings, emperors, leaders and rulers who have destroyed their priceless lives stuck in the swamp of vices, and continue to destroy it. Therefore, those who are bestowed with the

rewards of great worldly ranks and titles and those who are bestowed with the rewards of powers to rule over others should dedicate their lives in the service of humanity, without Trishna and without any expectations for returns. These mighty Soorma's should devote their might in Parupkars. By doing so their deeds will turn worthwhile and they will receive Gurparsaad – which will make their life successful.

There are innumerable unfortunate human beings in this world who never realize that everything that they receive is a bestowal from Sat Par Braham Pita Parmeshwar. These human beings spend their entire lives under the delusion that everything that they own and receive has been earned by them. In accordance with the Vidhan of Karma one reaps the rewards of one's sins and Punns Karams in the past births, multiplied several times over, in coming lifetimes. But a common person, blinded by one's ego, denies this wholly true fact that it is Sat Par Braham Pita Parmeshwar who bestows everything upon us by the grace of his kindness, and with this denial one makes one's future more and more arduous. In this way, these persons enjoy all the bestowals received with the kindness of Sat Par Braham Pita Parmeshwar, but never express their gratitude to Sat Par Braham Pita Parmeshwar. There are innumerable such people in this world who – while they relish all his bestowals – keep complaining to Sat Par Braham Pita Parmeshwar. Whenever such people accomplish anything they, in their ego, give themselves all the credit. But when their wish is not fulfilled they blame Sat Par Braham Pita Parmeshwar for it. Such people hold Sat Par Braham Pita Parmeshwar or other persons responsible for all their pains and troubles. What this means is that these people refuse to acknowledge that their own deeds alone are the cause of all their pains, distresses, hardships, troubles and failures. Therefore, Satguru incarnate Nanak Patshah Ji addresses such people as fools. Fools are those who, in their ego, assume that all their worldly pleasures, conveniences and material possessions have been earned by them. Those who live and conduct themselves under this delusion ruin their human lives.

There are many human beings in this world whose lives are filled with pains, distresses, hardships, diseases, troubles, penury, misery and failures. Such human beings know of no worldly pleasure or luxury in their lives. The biggest issue before them is arranging two square meals a day. Such beings spend their entire lives struggling

with their poverty. It is vitally important for these human beings to realize this complete Truth that they themselves are responsible for the sorry state of affairs in their lives. The cause of all their pains, distresses, hardships, diseases, troubles, penury, misery and failures is the fault of their own deeds. Gurbani clarifies this complete Truth:

***“Dhadhai Dhos Na Dhaeoo
Kisai Dhos Karanmaa Aapaniaa.
Jo Mai Keeaa So Mai Paaeaa
Dhos Na Dheejai Avar Janaa. ||21||”***

(Sri Guru Granth Sahib 433)

Therefore, we are all divinely directed to weigh our deeds in our daily life. Those who pay attention upon their deeds in their daily lives succeed in turning their deeds into Sat Karams (the deeds of Sat, truthful deeds). As a result their Sat Karams begin accumulating and make their destinies delightful and pleasurable. Those performing Sat Karams are the only ones who receive Gurparsaad. Those who realize the cause of the pains, distresses, hardships, diseases, troubles, penury, misery and failures in their lives are bestowed with his kindness and grace. Their life of pains, distresses, hardships, diseases, troubles, penury, misery and failures becomes their cure, and their source of inspiration. They are enlightened with the realization of the reason behind their misfortunes, and begin to pay attention upon their deeds. They come to grasp with the fact that the cause of their pains, distresses, hardships, diseases, troubles, penury, misery and failures is nothing but their own deeds, and that the only way to break the shackles of their deeds is by receiving Gurparsaad. Therefore, following the Hukam (Divine Will) of Sat Par Braham Pita Parmeshwar, they absorb themselves in Naam Simran and Naam Di Kamai. Their pain becomes their cure and aids them. This is why Gurbani calls the pain as a cure and the pleasure as a disease. Because the pain leads the human being into the sanctuary of Sat Par Braham Pita Parmeshwar, and the pleasure leads one into “Tamaa” (Trishna). “Tamaa” becomes the cause of one’s ruin, and pain becomes the means of one’s Mukti (liberation of soul from the slavery of Maya):

“Dukh Daaroo Sukh Rog Bhaeaa Jaa Sukh Taam Na Hoe.”

(Sri Guru Granth Sahib 469)

Therefore, the pleasure is a disease and becomes a cause of one's adversity, and the pain unifies one with Sat Par Braham Pita Parmeshwar and thus the pain becomes a blessing. Therefore, whenever we feel pain in our lives we shouldn't complain about it to Sat Par Braham Pita Parmeshwar, but instead regard the pain as a blessing, seek refuge of Sat Par Braham Pita Parmeshwar and make Ardas (humble prayer) to him. Because, complaint will make the pain worse, but being in Bandagi of Sat Par Braham Pita Parmeshwar will erase the pain and make one progress on the road to Mukti. It must be understood that the cause of all our pains, distresses, hardships, diseases, troubles, penury, misery and failures is our own deeds and nothing else.

Therefore, turn your pains, distresses, hardships, diseases, troubles, penury, misery and failures into your strengths, accept them and treat them as a gift and follow his divine will. By doing so, you will open the door to liberation from Moh Maya. All your deeds will turn into Sat Karams. Gradually with Sat Karams you will gain the trust of Sat Par Braham Pita Parmeshwar. You will receive Gurparsaad. With Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi (complete surrender before God) you will attain liberation (Mukti) from the bonds of Maya. All your pains, distresses, hardships, diseases, troubles, penury, misery and failures will come to an end. Your Hirdha will attain the supreme bliss of Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness) and will turn into a Sant Hirdha (saintly Hirdha). Therefore, they – who consider their pains, distresses, hardships, diseases, troubles, penury, misery and failures as the result of their own deeds, accept them as his divine will and are endowed with Gurparsaad – are the only ones who immerse themselves in Bandagi and experience the supreme power of Gurparsaad. In this way they – who achieve liberation from the gravely destructive bonds of Moh Maya – are the only ones who realize how much compassion they are bestowed with – and how their pains turn into their remedy and shield them – once they treat and accept their pains, distresses, hardships, diseases, troubles, penury, misery and failures as his will. That is why the blessed Satguru incarnate the Tenth Patshah Ji hails these afflictions:

“Namo Rog Roge Namastang Sanaane. ||56||”

(Jap Sahib)

The hurts caused by Maya become the guiding lights for a human being. When we experience the hurts caused by Moh Maya in our daily lives, we must understand that it is a signal from Sat Par Braham Pita Parmeshwar that we must now seek the shelter of Sat Par Braham Pita Parmeshwar. When the pains, distresses, hardships, diseases, troubles, penury, misery and failures show no sign of abating, we must understand that there is no other alternative of escaping these afflictions. It is exactly as transpires in an ordinary life. When a human being is beaten and broken from the hurts caused by the pains afflicted by Moh Maya, one seeks the sanctuary of Sat Par Braham Pita Parmeshwar. In this way the pain turns into the cure for the human being. Therefore, only that human being learns the significance of these hurts of Moh Maya who bears the brunt of these hurts of Moh Maya, accepts and treats them as his divine will and command, bows before one's pains, distresses, hardships, diseases, troubles, penury, misery and failures and as a result receives Gurparsaad, devotes oneself to Naam Di Kamai and gradually carrying on with Naam Di Kamai liberates oneself from the bonds of Moh Maya.

Apart from Bandagi of Sat Par Braham Pita Parmeshwar, there is no other way to forever get rid of these pains, distresses, hardships, diseases, troubles, penury, misery and failures. They – who in their foolishness try other means to be rid of these pains, distresses, hardships, diseases, troubles, penury, misery and failures – are further weighed down by these afflictions; because they refuse to follow the will of Sat Par Braham Pita Parmeshwar. Thereby instead of abating the influence of their Asat Karams, they accumulate more and more Asat Karams in their Chitter-gupt (the divine records of one's good and bad deeds). Therefore, only by following his will one can receive his grace. This complete Truth is revealed in many Saloks (verses) of Gurbani:

***“Bhaanai Hukam Manaaeon Bhaanai Sukh Paaeaa.
Bhaanai Sathigur Maelion Bhaanai Sach Dhheaaeaa.
Bhaanae Jaevadd Hor Daat Naahee Sach Aakh Sunaaeaa.***

***Jin Kao Poorab Likheaa Tin Sach Kamaaeaa.
Naanak Tis Saranaagathee Jin Jagat Oupaaeaa. ||21||***

(Sri Guru Granth Sahib 1093)

One is considered to be following his will only when one holds oneself responsible for one's pains, distresses, hardships, diseases, troubles, penury, misery and failures. Only the one who follows his will is blessed with his kindness and with admission in the Sangat of a Satguru. Puran Sat is bestowed only in the Sangat of a Satguru, and therefore only in the Sangat of a Satguru one meditates upon Sat. Only the one who follows his will is blessed with the enlightenment of Sat. Only the one who follows his will obtains complete initiation in the Puran Sat by Satguru. Without being fully initiated, one cannot attain the state of Puran Bandagi. It is a Gurparsaad, and an immense and eternal supreme power. As one receives Gurparsaad, one's whole life is transformed. The mind is calmed. Naam is etched in the Surat (mind), in Hirdha and in every pore of the body. The Sat Sarovars are illuminated. All Bajjar Kapats are opened. Hirdha attains supreme bliss. Hirdha turns saintly. One attains Jeevan Mukti. Therefore, there is no greater gift than to follow in his will. In following his will one achieves supreme bliss; in following his will one achieves all pleasures; in following his will one is ameliorated from one's pains and sufferings:

***“Bhaanaa Mannae So Sukh Paae
Bhaane Vich Sukh Paaendaa. ||1||”***

(Sri Guru Granth Sahib 1063)

The one upon whom Sat Par Braham Pita Parmeshwar is kind follows his will. The one who follows his will is divinely blessed. Such a person has all five sensory organs and all five action organs subjugated under Puran Hukam. One's ego is obliterated. One's Hirdha is illuminated with Param Jyot Puran Prakash (the perfect radiance of divine light, his aura, God himself). One's Hirdha attains Puran Sachyari Rehat. One vanquishes Trigun Maya (Maya of the three attributes – Sato, Rajo and Tamo) and becomes one with Akal Purakh (Timeless Being, Immortal Being, God). Maya consigns itself to one's service. With Darshan (vision with the inner, spiritual eye) of Akal Purakh, Puran Braham Gyan and Puran Tat Gyan are

revealed to the human being. Attainment of Puran Braham Gyan and Puran Tat Gyan is the attainment of true Sifat Salah (appreciation of God). Thus one is blessed with the true Sifat Salah. One is blessed with the Gurparsaad of being in the service of Puran Sat. One is divinely ordained to bestow Puran Sat upon others and is endowed with the Gurparsaad of performing Parupkar and Maha Parupkar. One is blessed with the empowerment to grant Jee-a Daan (The highest level of Seva is Jee-a Daan, meaning Daan of Puran Bandgi and Seva which leads to salvation. This is the Seva that only a Sant Hirda can do for the Sangat). One is endowed with the service to lead the Sangat in Jaap (recitation) of Naam. One is endowed with the Gurparsaad to bestow Naam, Naam Simran, Naam Di Kamai and Puran Bandagi upon the Sangat. Satguru incarnate the blessed Nanak Patshah Ji has endowed such a soul with the address of “Patshahi Patshah” (king of Kings – in spiritual sense) because, the words of such great beings are Sat Bachans (words of Truth, divine words). The words of such great beings are the words of Dargah. The words of such great beings are the edicts of Dargah. Maya places itself at the feet of such great beings. Ridhi-Sidhis (supernatural powers; these come at a very early stage of Bandgi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh) place themselves at the feet of such great beings. Panj Bhootak’s (the five elements – earth, water, fire, air and space) are under the command of such great beings.

JAP JI VERSE 26

*Amul gun amul vaapaar.
Amul vaapaaree-ay amul bhandaar.
Amul aaveh amul lai jaahe.
Amul bhaa-ay amulaa samaahe.
Amul dharam amul deebaan.
Amul tul amul parvaan.
Amul bakhsees amul neesaan.
Amul karam amul furmaan.
Amulo amul aakhe-aa na jaa-ay.
Aakh aakh rahay liv laa-ay.
Aakheh vayd paath puraan.
Aakheh parhay kareh vakhi-aan.
Aakheh barmay aakheh ind.
Aakheh gopee tai govind.
Aakheh eesar aakheh sidh.
Aakheh kaytay keetay budh.
Aakheh daanav aakheh dayv.
Aakheh sur nar mun jan sayv.
Kaytay aakheh aakhan paahe.
Kaytay keh keh uth uth jaahe.
Aytay keetay hor karayh.
Taa aakh na sakeh kay-ee kay-ay.
Jayvad bhaavai tayvad ho-ay.
Naanak jaanai saachaa so-ay.
Jay ko aakhai bolvigaarh.
Taa likhee-ai sir gaavaaraa gaavaar. ||26||*

Those persons who accomplish their Bandagi (submission before God) receive the blessing to do Sifat Salah (praise, appreciation) of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). In fact Bandagi has no limits. Bandagi never ends. When a human being abiding in Naam Di Kamai (Naam in practice in one's life) becomes one with Akal Purakh (Timeless Being, Immortal Being, God), one's Bandagi

takes the form of Sifat Salah of Sat Par Braham Pita Parmeshwar. The Bandagi of such great beings turns into the glory of Sat Par Braham Pita Parmeshwar. The Bandagi of such great beings takes the form of Parupkars (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti) towards the humanity. Their deeds of Parupkars and Maha Parupkar in themselves become the Bandagi of such great beings. Guiding the humanity on the path of Puran Sat (Absolute Eternal Truth) becomes the Bandagi of these great beings. Uniting the humanity with Sat Par Braham Pita Parmeshwar becomes their Bandagi. Cleansing the world of the Kood (falsehood) becomes their life. Their life itself becomes their Bandagi. It is very necessary to understand this entirely true basic fact that such great beings drink the deleterious poison of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) that is spread inside us, and in its place they endow us with Amrit (our essence or the life-element, spiritual energy). These great beings, when they make us do Jaap (recitation) of Naam (the Name – representing God and all his Creation), drink the poison of all our sins and in its place bestow Amrit upon us. Therefore, when these great beings bless us with Gurparsaad (The Eternal Grace) of Naam, Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others), they shower immense kindness upon us. This is why many Jigyasoo's (seekers of divine Truth) – when they achieve admission in the Sangat (congregation, following) of such great beings – effortlessly attain Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness). Our mind becomes calm as soon as we join the Sangat of these great beings. Those Jigyasoo's that are conscious of the immense magnificence of these great beings – and those Jigyasso's who dedicate themselves with their body, mind and worldly possessions at the hallowed feet of these great beings – receive Gurparsaad with ease. The mind turns calm immediately as one receives Gurparsaad. Naam blends with Surat (mind). One achieves Suhag (acceptance in Dargah as a devotee). One attains Samadhi. One's account of Naam begins to be maintained at Dargah (Divine Court). One's Bandagi takes a start. It is absolutely true that

the Bandagi begins only after one achieves Suhag. It is only upon achieving Suhag that one's account of Naam is opened at Dargah. This occurs only when the supreme power of Gurparsaad is bestowed upon us. Therefore, till the time that we receive Gurparsaad all our toil and all our efforts are directed only towards acquiring Gurparsaad.

The custom of Gurparsaad becomes the Bandagi of such great beings. Parupkar and Maha Parupkar become the custom of such great beings. Drinking the poison of the sins of the Sangat and bestowing Amrit in return becomes the custom of such great beings. Bestowing Puran Sat upon Sangat and placing oneself in the service of Puran Sat becomes the custom of such great beings. Bestowing Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi upon others becomes the custom of such great beings. It is a custom that transforms our lives; that turns our Hirdha into a Sant Hirdha (saintly Hirdha); that suffuses our Hirdha with all divine virtues. Gurbani calls such great beings as “Har Kae Naam Kae Biaapaaree” (merchants of Naam of God) – those who deal in Naam:

***“Kinhee Banjeaa Kaansee Taanbaa
Kinhee Loung Supaaree.
Santoh Banjeaa Naam Gobind Kaa
Aisee Khaep Hamaaree. ||1||
Har Kae Naam Kae Biaapaaree.
Heeraa Haathh Charreea Nirmolak
Chhoott Gae Sansaaree. ||1||”***

(Sri Guru Granth Sahib 1123)

***“Janam Maran Dhuhehoo Meh Naahee
Jan Paroupakaaree Aaeae.
Jee Daan De Bhagtee Laaein
Har Seo Lain Milaeeae. ||2||”***

(Sri Guru Granth Sahib 749)

Could someone put a price upon such a custom? Can a price be put upon the custom of bestowing Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi upon others? Can someone put a price upon this supremely potent virtue of these great beings? Can someone afford the price of this supremely mighty

virtue of such great beings? When a Puran Sant (perfect saint) drinks the poison of our sins committed under the sway of Maya and bestows Amrit upon us, can we afford to pay the price of this Maha Parupkar? When a Puran Sant casts the illumination of Naam in our Surat and becalms our mind, can we pay the price of this Maha Parupkar? As these questions go a-begging for answers, it shows that there is no price of this supremely powerful virtue of these Parupkars and Maha Parupkars. Therefore, all such virtues of these great beings are priceless, and their custom too is priceless.

The Hirdha of such great beings is filled with all divine virtues. Such saintly beings immerse themselves forever in the service of Dargah. The blessed Sat Par Braham Pita Parmeshwar is called as “Guni Nidhan” (the treasure of virtues). It implies that Sat Par Braham Pita Parmeshwar is the treasure-house of all supremely powerful virtues. All these divine virtues alone are the supreme powers of Sat Par Braham Pita Parmeshwar. These supreme powers are what Gurbani calls as the Sarab Kalaa (supreme and divine abilities) of Sat Par Braham Pita Parmeshwar. Those who attain the status of a Puran Sant become one with Sat Par Braham Pita Parmeshwar. There is no distinction between such great beings and Sat Par Braham Pita Parmeshwar. Gurbani calls such great beings as Nirankar (the Formless), Parmeshwar (the Supreme Lord) and Vidhata (the ultimate authority; the maker of the divine laws and the divine constitution). It implies that such great beings have their Hirdhas suffused with divine spiritual virtues of Sat Par Braham Pita Parmeshwar. Gurbani clarifies this whole Truth:

***“Dar Saevan Sant Jan Kharrae
Paaein Gunee Nidhhaan. ||1||”***

(Sri Guru Granth Sahib 32)

Let’s consider some of these countless virtues. Being Nirbhao (fearless) is one of the supreme powers of Sat Par Braham Pita Parmeshwar. This supreme power is also termed as a supreme virtue of the Guni Nidhan Sat Par Braham Pita Parmeshwar. “Nirbhao” signifies without “Bhao” (fear). The question is – “Bhao” of what? Since Sat Par Braham Pita Parmeshwar – the “Karta Purakh” (the Doer, the Creator) – is all pervasive in the Creation of his own making, so what possibly could he fear from? As there is no higher

force than Sat Par Braham Pita Parmeshwar, and he himself possesses all his powers, therefore he is “Nirbhao”. As Sat Par Braham Pita Parmeshwar is beyond the Trigun Maya (the three aspects of Maya: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. Hopes, expectations and yearnings; and Tamo – the vices viz. the lust, anger, greed, attachment and pride); and as he himself has created, is creating, and will continue to create the entire Creation; and as he himself is taking care and looking after, and will continue to care and look after the entire Creation; therefore he does not fear losing anything. “Nirbhao” also implies being free of all restraints. In order to see our Bandagi reach accomplishment in our human life, it is vitally necessary to grasp this aspect of “Bhao”. Because, only the one who is “Nirbhao” can attain Puran Sachyari Rehat (complete compliance with Sat) in one’s Hirdha. Only the one who is “Nirbhao” can assimilate in Puran “Sat” (Absolute and Eternal “Truth”). Only the one who is “Nirbhao” can transcend beyond Trigun Maya and assimilate in Sat Par Braham Pita Parmeshwar. Only the one who is “Nirbhao” can place oneself in the service of Puran Sat. Only the one who is “Nirbhao” can bestow Puran Sat upon others. Therefore, attaining the state of “Nirbhao” is a divine edict for becoming one with Akal Purakh and for Puran Bandagi. Because, creation is beyond the capacities of a common person, and therefore “Bhao” is integral to the human life. Since the entire Creation is created and run in accordance with the Hukam (Divine Will) of “Karta Purakh”, therefore a human being has no control over any matter and therefore a common man is always consumed with “Bhao”. Therefore, to attain the state of “Nirbhao”, it is utterly necessary to understand this fact about “Bhao”. The question arises - “Bhao” of what? Is it “Bhao” of losing something; “Bhao” of something being lost; “Bhao” of something being taken away; “Bhao” of something being snatched away? Is it “Bhao” of losing worldly relations and breaking worldly ties? Is it “Bhao” of losing worldly wealth and estates? Is it “Bhao” of one’s death? Is it “Bhao” of departure of one’s worldly kith and kin? Is it “Bhao” of our desires remaining unfulfilled? Is it “Bhao” of our physical diseases remaining incurable? Is it “Bhao” of our mental ailments being untreatable? Is it “Bhao” of loss in one’s business and trade? Let’s take a glimpse of our daily life – we spend

our every moment in “Bhao”. Therefore, “Bhao” actually implies “Moh” (worldly attachments). We spend every moment living under the influence of this Dhoot (thief) of “Moh”. Therefore, being “Nirbhao” means release from this Dhoot of Moh. Akal Purakh is beyond Trigun Maya; he is the maker of Maya; therefore he is uninfluenced by this Dhoot of Moh; and therefore he is freed of “Bhao” – and is “Nirbhao”. In exactly the same way a human being – upon attaining the state of “Nirbhao” – can be freed of the bonds of Maya and can become worthy to place oneself in the service of Puran Sat; can become worthy to bestow Puran Sat upon others. Only a human being who is “Nirbhao” can acquire the blessing of the Gurparsaad of Parupkar and Maha Parupkar. Only a human being who is “Nirbhao” can achieve Puran Bandagi and Sada Suhag (eternal Suhag, denoting the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi). (This supremely powerful and invaluable virtue of Sat Par Braham Pita Parmeshwar is also discussed under Mool Manter).

After grasping this supreme virtue of fearlessness, think about if a price can be put on this supreme virtue. Can there be a price of making one’s Hirdha as Nirbhao? This is why this supremely powerful virtue is said to be priceless. The Sant Jan (saintly and humble persons) deal in this supremely powerful virtue. The humans who dedicate their entire selves before these great beings are made Nirbhao by these great beings.

Being “Nirvair” (without hatred, without enmity) is the next supreme power of Sat Par Braham Pita Parmeshwar. This supreme power is also called as a supreme virtue of Guni Nidhan Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar is “Karta Purakh” and is all-pervasive in his entire Creation and cares and looks after the entire Creation himself; therefore he holds no grudges towards anybody. This is why Sat Par Braham Pita Parmeshwar is “Nirvair”. Because Sat Par Braham Pita Parmeshwar is “Nirvair”, therefore he is “Ik Drisht” (seeing all as equal, non-discriminatory). Being “Ik Drisht”, Sat Par Braham Pita Parmeshwar loves the entire Creation equally and doesn’t discriminate against anyone. He doesn’t dwell upon anyone’s vices. He has no grudge against anyone in the whole Khand Brahamand (the inner spiritual

realms and the outer physical worlds) and in all the 8.4 million species. He is friend to all Creation. He is a parent to all Creation. He carries out acts of Maha Parupkar, and seeks benefaction of all. The doors of his Dargah are forever and always open to the entire Creation (all humanity). Being “Ik Drisht”, Sat Par Braham Pita Parmeshwar is immensely compassionate, immensely kind, and as a result immensely generous. He doesn’t take even a moment to forgive us of our innumerable sins committed by us birth-after-births. Being himself assimilated in his smallest and the lowest creation, he is the fount of extreme humility. Being the possessor of this supreme power of extreme humility, the only way to find him is the way of the extreme humbleness. Therefore, extreme and unbound humility and humbleness is the key to Dargah. Thus it is only by acquiring the supreme power of being “Nirvair” that a human being can become one with Akal Purakh. Acquiring the supreme power of being “Nirvair” implies: acquiring the supreme power of being “Ik Drisht”; acquiring the supreme power of being supremely compassionate; acquiring the supreme power of forgiving the sinners and wrongdoers; and acquiring the supreme power of extreme humbleness and humility. Being “Nirvair” implies: acquiring the supreme virtue of being Ik Drisht; acquiring the supreme virtue of being supremely compassionate; acquiring the supreme virtue of forgiveness towards the sinners and wrongdoers; acquiring the supreme virtue of extreme humbleness and humility; and acquiring the Gurparsaad of one’s Hirdha suffused with these supreme virtues. To see our Bandagi reach the state of accomplishment in our human life, it is extremely necessary to understand this fact of being “Nirvair”. Because, only the one who is “Nirvair” can attain Puran Sachyari Rehat in one’s Hirdha. Only the one who is “Nirvair” can assimilate in Puran Sat. Only the one who is “Nirvair” can transcend beyond the Trigun Maya and immerse oneself in Sat Par Braham Pita Parmeshwar. Only the one who is “Nirvair” can serve Puran Sat. Only the one who is “Nirvair” can bestow Puran Sat upon others. Therefore, attaining the state of “Nirvair” is a divine decree in order for a human being to become one with Akal Purakh and for one’s Puran Bandagi. Only the one who is “Nirvair” can receive the blessing of the Gurparsaad of Parupkars and Maha Parupkar. Only the one who is “Nirvair” can

attain Puran Bandagi and Sada Suhag.

Once you have grasped this supreme virtue of Nirvairta (being “Nirvair”), reflect upon whether one can put a price on this supreme virtue. What is the price of making one’s Hirdha Nirvair? Thus this supremely powerful virtue is priceless. Can one put a price on the supreme compassion and extreme humility, the supreme virtues hidden inside Nirvairta? Compassion bears Dharam (righteousness, commonly interpreted as religion or seeking union with the divine). Compassion is the mother of Dharam. Dharam is born out of compassion. Are there any limits of compassion? Is it possible for a human being to suffuse one’s Hirdha with this virtue, by paying any price? Extreme humility, i.e., Hirdha wrapped in humbleness is the key to Dargah. Is it possible for a human being to buy this supremely powerful virtue at any price? Can a price be put on a Hirdha wrapped in humbleness? Thus these supremely powerful divine and spiritual virtues are priceless, and the Sant Jan deal in these supremely powerful virtues. Those who humbly dedicate themselves before these Sant Jan are the ones who receive Gurparsaad, immerse themselves in Bandagi and suffuse their Hirdhas with these supreme virtues. All these divine spiritual virtues are priceless, and their custom too is but priceless.

Those perfect and great beings, Puran Sant Jan (perfect and saintly persons), Puran Braham Gyanis (those in possession of Puran Braham Gyan) – whose custom is Naam; whose custom is Gurparsaad; whose custom is Amrit; whose custom is bestowal of Jee-a Daan (bestowal of Puran Bandagi and Seva), bestowal of Puran Bandagi, and uniting a human being with Sat Par Braham Pita Parmeshwar; whose custom is drinking the poison of a human being and turning the Hirdha of a human being into Sant Hirdha; whose custom is opening all Bajjar Kapats (divine doors that once opened channel Amrit into the body and establish connection between human being and Akal Purakh) and illuminating all Sat Sarovars of a human being; whose custom is suffusing a human Hirdha with all divine and spiritual virtues; whose custom is making a human Hirdha Nirbhao and Nirvair; whose custom is leading a human Hirdha into Puran Sachyari Rehat, leading it beyond Trigun Maya and assimilating it in the Nirgun Saroop of Sat Par Braham Pita

Parmeshwar – the custom of such great beings is priceless, and they themselves are priceless. Every deed of such great beings is priceless.

Those great beings whose life is solely dedicated to Maha Parupkar – their lives are priceless. The accomplishments of these great beings are priceless. The glory of these great beings is priceless. The Seva too performed by these great beings is priceless. The fortunes too of these great beings are priceless. The faith, belief and love too of these great beings towards Sat Par Brahm Pita Parmeshwar are priceless. The divine spiritual virtues too of these great beings are priceless. The words too of these great beings are priceless. The Sangat too of these great beings is priceless. The auspices too of these great beings are invaluable, and these auspices prevail in the entire cosmos.

These great beings – wherever they are seated – make Dargah manifest itself at the place. Wherever on earth Suhagans (those who are accepted as a devotee in Dargah) and Sada Suhagans (those who have attained Sada Suhag, i.e., Puran Brahm Gyan, Puran Tat Gyan and Param Padvi) do Naam Simran, or have Sat Sangat (Sangat of Sat, or of those who have attained Jeevan Mukti and thus have become part of Sat) – Dargah manifests itself at that place on earth. The blessed Sat Par Brahm is omnipresent. Therefore, the entire Creation is Dargah of Sat Par Brahm Pita Parmeshwar. But a common person doesn't realize this complete Truth. But when the Suhagans and Sada Suhagans make a Sat Sangat or do Naam Simran, do Sifat Salah of Naam or praise glory of Sat Par Brahm Pita Parmeshwar – Dargah veritably manifests itself at that place upon earth. This absolute Truth is divulged in Gurbani:

“Saadhsangat Prabh Keeo Nivaas.”

(Sri Guru Granth Sahib 1183)

“Saadhsangat Aap Hoaa Aap Jagat Taraaeaa.”

(Sri Guru Granth Sahib 460)

“Saadhsangat Baikunthai Aahe. ||4||8||16||”

(Sri Guru Granth Sahib 1161)

“Sangat” and “Sadh Sangat” (Sangat of a Sadh; Sadh or Sadhu

implies a saint with great spiritual attainments and one ordained by God to bestow Gurshabad upon others) are two divine words commonly used by Sikhs (disciples of Guru; term commonly used for followers of Sikhism) throughout the world. These divine words carry great significance and a profound eternal meaning. Here one must understand the Braham Gyan (divine wisdom) behind these words: for our spiritual advancement; to reach the state of Puran Bhagti (complete devotion); to meet with the blessed Sat Par Braham Pita Parmeshwar; to attain the status of Suhagan and Sada Suhagan; to achieve Jeevan Mukti (deliverance from the cycle of life and death, salvation), which is the ultimate aim of the human life; to free ourselves from the cycle of life and death and to become one with almighty the blessed Sat Par Braham Pita Parmeshwar; to conquer one's mind; to vanquish the five thieves (lust, anger, greed, attachments, pride) and the desires; to triumph over Maya; to assimilate in Nirgun Saroop and Param Jyot Puran Prakash (the perfect radiance of divine light, his aura, God himself).

These words are an essential part of Puran Bandagi, and it will be very difficult to understand them without grasping their below mentioned hidden meaning. Let's plunge deep in the Gyan Sarovar (ocean of wisdom) and view these words in the light of divinity and their divine sense. "Sat Sangat" is formed from three words: 1) "Sat", 2) "Sang", and 3) "Gat". "Sat" denotes Par Braham Pita Parmeshwar (Transcendent Lord and Creator). It denotes the being and supreme power that is the "Eternal Truth". This word is derived from the word "Sat Naam" in Mool Manter. Therefore, "Sat" depicts the Nirgun Saroop of Akal Purakh, which is the Param Jyot Puran Prakash element of Par Braham Pita Parmeshwar, the Atam Ras (the highest form or the essence of Amrit, eternal bliss) element of the almighty Par Braham Pita Parmeshwar. It portrays a constituent of Sargun (the divine power present in every creation and sustaining it) that has become "Sat Saroop" (a reflection of Sat, true inside and outside); one that has completely turned Sachyara (divinely truthful) inside and out; one that sees, speaks and hears nothing but Sat; and serves and practises eternal Sat.

"Sat" represents the part of the human soul that is eternally blessed and – having received Gurparsaad – is thoroughly cleansed

from within; the soul that has fully conquered the five thieves, desires and Maya; the part of the soul that has transcended time and space, transcended the three aspects – Rajo, Tamo and Sato – of Maya; and such a soul is known in Gurbani with the names of a Sant (saint), Braham Gyani (divinely wise), a Khalsa (a pure soul that has obtained Braham Gyan), and a Satguru.

The next word is “Sang”, which means the company of such souls that have become “Sat”; to be alongside such souls, to listen to them, to do as they ask us to; to have complete faith and belief in such souls and to abide by their divine words; to seek the aegis of such souls and to adopt their divine virtues and their divine character, to place oneself in their service, and to perform Naam Simran in their Sangat. Such souls are anointed by Akal Purakh to bestow Gurparsaad upon those souls that have complete faith in them, in Akal Purakh and in Gurbani. Such souls are empowered to: instate your soul in Karam Khand (the stage of receiving divine benignity or grace) and inscribe “Sat Naam” upon your Hirdha; open all your Bajjar Kapats – including Dasam Duaar (the tenth door; once opened it establishes a connection between human being and Akal Purakh) – by imparting Braham Gyan and with the supreme power of divinity, and bless your Hirdha with Amrit, Atam Ras Amrit (the highest form or the essence of Amrit, eternal bliss), and Param Jyot Puran Prakash; completely rid you of all mental ailments within you, and turn you into as-they-themselves-are; repudiate all your Bharam’s (misconceptions – incorrect religious notions and superstitions); get your Bandagi approved in Sach Khand (the realm of Truth); assimilate you in Akal Purakh and make you Jeevan Mukti (one who has attained salvation while still in one’s physical body).

Under the aegis of these great beings, there is always a shower of Amrit upon those who seek their shelter and accomplish their Bandagi with complete resolve, faith, trust and belief. The third word “Gat” is about reaching the stage of Jeevan Mukti and turning into a Sant Hirdha. This word implies Mukti (liberation of soul from the slavery of Maya); it implies freeing our souls from the shackles of Maya, completely triumphing over mind and Maya, and forever becoming one with the almighty.

The second part of the sentence – “Sadh Sangat” – carries a

similar meaning as described above. This too is made of three words: “Sadh”, “Sang” and “Gat”. Here “Sadh” has a very simple divine sense: a human soul that has disciplined itself, and has completely suffused itself with divine virtues of Par Braham Pita Parmeshwar. “Sadhna” or discipline implies casting away all vices and suffusing oneself with all divine virtues. A Sadh is one who: is thoroughly pure inside-and-out; has fully attained Atal Awastha (the stage of unshakable faith); is never distracted by anything; has transcended the three attributes of Maya; has attained the immensity of Parmatma (the supreme soul, God); has become Ik Drisht; has become Nirvair; loves the entire Creation of God equally; is liberated from the cycle of life and death; and is resplendent inside-and-out in the light of Param Jyot Puran Prakash. At this level, no difference remains between a “Sadh” and Akal Purakh.

In this way, Sat Par Braham Pita Parmeshwar himself appears in a Sat Sangat and a Sadh Sangat in the form of Suhagans and Sada Suhagans – whose Gurparsaad and Gurkirpa (eternal grace) render Maha Parupkar upon all present. Therefore, it is in Sangat of these great beings alone that Dharam manifests itself, and Dargah manifests itself. It implies that those present in Sat Sangat receive Gurparsaad, and receive Naam, Naam Simran, Naam Di Kamai and Puran Bandagi; receive Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge, understanding of the divine ways) and attain Jeevan Mukti. Thus Dharam too of these great beings is invaluable, and their Sat Sangat too is invaluable. Dharam signifies uniting and becoming one with Sat Par Braham Pita Parmeshwar. Dharam signifies the human nature that reflects the magnificence of Sat Par Braham Pita Parmeshwar. These beings have their nature transformed into Parupkars and Maha Parupkar. To deliver the people in the world from the Bhavsagar (sea of Maya’s deceptions, sea of ignorance) of Maya becomes Dharam of such great beings. To put oneself in the service of the entire Creation becomes Dharam of such great beings. To bestow Puran Sat upon the Sangat becomes Dharam of these great beings. To bestow Gurparsaad upon Sangat becomes Dharam of these beings. To drink the poison of Sangat and to satiate the Sangat with Amrit becomes Dharam of these beings. This is why Dharam of such great beings becomes invaluable.

They – who receive Gurparsaad, and attain Suhag by performing Naam Di Kamai – continue to progress towards Puran Bandagi. Those who dedicate their bodies, minds and worldly possessions before Satguru attain Suhag with ease. But they have to pass through many trials of Maya before they can accomplish their Bandagi and attain Sada Suhag. Dargah puts them through rigorous trials. They have to prove themselves at the criteria of Puran Sat. Sat Par Braham Pita Parmeshwar spares no effort in putting their love, belief and faith through test. Only those Suhagans who are able to fully prove their love, faith and belief attain Sada Suhag. They have to triumph over Maya before they can attain Param Padvi (the highest spiritual status). They have to triumph over Maya before they can have Darshan (vision with the inner, spiritual eye) of Akal Purakh. Those Suhagans alone who get through these trials of Maya acquire Puran Braham Gyan and Puran Tat Gyan. The Suhagans who reach at this last step of Bandagi are judged at the scales of Puran Sat. Gurbani often reveals this Puran Sat:

“Aapae Kanda aap taraajee prabh aapae tol tolaaeaa.”

(Sri Guru Granth Sahib 605)

“Aape kanda tol taraajee aape tolanhaar+aa”

(Sri Guru Granth Sahib 731)

Only those Suhagans – upon whom he showers his whole kindness – prove themselves at this trial. Those Suhagans whose ego isn't entirely vanquished do not acquire Sada Suhag. Such Suhagans whose dedication isn't complete do not acquire Sada Suhag. A great number of Suhagans fail to acquire Sada Suhag because of the slightest sophistry and ego. Therefore, those Suhagans who renounce sophistry and ego and dedicate themselves completely do not face any difficulty in proving themselves on the scale of Puran Sat. Those Suhagans – who are imbued with complete love, faith and belief – easily triumph over Maya. Those Jigyasoo's who try to be extra clever are made to go through harder trials. Because, such persons lack complete belief, faith and love and their ego is not completely vanquished. Therefore, complete dedication has a great importance in accomplishment of one's Bandagi. Bandagi is never accomplished without complete surrender. Those Suhagans – who

are immersed in Gurparsaadi Khel (the entire process of bestowal of Naam) of Puran Bandagi – must accept the fact that the entire world cannot match the undivided love towards Sat Par Braham Pita Parmeshwar and the wholehearted faith and belief in Sat Par Braham Pita Parmeshwar. It suggests that it is possible that the whole world might turn against you. All your close relations, sons, daughters, spouse might turn against you. All your possession might get taken away. This is the sole reason that one finds such instances in the life of Bandagi of a great number of Sant Jan and Bhagats (devotees) that depict such divine trials. Not just it, but even those who exist in Puran Awastha (state of spiritual perfection) have to often abide by the severest of decrees. The sacrifice made by the blessed Satguru incarnate Fifth Patshah Ji in the service of Puran Sat is a clear testimony of this whole Truth. The sacrifice of the blessed Satguru incarnate Teg Bahadur Sahib Ji in the service of Puran Sat is a clear instance of this whole Truth. Giving away Sarbans (one's whole self, sacrifice for others) in the service of Puran Sat by the blessed Satguru incarnate Gobind Singh Sahib Ji is a clear and unparalleled instance in the history of the world. There have been many such Gurmukh (a soul whose expressions are God's expressions; a soul in Puran Bandagi; a soul in possession of Guprasaad of Naam; a soul in Sach Khand) great beings who made several such sacrifices in the service of Puran Sat. We reminisce upon such Gurmukh great beings everyday in our Ardas (humble prayer).

The blessed Satguru incarnate Nanak Patshah Ji calls these scales of Puran Sat, upon which Sat Par Braham Pita Parmeshwar judges those in Bandagi, as priceless. Also he calls these testimonials too, that these great souls offer to establish their boundless love, faith and belief, as priceless. To the souls coloured in divine love, the Hukam of Sat Par Braham Pita Parmeshwar – whatever that Hukam might be – is dearer than their Jee-a Daan and they do not even for a moment falter in sacrificing their entire selves in this supremely powerful divine love. Those who falter do not find approval of Dargah. Therefore, these trials of divine love are priceless, and all testimonials offered in divine love during these trials are priceless too.

Those great beings, Puran Sants, Puran Braham Gyanis, Puran

Khalsas (the pure souls who have obtained Puran Braham Gyan) – who prove themselves upon these supremely powerful scales of Sat – are blessed. The divine blessing too bestowed upon these great souls is priceless. It is impossible without divine blessing to be judged well when weighed upon these supremely powerful scales. Gurparsaad is nothing but this divine blessing. Only those beings who have been bestowed with this supremely powerful divine blessing of Gurparsaad prove themselves on these scales of Puran Sat. Therefore, no price can be put on this divine blessing of Gurparsaad. Therefore, the blessing of Gurparsaad is priceless. This Gurparsaad includes Naam, Naam Simran and Naam Di Kamai. Those alone who perform Naam, Naam Simran and Naam Di Kamai rightfully deserve this divine blessing. “Nisaan” implies Naam of Sat Par Braham Pita Parmeshwar, which is Sat Naam. Sat Naam alone is the womb to all supreme powers. The word Sat alone is the womb to all Creation. The word Sat alone is the fountainhead of all supremely powerful virtues and supreme powers. Therefore, no price can be put on this “Nisaan” of Sat Naam. Therefore, this “Nisaan”, i.e. Sat Naam is priceless.

One who enjoys the “Mehramat” (confidence, trust) of Sat Par Braham Pita Parmeshwar receives the blessing of Gurparsaad. The one that Sat Par Braham Pita Parmeshwar showers with his Gurkirpa, he unites with Satguru. The one that Sat Par Braham Pita Parmeshwar bestows with his Karam or Gurkirpa and “Mehramat” becomes fortunate, and he leads one to a Puran Sant, a Puran Braham Gyani or a Satguru. The one that Sat Par Braham Pita Parmeshwar is kind upon, he bestows with Mehramat and leads to Satguru.

“Taras Paeaa Miharaamat Hoe Satgur Sajan Mileaa.”

(Sri Guru Granth Sahib 1429)

The one who dedicates oneself entirely before Satguru is showered with the blessing of Gurparsaad. “Karam” is nothing but Gurparsaad. It means that the supreme power of Gurparsaad itself is Mehramat. One’s Bandagi is accomplished only upon receiving Gurparsaad. Thus this “Karam” too is priceless. Bandagi is the service of Puran Sat. Bandagi is the service of Sat Par Braham Pita Parmeshwar. Only those who receive Mehramat of Sat Par Braham

Pita Parmeshwar serve Puran Sat. Only the one blessed by Sat Par Braham Pita Parmeshwar with the strength and the wisdom to obey his Hukam serves Puran Sat. Only the one blessed with Mehramat of Sat Par Braham Pita Parmeshwar and directed by Sat Par Braham Pita Parmeshwar to obey his Hukam accomplishes one's Bandagi and finds approval in Dargah. Gurbani clearly reveals this absolute Truth:

***“So Saevak Saevaa Karae
Jis No Hukam Manaese.”
Hukam Maneai Hovai Parvaan
Taa Khasamai Kaa Mehal Paaeisee.”***

(Sri Guru Granth Sahib 471)

Therefore, the Hukam of Sat Par Braham Pita Parmeshwar is priceless. “Amul Furmaan” (invaluable command) means the divine Hukam. It is the Hukam alone of Sat Par Braham Pita Parmeshwar that gets one approval in Dargah, and therefore this Hukam is priceless. Gurbani reveals Naam as a form of supreme Hukam. Hukam is characterised as nothing but Naam of Sat Par Braham Pita Parmeshwar; and only the grace of Satguru begets one the blessing of Naam. Only a Satguru is able to bestow the Gurparsaad of Naam:

***“Eaeko Naam Hukam Hai Naanak
Satgur Deea Bujhaae Jeeo. ||5||”***

(Sri Guru Granth Sahib 71)

Therefore, this Hukam of Sat Par Braham Pita Parmeshwar is the supremely powerful Hukam. This Hukam carries within it all divine powers. This is why the Hukam is termed priceless. Not just this, but the creation, control and destruction of the entire Creation also takes place in accordance with the divine Vidhans (constitutions, sets of laws). These divine Vidhans too are in keeping within the Hukam of Sat Par Braham Pita Parmeshwar. Therefore, these divine Vidhans carry within them infinite supreme power. Thus the Hukam too of Sat Par Braham Pita Parmeshwar is priceless.

The supreme powers of Sat Par Braham Pita Parmeshwar are priceless. No one can even imagine these supreme powers. Those human beings, who while in Bandagi try to explore these supreme

powers, have to eventually accept failure. All religious tomes describe the grandeur of Sat Par Braham Pita Parmeshwar, but no religious tome ever has fully described the grandeur of Sat Par Braham Pita Parmeshwar. It goes to say that all the Veda's, Shashtra's, Purana's, Upnishad's, Smriti's, Bhagvad Gita, Koran and all other religious texts written in the creation including Gurbani, have failed to fully comprehend Sat Par Braham Pita Parmeshwar; and no religious book will ever be able to do so. The Avatars (divine incarnates) that have incarnated in the entire Creation, Brahma Ji – the composer of the four Veda's, the god Shiva, the god Krishna, all gods and goddesses including Indra (Indra is said to be the King of all gods and goddesses) expound the grandeur of Sat Par Braham, but none among these has fully grasped the invaluable nature of Sat Par Braham. The great devotee of Sat Par Braham Pita Parmeshwar, the blessed Mahatma Buddha Ji too couldn't fully comprehend Sat Par Braham Pita Parmeshwar. The gods and the demons in the entire Creation, the Rishi-Muni's (saints and sages) do perform their services and Bandagi before Sat Par Braham Pita Parmeshwar, but aren't able to fully comprehend Sat Par Braham Pita Parmeshwar. Even such human beings who are of demonic proclivities have been performing Sadhna (meditation with extreme discipline – usually in pursuit of a particular objective). The only difference is that the human beings with godly nature perform Sadhna in service of the mankind, while those with demonic tendencies perform Sadhna for destruction of the mankind. Such human beings with demonic tendencies acquire a few powers by supplicating gods and goddesses; that they then use towards their own selfish ends and towards destruction of the humanity.

There are countless beings in the universe trying to fathom the immensity of Sat Par Braham Pita Parmeshwar. Countless beings in the universe have tried to fathom the immensity of Sat Par Braham Pita Parmeshwar and left without success. All these beings do picture the grandeur of Sat Par Braham Pita Parmeshwar, and have departed depicting his grandeur, but none of them has ever fully comprehended Sat Par Braham Pita Parmeshwar; nor will anyone ever be able to. There are infinite numbers of beings in the Creation, and as many more might arrive, but all of them will fail in fully comprehending Sat Par Braham Pita Parmeshwar. It suggests that it

is foolish trying to grasp the immensity of Sat Par Braham Pita Parmeshwar, or even thinking about it. It accomplishes nothing. It is only through one's Bandagi, and through grace of Sat Par Braham Pita Parmeshwar, that one realizes that it is futile to imagine anyone ever fully comprehending Sat Par Braham Pita Parmeshwar.

Sat Par Braham Pita Parmeshwar becomes as great as he wants to be. The greatness of Sat Par Braham Pita Parmeshwar is known to Sat Par Braham Pita Parmeshwar alone. Sat Par Braham Pita Parmeshwar alone fully comprehends himself. Sat Par Braham Pita Parmeshwar himself is immense, and even his immensity is immense. Those who make attempt to describe his greatness do so foolishly. Therefore, you may appreciate the grandeur of Sat Par Braham Pita Parmeshwar, do his Sifat Salah, perform his Bandagi, do Naam Simran, do Naam Di Kamai, do Seva, but don't do the foolishness of trying to fully comprehend him.

The world has known many learned scholars, and will know many more. The efforts made by these scholars, based upon the worldly knowledge, in apprehending the immensity of Sat Par Braham Pita Parmeshwar have proved futile, and will continue to prove futile. No human being has been, or ever will be, able to fully measure the greatness, the virtues, the gifts, the blessings, the kindness or the supreme powers of Sat Par Braham Pita Parmeshwar. The greatness, the virtues, the gifts, the blessings, the kindness and the supreme powers of Sat Par Braham Pita Parmeshwar are immense, and their immensity is beyond human grasp. None other than Sat Par Braham Pita Parmeshwar can realize these mysteries. It is beyond human capacity. Those who claim to have fully understood him are termed as fools. It is futile, and indeed foolish, to explore the bounds of the boundless. Those who immerse themselves in their Bandagi and – having received Gurpasad – accomplish their Bandagi and become one with Akal Purakh, they come to realize this whole Truth that no one has ever been, or ever will be, able to fully comprehended Sat Par Braham Pita Parmeshwar.

JAP JI VERSE 27

*So dar kayhaa so ghar kayhaa jit beh sarab samaalay.
Vaajay naad anayk asankhaa kaytay vaavanhaaray.
Kaytay raag paree si-o kahee-an kaytay gaavanhaaray.
Gaaveh tuhno pa-un paanee baisantar
gaavai raajaa dharam du-aaray.
Gaaveh chit gupat likh jaaneh
likh likh dharam veechaaray.
Gaaveh eesar barmaa dayvee sohan sadaa savaaray.
Gaaveh ind idaasan baithay dayvati-aa dar naalay.
Gaaveh sidh samaadhee andar gaavan saadh vichaaray.
Gaavan jatee satee santokhee gaaveh veer karaaray.
Gaavan pandit parhan rakheesar jug jug vaydaa naalay.
Gaaveh mohnee-aa man mohan surgaa machh pa-i-aalay.
Gaavan ratan upaa-ay tayray athsath tirath naalay.
Gaaveh jodh mahaabal sooraa gaaveh khaanee chaaray.
Gaaveh khand mandal varbhandaa
kar kar rakhay dhaaray.
Say-ee tudhno gaaveh jo tudh bhaavan
ratay tayray bhagat rasaalay.
Hor kaytay gaavan say mai chit na aavan
Nanak ki-aa veechaaray.
So-ee so-ee sadaa sach saaheb saachaa saachee naa-ee.
Hai bhee hosee jaa-ay na jaasee rachnaa jin rachaa-ee.
Rangee rangee bhaatee kar kar jinsee
maa-i-aa jin upaa-ee.
Kar kar vaykhai keetaa aapnaa jiv tis dee vadi-aa-ee.
Jo tis bhaavai so-ee karsee hukam na karnaa jaa-ee.
So paatsaaho saahaa paatsaahab
Nanak rahan rajaa-ee. ||27||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) describes the immense magnificence of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). The magnificence of Sat Par Braham Pita

Parmeshwar is Aprampar (without dimension or boundary). The magnificence of Sat Par Braham Pita Parmeshwar is eternal, infinite. Therefore, the magnificence of Sat Par Braham Pita Parmeshwar knows no bounds. One can only praise the supremely powerful magnificence of Sat Par Braham Pita Parmeshwar. The magnificence of Sat Par Braham Pita Parmeshwar simply abides, is ever-abiding, and will continue to abide in all the ages to come. The magnificence of Sat Par Braham Pita Parmeshwar manifests itself, and will continue to do so forever.

The magnificence of Sat Par Braham Pita Parmeshwar is realized when a Sada Suhagan (God's bride – one who is accepted as a devotee in Dargah) takes birth. The magnificence of the blessed Sat Par Braham Pita Parmeshwar manifests itself in this world when a Puran Sant (perfect saint) appears upon earth. The magnificence of Sat Par Braham Pita Parmeshwar manifests itself in this world when an incarnation of Kalki appears upon earth. The magnificence of Akal Purakh (Immortal Being, God) manifests itself in this world when a Satguru incarnate takes birth upon earth. The magnificence of Sat Par Braham Pita Parmeshwar manifests itself in this world when a Gurmukh (a soul whose expressions are God's expressions; a soul in complete Bandagi; a soul in possession of Guprasaad of Naam; a soul in Sach Khand), a Gursikh (a disciple of Guru), a Puran Khalsa (a pure soul that has obtained Puran Braham Gyan) immerses oneself in Puran Bandagi (complete surrender before God), and attains Puran Braham Gyan (entire divine wisdom) and Tat Gyan (the divine knowledge, understanding of the divine ways). All such Jan (the pure and humble souls who deliver others from bonds of Maya and obtain them salvation) dwell in Mansarovar (the eternal source of divine powers, the source of all life; Akal Purakh himself). The magnificence of Sat Par Braham Pita Parmeshwar manifests itself in the entire Creation when all such Jan are assimilated in Mansarovar.

Mansarovar is boundless. Mansarovar is bottomless and boundary-less. Those Sant Jan (saintly and humble persons) who take a dip in this Mansarovar have no idea of its depths. As the Sant Jan descend deeper in Mansarovar, the Mansarovar gets even deeper. All Satguru incarnates, Sant Jan, Bhagats (devotees), Gurmukhs, Gursikhs, Khalsa's and Braham Gyanis (one possessing Braham

Gyan – divine wisdom) and great beings that are assimilated in the depths of Mansarovar and have become part of the magnificence of Sat Par Braham Pita Parmeshwar have experienced this supremely powerful magnificence prevalent in the entire Creation, and have essayed to give it expression. The entire Gurbani is nothing but the magnificence of Sat Par Braham Pita Parmeshwar. All Veda's, Shashtra's and the religious texts describe nothing but the magnificence of Sat Par Braham Pita Parmeshwar.

The blessed Satguru incarnate Nanak Patshah Ji, immersed in the depths of the immense magnificence of Mansarovar, regards this astounding miracle and attempts to answer the question of what that door and dwelling would be like where Sat Par Braham Pita Parmeshwar looks and cares after the entire Creation. What that door and dwelling is like where Sat Par Braham Pita Parmeshwar sat and created this supremely powerful Mansarovar? What that door and dwelling is like wherefrom Sat Par Braham Pita Parmeshwar reveals his supremely mighty magnificence?

The basis of every creation in the universe is the Shabad (divine word) alone. This Shabad is the name “Sat” of Sat Par Braham Pita Parmeshwar. Every creation in the universe is created from this supremely powerful Shabad of “Sat”. This Shabad of “Sat” alone is the Raag (melodic modes). It implies that all the other Naad (sound, vocals) and Raag's (melodic modes) take birth from this supremely powerful word “Sat”. Therefore, every creation in the universe is assimilated in the Raag's born out of the word “Sat”. The entire Creation is painted in the colours of this divine Raag. Therefore, every creation in the universe gives rise to the music of this Naad. This divine music alone is the magnificence of Sat Par Braham Pita Parmeshwar. This music takes the form of Raag and emanates out of every creation in the universe, and is absorbed in the universe. Every creation in the universe is blessed with one or the other characteristic by Sat Par Braham Pita Parmeshwar. This characteristic of a particular creation is the power belonging to that creation. As an example water is endowed with several supremely potent characteristics: flowing downstream; imbuing life in every creature and plant in the universe; cooling; warming; creating a sound when flowing, etc. Therefore, water is termed as the “Pani Pita Jagat Ka”

(“water – the father to the whole world”). Similarly the earth possesses many supremely mighty characteristics: the earth produces everything necessary for use in our daily life; the earth provides in its fold a place for us to live; the earth holds mighty oceans in its fold that provide life-support for innumerable creatures; water too is issued forth from within earth, etc. This is why the earth is called as the mother. Similarly the air is termed as Guru (teacher, mentor), which has many supremely powerful characteristics: the air bestows life upon all creatures; the air is the medium of communication for music, sounds and words; the air cools and heats, etc. The entire plant-life purifies the air; the plant-life alone provides us with endless materials to eat and drink; the flowers carry a delightful property of fragrance; the plant-life provides us with several medicines, etc. The fire possesses heat. The fire has the power to turn things to ash. The sun has the power to make the day dawn, and to illuminate the world. There is no end to these miracles of nature. This is how every creation carries within itself some or the other characteristics. All of these supremely powerful characteristics present within all creations have been bestowed by Sat Par Brahm Pita Parmeshwar alone. Therefore, Sat Par Brahm Pita Parmeshwar alone is the source of all these infinite characteristics, and of all the supreme powers blessed in the form of these characteristics. This is why Sat Par Brahm Pita Parmeshwar is called as Guni Nidhan (the treasure of virtues).

The Naad Raag emanating out of every creation conveys the significance of these supremely powerful characteristics. This music of Naad – produced and played by the infinite number of creations in the universe – this divine music is what has been called as Anhad Naad (the divine music – played on divine musical instruments) or Anhad Shabad in Gurbani. Because the countless creations produce countless kinds of Naad, therefore it is described as “Waaje Naad Anek Asankha” (“countless instruments and countless sounds”). Gurbani describes the magnificence of this Anhad Shabad in several Saloks (verses). This divine music plays continually. This divine music never halts. This is why it is called as Anhad (un-struck). It implies a music that is without limits or bounds. This is the divine music that many Sant Jan describe as phonetic Naam (the Name – representing God and all his Creation). Gurbani calls this divine

music as Amrit Naam (nectar of Naam; the divine energy):

***“Anhad Sabad Dasam Duaar Vajiou
Teh Amrit Naam Chuaaeiaa Thaa. ||2||”***

(Sri Guru Granth Sahib 1002)

***“No Darvaajae Dasvai Muktaa
Anhad Sabad Vajaavaneaa. ||3||”***

(Sri Guru Granth Sahib 110)

“Anhad Vaajae Dhun Vajdae Gur Sabad Suneejai.”

(Sri Guru Granth Sahib 954)

“Anhad Sabad Vajai Din Raatee.”

(Sri Guru Granth Sahib 904)

Sat Par Braham Pita Parmeshwar has endowed a human being with the capacity to hear and enjoy this divine Naad. Those human beings who, with their Bandagi (submission before God) and Naam Di Kamai (putting Naam in practice in one's life), make their Dasam Duaar (the tenth door; once opened, it establishes a connection between the human being and the Akal Purakh) opened, acquire the supreme power to hear and enjoy this divine music. This divine Naad is heard only at Dasam Duaar. This divine music is not heard with human ears. This divine music – Anhad Naad – sounds uninterruptedly at Dasam Duaar. This divine music – Anhad Naad – never stops. Those great beings who acquire this divine blessing, when they focus their attention upon this divine music – Anhad Naad – they attain perfect quietude in their Hirdhas (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one's spiritual being), and effortlessly attain Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space).

This incessant music of Anhad Naad alone is the language of Sat Par Braham Pita Parmeshwar. This is the reason that a large part of Gurbani is expressed in Raag's. This is why in Gurbani, Gurbani itself is termed as Anhad Bani (un-struck discourse):

“Amrit Varkhai Anhad Baanee.”

(Sri Guru Granth Sahib 105)

“Anhad Baanee Naad Vajaaeee. ||3||”

(Sri Guru Granth Sahib 375)

***“Anhad Baanee Gurmukh Vakhaanee
Jas Sun Sun Man Tan Hareaa.”***

(Sri Guru Granth Sahib 781)

***“Anhad Baanee Poonjee.
Santan Hath Raakhee Koonjee. ||2||”***

(Sri Guru Granth Sahib 893)

It means that Gurbani too appears from within Anhad Naad. Those great beings, Satgurus and Sant Jan whose Bandagi attains this level, hear it and expound it. Many Sant Jan – when they attain Sunn Samadhi – hear this Bani and essay to describe it. Those Sant Jan who are immersed in Mansarovar come to discover this unfathomable lake of Amrit, that is this Bani. This supreme and entire Truth has already been stated that Gurbani has no bounds, and therefore it is called as Anhad Bani. There is no end to the Ang's (parts, chapters) of Gurbani in Dargah (Divine Court). Gurbani carries on continually, and will continue to carry on. Those Sant Jan, who attain this state, experience this Anhad Bani.

Sat Par Braham Pita Parmeshwar is the Raag, and Anhad Naad is the Raagni (musical composition). It means that it is nothing but a supreme power of Sat Par Braham Pita Parmeshwar that transpires in the form of Nirgun (God beyond Trigun Maya; observed only through one's spiritual eye) within the Sargun Saroop (the infinite divine power sustaining each individual bit of Creation) of Sat Par Braham Pita Parmeshwar, and rendering this Raag, manifests in the form of the Raagni. It is this divine power of Anhad Naad that, while abiding in the Sargun Saroop, appears in the Nirgun form. The infinite number of creations in the infinite universe sing, play and manifest this Naad as per their capacities (Nirgun) throughout the cosmos. The whole cosmos constantly reverberates with this Raagni. Every creation in the universe, including the sun, the moon, the stars, the planets and the constellations constantly manifest this Raagni by singing it and playing it. The blessed Satguru incarnate Nanak Patshah Ji reveals this absolute Truth in this Pauri (verse) saying:

O Sat Par Braham Pita Parmeshwar: the air (Guru), the water

(life-giving father) and the fire constantly sing Your virtues. The air, the water and the fire are the three supremely powerful elements among the five elements of nature. The fourth element is the earth and the fifth element is the sky. The human body is constructed from these five elements. Similarly all creations in the universe have been formed with these five elements alone. It is entirely true that some are formed of only one element, some are made with two elements, some with three elements, and some are constructed with four or five elements. But the human body is formed of all five elements. These five elements themselves are a creation of Sat Par Braham Pita Parmeshwar, and all the characteristics too of these five elements are present in them by the grace of Sat Par Braham Pita Parmeshwar alone. All the powers possessed by these five elements are an evidence of nothing but the blessings of Sat Par Braham Pita Parmeshwar. Therefore, these five elements all the time act within Puran Hukam (Absolute Divine Will) of Sat Par Braham Pita Parmeshwar, and are all the time engaged in the obeisance of Sat Par Braham Pita Parmeshwar. Those Sant Jan who become one with Sat Par Braham Pita Parmeshwar, these five elements place themselves in their service and observe the commands of these great beings. All the afflictions of the human body are caused by an imbalance in these five elements. All the diseases in the human body are caused by the imbalance in these five elements. By joining the Sangat (congregation, following) of these Sant Jan, by observing their words and by placing oneself in their service, the balance of these five elements begins to be restored and the afflictions and the diseases come to an end. This is the sole reason that some get cured even of ailments like cancer. Those who dedicate their bodies, mind and worldly possessions before these Sant Jan receive Gurparsaad (Eternal Bliss and the Eternal Grace) and are cured of all their mental and physical maladies. Those who receive Gurparsaad and unreservedly immerse in their Bandagi are the ones who attain Sada Suhag (Sada Suhaag is Param Padvi, Sada Suhaag is Puran Tat Gyan, Sada Suhaag is Puran Brahamgyan) and are rid of all ailments.

Dharam Raj is the supreme power that takes away the human life once one's time is up; and once one's soul leaves one's body (i.e. post-death of the human body), determines the future of the soul in accordance with the account of one's deeds, and in accordance with

the Vidhan (constitution, set of laws) of Karma (destiny determined by one's good and bad deeds). It all transpires in accordance with the divine Hukam (divine will) of Sat Par Braham Pita Parmeshwar. Even a supreme power with the capabilities to take away a human life and determine one's future operates within the Hukam of Sat Par Braham Pita Parmeshwar and is at the service of Sat Par Braham Pita Parmeshwar.

Similarly Chitter-gupt – the supreme power of keeping account of one's good and bad deeds – too has the capacity to enforce upon each creature the Vidhan of Karma of Sat Par Braham Pita Parmeshwar. This supreme power of Chitter-gupt – empowered to keep account of all deeds of a human being – too functions within the Hukam of Sat Par Braham Pita Parmeshwar and thus serves Sat Par Braham Pita Parmeshwar. It means that Dharam Raj and Chitter-gupt run all their affairs in accordance with the divine Hukam of Sat Par Braham Pita Parmeshwar, and their supreme powers act in accordance with the divine Vidhan. In this way, even these supreme powers follow the Hukam of Sat Par Braham and acclaim the greatness of Sat Par Braham Pita Parmeshwar and serve him.

Even the supreme powers such as Shiva and Brahma that carry the capabilities to create and destroy the Creation dwell within the divine Vidhan of Sat Par Braham Pita Parmeshwar and carry out all their functions in accordance with the divine Hukam. To keep within the Hukam of Sat Par Braham Pita Parmeshwar and to carry out all acts keeping within this Hukam is the greatest service to Sat Par Braham Pita Parmeshwar. Even Indra and all gods and goddesses sing glory of Sat Par Braham Pita Parmeshwar. It means that Shiva, Brahma, Indra and all gods and goddesses do Sifat Salah (praise; paying tributes to God) of Sat Par Braham Pita Parmeshwar. The reason that all of them do Sifat Salah of Sat Par Braham Pita Parmeshwar is so that they may again be granted a human birth, in which they may accomplish their Bandagi and attain Jeevan Mukti (deliverance from the cycle of life and death, salvation). Gurbani reveals this completely true fact:

***“Gur Sevaa Te Bhagat Kamaaee.
Tab Eh Maanas Daehee Paee.***

***Eis Daehee Ko Simareh Dev.
So Daehee Bhaj Har Kee Sev. ||1||***

(Sri Guru Granth Sahib 1159)

Those alone who do Bandagi achieve birth as a human being. Since only with Bandagi in a human life one can attain Jeevan Mukti; therefore all gods and goddesses perform Bandagi of Sat Par Braham Pita Parmeshwar so as to achieve rebirth as a human being, accomplish their Bandagi and attain Jeevan Mukti. This is why Gurbani calls human birth as the best. The gods and goddesses have to perform arduous Bandagi and pass through several Juni's (birth in species), while a human being – performing Bandagi in the human lifetime – can easily obtain next birth as a human with just a little Bandagi. But since we can attain Jeevan Mukti in our present lifetime itself, it is futile to have a desire for more human births. Therefore, we should toil for attainment of Jeevan Mukti in the current lifetime itself. The entire Jap Ji (Jap Ji Sahib – composition by the blessed Satguru incarnate Nanak Patshah Ji appearing at the very beginning of Sri Guru Granth Sahib) is a beacon to this toil. This supremely powerful Bani shows us our path to Sach Khand (the realm of ultimate, absolute Truth).

Even the Sidh's sit in Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness) and pray to Sat Par Braham Pita Parmeshwar. Even the Sadhu's sit in Samadhi and pray to Sat Par Braham Pita Parmeshwar. Sidh's are those human beings who have, with the force of their Bandagi, attained Ridhi-Sidhis (supernatural powers; these come at a very early stage of Bandagi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh). The Sidh's are considered to have a higher status than common persons, but lower than the gods and goddesses. Those who perform Bandagi with an objective to acquire Ridhi-Sidhis attain such powers in the course of their Bandagi. Such human beings – by putting these powers to use – put a stop to their Bandagi. Meaning thereby that, the use of these powers brings one's Bandagi to a halt. Ridhi-Sidhis are a constituent

of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), and pursuit of these powers and the use of these powers keeps one from accomplishing one's Bandagi. Sadh's (Sadhu's) are those human beings who – in the course of their Bandagi of Sat Par Braham Pita Parmeshwar – have cleansed their minds and their inner selves of the vices with extreme discipline. They are the ones whose minds are not distracted by the evils and the vices of Maya. Such beings perform Sifat Salah of Sat Par Braham Pita Parmeshwar and advance their Bandagi.

Even Jati's (those with control over lust; commonly refers to those who take a vow of celibacy) and Sati's (those who possess a true moral character) immerse themselves in Sifat Salah of Sat Par Braham Pita Parmeshwar. Jati's are those human beings who are the valiant warriors; those who have conquered their lust and thus gained strength and might. The lust and the anger wither away one's body. The lust and the anger are equated with Chandals (cremators of dead bodies as per the Hindu customs) in Gurbani:

“Kaam Krodh Tan Vaseh Chandaal.”

(Sri Guru Granth Sahib 24)

“Kaam Krodh Kaaeiaa Ko Gaalai.”

(Sri Guru Granth Sahib 932)

The lust and the anger are the destructive forces that destroy a human body. These are mental ailments that cause the human body to fall sick, and these ailments gradually erode it from within. Chandal depicts the destructive force of Maya. Therefore, those human beings who vanquish these destructive Dhoots (thieves; the Panj Dhoots or the five thieves are the lust, anger, greed, attachments and pride) are rid of their ruinous poisons. That's how they gain amazing strength and might. Such Jati beings – as they pray and worship Sat Par Braham Pita Parmeshwar – further gain in bodily strength. Therefore, there are references to many such Soorma's (valiant warriors) in history who used the might thus earned in benefaction of large number of people, and set examples for others. The history of Sikhism is replete with such warriors who had amassed so much power in their bodies that they were able to massacre their enemies. The young generation of today is badly

gripped in this disease of lust. Many in the young generation are destroying their bodies because of this grave and disastrous disease. They are misusing and wasting away the beautiful human body that has been granted to them as a blessing, and which is meant to enjoy the true bliss of life by putting it in the service of Sat Par Braham Pita Parmeshwar. Therefore, it is a humble prayer to entire young generation that they should seek the aegis of a Guru (teacher and mentor – one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti) and dedicate their minds in Bandagi of Sat Par Braham Pita Parmeshwar in order to renounce this dangerous and deleterious malady. With Jaap (recitation) of Naam all mental ailments come to an end. With Jaap of Naam the gravely destructive diseases of lust, anger, greed, attachments and pride are eradicated and a person can in true sense live and enjoy one's priceless gem – the human life. One can lead the life of Sat (Eternal Truth; God himself) while abiding in this world, carrying out all worldly deeds and truly enjoying all worldly gains and accomplishments. By being unattached to Maya one can enjoy all the pleasures of life.

Only such person who has attained Sat Santokh (divine contentedness; state where there is humility and an absence of desires) can be a Sati. Meaning thereby that, only a person who is freed of greed and freed of attachments can be a Sati. Sati implies a person who is generous and charitable. Only a charity done selflessly is charity. A charity done to fulfil an expectation is not a charity. When the Sati beings do charity, their charity carries a supreme power because there is no selfishness behind the charity. The charity of such beings is acclaimed in Dargah. A charity done from one's 'Dasan Nahuwan Di Kamai' (earning of the ten nails of the hand; hard-earned money) is charity. A charity done from one's true-and-pure Kirat (vocation) is charity and such a charity becomes the means to one's repute. Those who do such charity never lack anything. Sat Par Braham Pita Parmeshwar ensures that those who do such charity never need sustenance from someone else. Therefore, being a Sati is a supremely powerful and divine virtue. Those who are endowed with this divine and supreme power do so only with the grace of Sat Par Braham Pita Parmeshwar, and as they do charity they dedicate all credit to Sat Par Braham Pita

Parmeshwar. Such beings do not do charity thinking it is from their own wealth. They do charity thinking that it is all from the bestowals of Sat Par Braham Pita Parmeshwar and that they are simply dedicating it in praise of Sat Par Braham Pita Parmeshwar himself. By doing so this Sat Karam (deed of Sat, truthful deed) of theirs turns into their destiny, turns into Bandagi of Sat Par Braham Pita Parmeshwar and turns into the magnificence of Sat Par Braham Pita Parmeshwar.

Gurbani ascribes two meanings to the word ‘Pandit’. In the first definition Gurbani calls Pandit’s as the learned scholars of Veda’s and other Shashtra’s (Purana’s, Upnishad’s, Smrities). Rishi’s and Muni’s (saints and sages) are considered to be the scholars of Veda’s and the other Shashtra’s. It suggests that all Rishi’s, Muni’s and Pandit’s have studied Veda’s and all other Shashtra’s and have acquired all the knowledge documented therein. These Rishi’s, Muni’s and Pandit’s adopt the Mantra’s (literally meaning a vehicle for one’s mind, Mantra’s commonly denote the divine words or phrases meant for chanting) depicted in these religious texts as the basis of their praying and worshipping. Gurbani portrays this definition of the word ‘Pandit’ in many Saloks:

“Pandit Parreh Vakhaaneh Vaed.”

(Sri Guru Granth Sahib 355)

***“Lakh Saasat Samjhaavnee
Lakh Pandit Parreh Puraan.”***

(Sri Guru Granth Sahib 358)

One can make one’s life beautiful by adopting the wisdom prescribed in these religious tomes in one’s life. By doing so, one will surely turn all one’s deeds into the deeds of Sat. One will surely gain the wisdom of the Sahstra’s. Further, those scholarly beings that learn the wisdom in the Sahstra’s are greatly respected in the society. But does one by so doing gain Puran Braham Gyan? Does one gain Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways)? Can one achieve Jeevan Mukti? Can one achieve Sada Suhag? Can one attain Param Padvi (the highest spiritual status)? These spiritual states are attained only with Gurparsaad and not by acquiring the knowledge of the Sahstra’s. Only those – who receive

the Gurparsaad of Naam, Naam Simran (meditation upon Naam), Naam Di Kamai and Puran Bandagi – are the ones who attain these highest spiritual states. Gurbani terms those persons too who attain such spiritual states as ‘Pandit’s’. There is no distinction between such Pandit’s, and an Apras (one that cannot be influenced by Maya). The blessed Satguru incarnate the Fifth Patshah Arjun Dev Ji divulges this complete Truth in Sukhmani Bani (the composition by Satguru the Fifth Patshah Arjun Dev Ji, comprising of 24 Astpadis):

***“So Pandit Jo Man Parbodhai.
Raam Naam Aatam Meh Sodhai.
Raam Naam Saar Ras Peevai.
Ous Pandit Kai Updes Jag Jeevai.
Har Kee Kathaa Hirdhai Basaavai.
So Pandit Fir Jon Na Aavai.
Baed Puraan Simrit Boojhai Mool.
Sookham Meh Jaanai Asthhoor.
Chahu Varanaa Ko Dae Oupadhaes.
Naanak Ous Pandit Ko Sadaa Adaes. ||4||”***

(Sri Guru Granth Sahib 274)

The supremely kind and supremely compassionate Guru the Fifth Patshah Ji tells us with infinite kindness how a human being can become an Apras. An Apras has one’s soul, one’s Suksham Dehi (Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) immersed in the Gurparsaad of Naam. This occurs when we dedicate ourselves in Naam Simran. Then, with Gurparsaad, slowly and surely our soul, spirit, Suksham Dehi and Hirdha are cleansed and purified. Our body turns into a Kanchan Dehi (golden body); meaning it turns pure as gold. Our body and soul are freed of the Panj Dhoots and Trishna (desires). All sins committed by us are washed away. All sins committed by us in our previous births and in this birth are washed away. This is how a common person turns an Apras.

An Apras constantly enjoys the bliss of Naam Ras Amrit (the essence of Naam Amrit – the divine energy). The entire body of an Apras in its physical state feels the beat and the resonance of Naam. This is the highest power of Parmatma (the supreme soul, God)

manifesting in him. A cosmic supreme power, stream of Amrit constantly flows from his physical body. It is very tangible and divine feel and experience, and constantly keeps the Apras immersed in enjoying the bliss of this stream of Amrit – Atam Ras (the highest form of Amrit; eternal bliss).

Some receive the Gurparsaad and can see the Prakash (the divine light – the Nirgun Saroop or the infinite divine power that is beyond the three attributes of Maya), i.e. to see the Nirgun Saroop with open eyes. Some can view Puran Prakash (the perfect brightness of the supreme light, his aura around the enlightened beings) – the divine light of Nirgun Saroop – when they close their eyes. Those who are endowed with such divine powers and blessings view this divine light around an Apras. Here it will be of value to understand that the most important fact concerning Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva (humble and selfless service to others), Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti) is that the Gurparsaad of Naam alone isn't adequate. Everything that takes one's spiritual progress a step further is Gurparsaad; none of the progress is by one's own efforts; all progress is by the supreme grace of Gurparsaad. Therefore, Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva, Parupkar and Maha Parupkar take place by Gurparsaad alone. Therefore, one must keep making Ardas (humble prayer) to receive the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. Puran Bandagi contains Naam Di Kamai and Seva within itself. Seva contains Parupkar and Maha Parupkar. Let's make Ardas for complete victory over Maya; let's make Ardas for complete victory over desires; make Ardas to suffuse our Hirdhas with all divine virtues; make Ardas for practising Gurbani in our daily lives.

Such an Apras dives in Mansarovar, i.e. Nirgun Saroop and is forever assimilated in Mansarovar. By immersing in Mansarovar one endows one's Hirdha with all divine virtues and becomes a Puran Braham Gyani, and becomes a source and a custodian of the Gurparsaad of Naam, Puran Bandagi and Seva. An Apras takes us through the process that the Apras went through, and carries us to the peaks of the spiritual world and turns us into an Apras.

The words, speech and teachings of a soul that has turned into an Apras are said to be the words of Parmatma. It is so because there no longer remains any distinction between such a soul and Parmatma. The words, speech and teachings of such a person offer a befitting and beautiful life to the whole Creation. The Gurbarsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva forever provides to the Jigyasoo's (seekers of divine Truth) a life that is infinitely beautiful and filled with divine bliss.

In a true divine sense the real life lies beyond Maya. As long as we are stuck in Maya and are slaves of Maya, we constantly meet death. When we escape the clutches of Maya, that's the time when we really wake up and forever become alive. The real life lies in Jeevan Mukti; lies in becoming an Apras; doesn't lie in the slavery of Maya; lies in the slavery of Param Pita Parmeshwar (Supreme Creator and Lord of the Creation) when Maya turns into your slave and places itself at your service. The Apras beings have the divine preaching of Malik (Lord, God) imbibed in their Hirdhas. The Katha (discourse) of God is Akath (sublime and indescribable). This Akath Katha takes birth when we become Apras and unite and unify with the almighty Par Brahm Pita Parmeshwar and Akal Purakh manifests himself in our Hirdhas. This Katha cannot be described in words. Only the Apras' experience this Akath Katha when they:

- Become one with the almighty Sat Par Brahm Pita Parmeshwar;
- Have a Darshan (vision with the inner, spiritual eye) of the Nirgun Saroop of Akal Purakh;
- Convene and commune with Par Brahm Parmeshwar; and
- Dive deep in Mansarovar and forever immerse in Mansarovar Gursagar (ocean of divinity; Nirgun Saroop or Mansarovar).

The experience of the Akath Katha is beyond description. It cannot be articulated in words. It is an Apras and the Hirdha of an Apras that materially experience it and appreciate it. The spiritual experiences that an Apras goes through during the union with Parmatma are inscribed in the Hirdha of an Apras. The sacred feet of Sat Par Brahm Pita Parmeshwar are etched in one's Hirdha, and the

Hirdha and the soul of an Apras are gratified. Naam permeates every part of an Apras's body. The beat and resonance of Naam is constantly heard in every pore. The music of Anhad Shabad continuously plays at Dasam Duaar. Amrit (our essence or the life-element, divine energy) streams constantly throughout the body. The Apras attains the state of absolute, eternal and infinite, supreme bliss. When this comes about, the Apras is unified with Parmatma and nothing can separate one from Parmatma. Maya takes the role of one's servant, and the Apras becomes Jeevan Mukht (one who has attained deliverance – i.e., liberation while still in one's physical body). One is no longer stuck in the cycle of life and death and there is no rebirth either. One turns forever immortal. Such a being is the true Pandit, i.e. a Puran Sant, a Puran Brahm Gyani, an Apras. Therefore, one doesn't recount the Akath Katha of Akal Purakh; rather the Katha of Akal Purakh presents itself, manifests itself, and evolves itself when an Apras is born, a Sant (saint) is born, a Brahm Gyani is born, a Satguru is born, a Puran Khalsa is born.

An Apras has the underlying essence of the Veda's, Purana's and Smrities inscribed upon one's Hirdha. The underlying essence is the Gurparsaad of Naam. Mool (origin) is the basis of the entire Creation. It is the foundation of the Creation. It is the seed – the seed of Creation – the womb of Creation. It is Naam – the Gurparsaad of Naam. It is "Sat Naam" in the way that the blessed Guru Nanak Patshah Ji has benevolently presented for the benefaction of the entire humanity in the Mool Manter. The first Tuk (verse) of the Shabad Guru Sri Guru Granth Sahib is till Gurparsaad; which is called as the Mool Manter. Mool implies the seed where the entire Creation is absorbed, inclusive of Brahm Gyan and Tat Gyan. Those who are blessed with the Gurparsaad of the understanding of this Mool, or the seed, and those who inscribe this whole Truth in their Hirdhas are the ones who turn into an Apras, receive the blessing of Tat Gyan and become a fount of Brahm Gyan for the entire humanity.

Though it appears in the world that Parmatma is inaccessible, an Apras keeps this inaccessible Parmatma in one's Hirdha. The inaccessible Parmatma manifests himself in the Hirdha of an Apras. The essence of life in the universe is the Brahm Jyot (the divine

light within, soul). Sookham (the divine element imbuing life in Creation, God) is the divine essence, and Sthool (the physical, material world) is the Maya element. Therefore, it is the divine essence that provides life to the universe. The conclusion is that an Apras explicitly experiences the Braham Jyot in the Creation.

An Apras bestows one's blessings upon people of every caste and social class. A Sant, a Braham Gyani, a Satguru does not belong to a particular community in the society. They belong to every segment of the society and treat entire mankind equally. Caste or race doesn't have any meaning for an Apras. All are human beings to an Apras. No one is a Shudra, a Kshatriya, a Viash or a Brahmin to an Apras.

The Hindu society is divided into four classes of people:

- (1) Shudra's: called as Harijan's, treated as untouchables;
- (2) Vaish's: involved in trade and commerce;
- (3) Kshatriya's: tasked with the administration and the safety and security of the kingdom; and
- (4) Brahmin's: the highest class, engaged in worship of Parmatma and in caretaking and control of the places of worship.

In olden days, Shudra's were not permitted to enter the temples. This division in society has done a great harm to the Indian polity. Let's look at it with clarity. An Apras doesn't recognise any such division in society. An Apras is Ik Drisht (seeing all as equal, non-discriminatory) and Nirvair (hate-less, without enmity). An Apras regards every person as a human being. An Apras treats everyone alike. The preaching of an Apras is meant for everybody in the society. Anyone can become a disciple and follow the preaching of an Apras. In fact a Sant, a Braham Gyani, a Satguru belongs to the entire Creation. There is no discrimination against anyone in the mind of an Apras. An indigent is as important and beloved to an Apras as a king. An Apras loves the entire Creation as much as he loves Parmatma.

All Guru Sahib's (the ten Satgurus Patshah Ji's) were Apras's. They were Puran Sant's, Satgurus, Puran Braham Gyanis and their

preaching is inscribed in the divine words of the Shabad Guru, Sri Guru Granth Sahib Ji. All Creation has benefitted from the divine Gurbani. All Creation bows in reverence before Gurbani and the Guru Sahiban. In the same way a person who turns into an Apras becomes a Puran Sant, a Puran Satguru, a Puran Braham Gyani and receives as much respect from the entire Creation.

In this fashion, Gurbani illustrates that all Pandit beings too pay tributes to Sat Par Braham Pita Parmeshwar. It goes to suggest that the Seva of such beings, who act Sat and serve Sat, is recognized as a Seva to Sat Par Braham Pita Parmeshwar. Similarly the beautiful women in the heavens, in the nether-worlds and in mortal worlds pay tributes to Sat Par Braham Pita Parmeshwar. Such beautiful women, who enthrall a human mind, too sing paeans of the virtues of Sat Par Braham Pita Parmeshwar. In the mortal world a human being is given the simile of a Suhagan (God's bride) and Akal Purakh of a man. Suhagan is a human being who is acclaimed in Dargah as the bride of Sat Par Braham Pita Parmeshwar. Therefore, one who is not a Suhagan is called a Duhagan (an un-courted soul). A Suhagan is endowed with Gurparsaad; and on accomplishing one's Bandagi becomes a Sada Suhagan (eternal bride of God; one who has attained Sada Suhag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvī), gains approval of Dargah and attains Param Pad (Param Padvī) and Jeevan Mukti. A Duhagan wastes one's life in the slavery of Maya. The women in the heavens and in nether-worlds are known and called as Apsara's (beautiful, supernatural female beings).

Bhai Sahib Gurdas Ji has described the 14 jewels churned out of the ocean in Vaar 26:

***“Kheer Samund Virol Kai Kadh
Rathan Chaudah Vand Leetay.
Man Lakhmee Paarjaat Sankh Saarang
Dhanakh Bisan Vas Keetay.
Kaamdhayn Tay Apacharaan
Airaapat Indraasan Seetay.
Kaalkoot Tay Aradh Chand
Mahaandev Mastak Dhar Peetay.
Ghoraa Mileaa Soorjai Mad Amrit
Dev Daanav Reetay.***

***Karay Dhanantar Vaidgee Daseaa
Tachak Mat Bipareetay.
Gur Upades Amolakaa Rattan
Padaarath Nidh Agneetay.
Satgur Sikhaan Sach Pareetay. ||23||***

(Bhai Gurdas Ji Vaar 26)

The gods and the demons churned the ocean and extracted 14 jewels and distributed them among themselves. Vishnu took hold of five of them – Kaustak, the most valuable gem in the world; the goddess Lakshami; Kalpavriksha (the ever-flowering and wish-fulfilling divine tree); the conch and the Sarang (bow). Indra secured three – the cow Kamadhenu; Rambha the Apsara; and Airavat the elephant. The two jewels – Kalkut (poison) and the crescent-moon were acquired by Shiva who adorned them on his forehead. One jewel – Uchhaishravas, the horse was taken by the Sun god. The demons took Madira, the wine. The gods received the nectar as was pre-arranged. Dhanavantri the physician practised medicine. But when the King Prikshit was bitten by the snake Takshak, Dhanavantri lost his mind in the process of his treatment, as he had carried home Maya with him. This is how these 14 jewels were distributed. This is how all the gods and the demons were occupied after these 14 jewels. But better than all these jewels, the supremely priceless gems are found in the divine discourse of Satgurus (Gurbani). These priceless gems are showered by Satgurus, impartially and generously, upon those Sikhs (disciples of Guru) who perform Bandagi, since Satgurus hold true affection towards the Sikhs. In this way those Sikhs – who imbibe the discourse of Satgurus in their Hirdhas and perform Bandagi – are able to inscribe the priceless gems of Puran Braham Gyan and Tat Gyan upon their Hirdhas. Satguru Sahiban have strung these gems in Gurbani. These priceless gems of Puran Braham Gyan and Tat Gyan are placed within Gurbani. Those Sikhs who perform Bandagi have their Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) opened, and when this occurs the Sikhs acquire these gems. The blessed Satguru incarnate Nanak Patshah Ji divulges this whole Truth that even all these priceless gems sing and reveal the glory of Sat Par Braham Pita Parmeshwar.

There are said to be 68 Teerath's (places of pilgrimage) on the earth. All these places have been graced by some or the other great being such as a Satguru, an Avatar (divine incarnate), a Sant Jan or a Puran Braham Gyani. Some or the other divine being is said to have performed Bandagi at these places in the past. It is by virtue of this Bandagi that the place is sanctified and made venerable. Therefore, the blessed Satguru incarnate Nanak Patshah Ji states that all these 68 Teerath places too sing and portray the glory of Sat Par Braham Pita Parmeshwar. Naam Simran at such graced places can be extremely benefitting. Therefore, whenever one visit these places, one can much benefit by closing one's eyes and concentrating upon Simran. The mind attains calm at such places. Hence one can easily concentrate upon Simran. There is a shower of Amrit at all times at these places. Those faithful beings who perform Simran at such places with belief and love experience this shower of Amrit. Just as the Takht Sri Harmandir Sahib at Amritsar is graced by many a Sant Jan, Bhagats and Satguru incarnates, who have performed Bandagi and Seva at this place. This has established the magnificence of this place; the reason that this sacred place experiences a constant shower of Amrit. Those faithful and humble beings who visit this place in belief and in love, their Hirdhas become calm and if these faithful sit and do Simran everyday at this place they can reap a lot of benefit. Exactly in similar way are the rest four Takht's: Takht Sri Hazur Sahib has been graced by the blessed Tenth Patshah and many other Sant Jan; Takht Sri Patna Sahib is the birthplace of the Tenth Patshah, and is therefore immensely blessed; Takht Sri Kesgarh Sahib has the grace of the Tenth Patshah Ji and of many other Gurmukhs; Takht Sri Damdama Sahib has the blessings of the Tenth Patshah Ji and of many other Gurmukhs; Hemkunt Sahib enjoys the immense grace of the Tenth Patshah Ji. Therefore, it is not enough to just do Darshan and Ishnan (dip in holy waters) when visiting these places; but to fully benefit one must sit and concentrate, perform Simran, and perform Seva at these places.

Satguru incarnate the blessed Nanak Patshah Ji depicts the above-considered Puran Braham Gyan in the words:

“Gaavan Ratan Upaee Tere Athsath Teerath Naalae”

In accordance with the Puran Braham Gyan of Gurbani the

warrior, the mighty, the Soorma, the Soorveer (the gallant fighter) is a person who has defeated the army of the Panj Dhoots. The Panj Dhoots are said as Soorveers and such a person alone who vanquishes these five Soorveers – lust, anger, greed, attachments and pride – is proclaimed as the warrior, the mighty, Soorma and Soorveer in Gurbani. The Panj Dhoots being hailed as Soorveers implies that these Panj Dhoots carry immense power of destruction. The destructive power of Panj Dhoots rules over the entire human race. Bandagi is nothing but a battle against these mighty Dhoots. Bandagi is nothing but war against Maya. Bandagi is nothing but the Gurparsaadi Khel (divine play) to vanquish Maya. The person who subjugates the Panj Dhoots is called in Gurbani as “Jodh Mahabal Sooraa” (valiant and mighty warrior). One who achieves victory over Panj Dhoots is a “Jodh Mahabal Sooraa”, i.e. a warrior, a great and mighty Soorma. Gurbani heralds this utter Truth:

***“Jin Mil Maarae Panch Soorbeer
Aiso Koun Balee Rae.
Jin Panch Maar Bidhaar Gudhaarae
So Pooraa Eh Kalee Rae. ||1||”***

(Sri Guru Granth Sahib 404)

These Panj Dhoots reside within the human body. The lust dwells in the organs of procreation; the anger dwells in stomach; the greed and the attachments reside in a human chest and pride takes the place on the head of the human being. By virtue of residing inside the human body these Panj Dhoots keep the human being in their subjugation and slavery. Being under influence of these Panj Dhoots a human being slaves under the lust, anger, greed, attachments and pride, i.e. commits all Asat Karam (untruthful deeds, deeds against Sat) as commanded by these Dhoots. The Asat Karams committed under the slavery of these Dhoots nullify one's Punn Karams (virtuous deeds). All the Amrit that a human being gathers by the Sat Karams of compassion, Dharam, contentedness, patience, recitation, meditation, worship etc. is looted away by these Panj Dhoots without it even being realized by the human being. This is why many persons complain that even after devoting a lot of time in Sat Karams of compassion, Dharam, contentedness, patience, recitation, meditation, worship etc. they are not able to make any spiritual

progress. The reason is that these Panj Dhoots cleverly rob one of all the Amrit. Therefore, those in Bandagi need to be extra careful in their everyday acts so as not to commit any Asat Karam and thus squander away their Amrit; and to guard against these Panj Dhoots. This absolute Truth is exhibited in Gurbani:

***“Ek Nagree Panch Chor Baseealae
Barjath Choree Dhhaavai.”***

(Sri Guru Granth Sahib 503)

***“Eis Daehee Andhar Panch Chor Vaseh
Kaam Krodhh Lobh Moh Ahankaaraa.
Anmrit Lootteh Manmukh Nehee Boojheh
Koe Na Sunai Pookaaraa.”***

(Sri Guru Granth Sahib 600)

It means that the person who, persevering in one's Badagi by the supreme force of Gurparsaad, vanquishes the Panj Dhoots – he or she turns into a “Jodh Mahabal Sooraa”, forever manifests as the magnificence of Sat Par Braham Pita Parmeshwar and assimilates in the magnificence of Sat Par Braham Pita Parmeshwar.

The creatures of the entire Creation are divided in four Khani (the source of birth): these are Andaj, Jeraj, Setaj, and Ootatbhuj. Andaj signifies those creatures that are born of the egg, e.g. birds. Jeraj denotes the creatures born in a womb, e.g. Humans, all animals and other such creatures. Setaj represents the creatures that are born of the sweat, e.g. many kinds of insects (the bacteria and many living organisms). Ootatbhuj category belongs to those that germinate by themselves; those that are born of a seed. Every seed carries within it a being. This being comes to life when it is absorbed in the earth – such as all vegetation, the trees and the plants etc. The basis of all four Khani's too is the name “Sat” of Sat Par Braham Pita. The origin of all creatures lies in “Sat”. The supreme power of “Sat” alone drives the life in all creatures. Therefore, all creatures and all nature are constantly in Simran. All plant-life is constantly in Simran.

The entire Creation, i.e. the cosmos is formed of Khand's, Mandal's and Varbhand's. Khand implies a segment of the cosmos such as the earth, the moon, the sun etc. A collection of several

Khands makes a Mandal; also called as a star system. An agglomeration of several Mandals forms a Varbhand. Varbhand designates the Creation. What force holds all the Khands of the entire Varbhand in their respective places? What force suspends or moves all the Khands in their respective Mandals in space within the Varbhand? The advanced sciences of today have no answers to these questions. The force that maintains all the sections of this immense Creation is nothing but the supreme power of Sat Par Braham Pita Parmeshwar. The basis of all these Creations is nothing but “Sat”. The womb from which all these Creations are born is nothing but “Sat”. It is this immense force of “Sat” that supports the Khands, Mandals and Varbhands in all these Creations. Therefore, all of these Khands, Mandals and Varbhands too sing and portray the magnificence of Sat Par Braham Pita Parmeshwar. It is the divine music of the sacred Aarti (worship accompanied with singing and chanting) that takes the form of Anhad Naad and reverberates constantly at Dasam Dwaar of the Sant Jan.

Those human beings that receive the grace of Sat Par Braham Pita Parmeshwar embark on their Bandagi. Those human beings who receive the benevolence of Gurparsaad imbibe faith, love and belief. Those human beings – in whose Hirdhas love, faith and belief arise – are endowed with Gurparsaad. Bandagi is nothing but a name given to faith, love and belief. Therefore, a Hirdha soaked in faith, love and belief begins its Bandagi. A Hirdha that embraces belief, faith and love is capable of total dedication. Therefore, such a Hirdha readily attains Param Jyot Puran Prakash (the perfect radiance of divine light; his aura; God himself). Such humble Bhagats who are the connoisseur of the joy of devotion, forever sing and praise the magnificence of Sat Par Braham Pita Parmeshwar. While one is in Bandagi and carrying on with Naam Di Kamai – when Naam permeates every pore and when the Bhagat is immersed in Mansarovar – one experiences the joy of this supreme bliss and sings and describes the experiences of this supreme state as his magnificence. The blessed Satguru incarnate Nanak Patshah Ji who himself is Nirankar Roop (the embodiment of Formless One, i.e. God in human form), states that he is unable to imagine how many of such Bhagats exist who are engrossed in their Bandagi filled with faith, love and belief in Sat Par Braham Pita Parmeshwar; who are immersed in Mansarovar and sing the magnificence of Sat Par

Braham Pita Parmeshwar. It suggests that the number of such Sant Jan, Bhagat Jan, Satgurus, Braham Gyanis, Khalsa's, Avatars and Gurmukh's are beyond count who have immersed themselves in complete faith, love and belief; who have assimilated themselves in Mansarovar and sing and recount the magnificence of Sat Par Braham Pita Parmeshwar.

Sat Par Braham Pita Parmeshwar alone is Sat. Sat Par Braham Pita Parmeshwar alone is ever-established. Sat Par Braham Pita Parmeshwar is beyond the constraints of life and death. Sat Par Braham Pita Parmeshwar transcends the Trigun Maya. Sat Par Braham Pita Parmeshwar is ever-immutable. Sat Par Braham Pita Parmeshwar alone is the creator of all Creation. Sat alone is the basis of every creation. Sat alone is the womb to all Creation. Sat alone is the womb to all divine virtues and divine powers. Sat alone is the womb to even the complete faith, love and belief. Sat alone is the womb to even all Kalaa's (divine savoir-faire's; divine powers) and supreme powers. Sat is the Nirgun Saroop and Sat alone looks and cares after the Sargun. The praise too of Sat Par Braham Pita Parmeshwar is everlasting. The greatness too of Sat Par Braham Pita Parmeshwar is everlasting. The Hukam too of Sat Par Braham Pita Parmeshwar is incontrovertible. All divine Vidhan's too made by Sat Par Braham Pita Parmeshwar are irrefutable. Sat Par Braham Pita Parmeshwar himself is assimilated in his own magnificence and greatness.

The entire world is Maya. Every object and every creation in the entire world is Maya. It means that the entire world is a perception of Maya. This is why the entire world is destructible. Everything in the world which is born in Kaal (time) is consumed by Kaal. It means that whatever takes birth in Kaal is destroyed by Kaal. Everything born in Kaal is doomed for destruction. The creation of the world is equated to a wall of sand in Gurbani. Meaning thereby that, all creations in the world are akin to a wall of sand, prone to fall in a single shove. Therefore, every creation in the world is transient; meaning that the entire world is nothing but Asat (contrary to Sat; untrue). Therefore, contemplation of worldly object is contemplation of Asat. The contemplation of worldly objects is a fallacy. Therefore, the path of contemplation of worldly objects is a fallacy too. The contemplation of Sat alone is Sat. By contemplation

of Sat alone one can cross the Bhavjal Sagar (sea of Maya's deceptions; sea of ignorance), which is this world, and land across. The blessed Ninth Patshah Ji elaborates this entire Truth in the following Salok:

***“Jag Rachnaa Sabh Jhooth Hai Jaan Leho Re Meet.
Kehai Naanak Thir Naa Rehai Jeo Baaloo Kee Bheet. ||49||
Raam Gaeio Raavan Gaeio Jaa Ko Baho Parvaar.
Kaho Naanak Thir Kachh Nehee Supanae Jeo Sansaar. ||50||
Chintaa Taa Kee Keejeeai Jo Anhonee Hoe.
Eh Maarag Sansaar Ko Naanak Thir Nahee Koe. ||51||
Jo Upjeo So Binas Hai Paro Aaj Kai Kaal.
Nanak Har Gun Gaae Lae Chaad Sagal Janjaal. ||52||”***
(Sri Guru Granth Sahib 1429)

The Sant Jan, Bhagat Jan, Braham Gyanis, Satgurus and Avatar beings – who contemplate upon Sat – alone realize this utter Truth. Only such great beings who have become one with Sat Par Braham Pita realize how Sat Par Braham creates, cares and looks after the entire Creation. It is the entire magnificence of Sat Par Braham Pita Parmeshwar that he himself creates and observes; and he himself remains blissful in his magnificence.

The entire Creation runs in accordance with the divine Vidhan constituted by Sat Par Braham Pita Parmeshwar. In this world, in our lives, every moment happens in the Hukam of Sat Par Braham Pita Parmeshwar. Every creation exists within his Hukam. All elements (the five elements) shaped by Sat Par Braham Pita Parmeshwar exist within his Hukam. These elements alone keep the balance in the entire Creation in accordance with the divine Vidhan. Meaning thereby that, all that transpires follows the divine Vidhan. Hence, there is no force greater than Sat Par Braham Pita Parmeshwar and none that is his equal. Sat Par Braham Pita Parmeshwar alone is the Patshah (spiritual king) of Patshah's (king of the kings) in the entire Creation. The Sant Jan, Bhagat Jan, Braham Gyanis, Satgurus and Avatar beings alone appreciate this whole Truth and observe his Puran Hukam. The rest of the humanity in its egoism denies and negates the divine Vidhan. This is what causes them to keep wandering in the cycle of life and death. Therefore, the wisdom lies in renouncing one's ego and abiding in agreement with Hukam.

JAP JI VERSE 28

*Munda santokh saram pat jholee
dhi-aan kee kareh bibhoot.
Khinthaa kaal ku-aaree kaa-i-aa
jugat dandaa parteet.
A-ee panthee sagal jamaatee
man jeetai jag jeet.
Aadays tisai aadays.
Aad aneel anaad anaahat
jug jug ayko vays.||28||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with immense benevolence shows the path of Puran Bandagi (complete surrender before God) to the entire mankind. Victory over mind is Puran Bandagi. End of Manmat (own wisdom – as opposed to Gurmat or God’s wisdom) is Puran Bandagi. Puran Bandagi is nothing but eradication of one’s mind. Manifestation of Param Jyot Puran Prakash (the perfect radiance of divine light; his aura; God himself) in one’s Hirdha (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one’s spiritual being) is nothing but eradication of one’s mind. Victory over mind is victory over Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). End of Manmat alone signifies the enlightenment by Gurmat (God’s wisdom; the wisdom revealed in Gurbani). When it occurs, one’s mind is eradicated and one attains the enlightenment of Gur (Sat Par Brahm Pita Parmeshwar – Truth, the Transcendent Lord and Creator of the Universe; God). The basis of the five human action organs is the five human sensory organs. The basis of the five human sensory organs is the human mind. The basis of the human mind is the human wisdom. If the human wisdom happens to be Manmat, then the human being is slave to Maya. If the human wisdom happens to be Durmat (bad wisdom; immorality), even then the human being is slave to Maya. Even if the human wisdom happens to be Sansarik Mat (worldly wisdom; materialism) then too that

human being is slave to Maya. The basis of the human mind is the human brain; and the basis of human brain is Param Jyot Puran Prakash. When one is rid of one's Manmat, it signifies the eradication of one's mind. It signifies the end of Manmat, Durmat and Sansarik Mat. The basis of Manmat, Durmat and Sansarik Mat lies in the world. The world is the playground of Maya. Therefore, victory over mind is victory over the world. As one's mind is eradicated, the Manmat, Durmat and Sansarik Mat come to an end and all five human sensory organs adapt to Gurmat. Once this occurs, all five human action organs are engaged in nothing except Sat Karams (the deeds of Sat, truthful deeds). The human brain is completely activated and Puran Braham Gyan (entire divine wisdom) and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways) reveal themselves. Param Jyot (the divine light; God himself) reveals itself and the human being turns into Pargateyo Jyot (manifested divine light; a soul that becomes the pure divine light of God himself) and a Puran Braham Gyani (possessor of Puran Braham Gyan). Consequently all five human sensory organs and action organs subject themselves under Puran Hukam (Absolute Divine Will).

The entire Jap Ji Bani (Jap Ji Sahib – composition by the blessed Satguru incarnate Nanak Patshah Ji – appears at the very beginning of Sri Guru Granth Sahib) is nothing but the device to achieve victory over mind. But in this particular Pauri (verse) the blessed Satguru incarnate Nanak Patshah Ji has made special emphasis upon the technique to conquer the mind. In this discourse of Puran Braham Gyan, he repudiates the Bharam's (misconceptions – incorrect religious notions and superstitions) harboured by the Jogi's (practitioner of Yoga; ascetics) and the Sidh's (accomplished practitioners of asceticism; those who have achieved the supernatural powers of Ridhi-Sidhis). Wearing the earrings, putting on a beggar's robe, smearing one's entire body with dung ash, holding a begging bowl in hand, etc.; these are all outer signs of the religiosity of the Jogi's and the Sidh's. Jogi's wear the glass earrings. They hold a begging bowl in hand in which they accept alms, and a beggar's bag around their neck in which they collect the dole. They smear their entire body in ash to display the lifestyle of humbleness. The Jogi beings smear their bodies in Bibhut – ash from the cow's

dung – to rid their bodies of conceit. Hindu Shashtra's portray cow-dung as a holy object. Burning dung-cakes to warm themselves, smearing themselves in its ash and regarding oneself as the embodiment of Sat Par Brahm Pita Parmeshwar is the craft of the Jogi's. In this fashion the Jogi's and the Sidh beings adorn themselves with outer signs of religiosity, lead a life of hypocrisy and keeping oblivious and unaware of Puran Sat (Absolute Eternal Truth) remain stuck in the cycle of life and death.

When the blessed Satguru Nanak Patshah Ji arrived at Sumer Parbat (mount Sumer) to obtain salvation for the Sidh's, upon seeing their outer signs of religiosity he enlightened them with Puran Brhama Gyan about the superficiality of these outer symbols of religiosity and explained to them that, just by wearing these outer tokens of religiosity, one cannot achieve Jeevan Mukti (deliverance from the cycle of life and death; salvation). The Sidh's were ignorant of the fact that victory over mind is not achieved by adorning these outer marks of religiosity. The Sidh's were also oblivious of the fact that Jeevan Mukti can be achieved only with victory over mind. Sidh's were unaware too that Bandagi is matter of one's inner self, and is achieved by Gurparsaad (Eternal Bliss and the Eternal Grace). Sidh's were unaware too that the true sense of Bandagi is to practise Andherli Rehat (inner compliance with Truth; also called as Sat Ki Rehat, or Puran Sachyari Rehat – complete compliance with Absolute Truth). Sidh's were unaware too that they were wasting away their lives in the slavery of Maya. Sidh's were ignorant too that Ridhi-Sidhi's (supernatural powers; these come at a very early stage of Bandgi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh) are in fact a form of Maya and they are thus caught in the traps of Maya. Sidh's were ignorant too that only with victory over Maya they can accomplish Andherli Rehat and achieve Jeevan Mukti. Having achieved longevity by practising Jog (Yoga) and Pranayam (respiratory discipline; a form of breathing exercises) and having acquired Ridhi-Sidhi's, the Sidh's were living under the delusion that they had attained the peaks of spirituality.

The story of the religious leaders of today is no different than those of the Jogi's and the Sidh's. From the beginning of time the religious symbolism has prevailed in all the popular faiths in the world. Even in today's world the leaders of all religions are occupied in enthusiastically espousing the religious tokenism. Such religious leaders propound nothing but steadfastness in Baharli Rehat (outwardly observances and compliances). These religious leaders are ignorant that, by adorning oneself with outer religious tokens, one cannot achieve victory over mind. By practising Baharly Rehat alone one cannot find approval in Dargah (Divine Court). By adorning these religious symbols one might appear a saint in the eyes of the public but these religious symbols cannot achieve respect in Dargah. It is an entirely and essentially true fact that observing Baharli Rehat doesn't make one a Sant (saint). By observing Baharli Rehat one doesn't become a Khalsa (a pure soul that has obtained Braham Gyan). By observing Baharli Rehat one doesn't become an Amritdhari (holder of Amrit – a true Braham Gyani). One doesn't become a Khalsa, a Sant or an Amritdhari merely by donning a robe. By observing Baharly Rehat one can achieve respect in the society, but cannot achieve respect at Dargah. It is because a Khalsa is a soul that has obtained Puran Braham Gyan and Puran Tat Gyan. A Sant is a person who has obtained Puran Braham Gyan and Puran Tat Gyan. An Amritdhari is a human being who has turned into Amrit (our essence or the life-element; the divine energy) and has obtained Puran Braham Gyan and Puran Tat Gyan. Therefore, to address someone who is not a Puran Braham Gyani as a Khalsa, an Amritdhari, a Gurmukh (a soul whose expressions are God's expressions; a soul in complete Bandagi; a soul in possession of Guprasaad of Naam; a soul in Sach Khand) or a Sant is an untruth, a violation of divine Vidhan (laws; constitution) and utter hypocrisy. Only a human being who is completely and forever immersed in Sach Khand (realm of ultimate, absolute Truth) and in Mansarovar (the eternal source of divine powers; the source of all life; Akal Purakh himself) is a Khalsa, a Sant, a Gurmukh and an Amritdhari.

What are the religious symbols of the soul that is a Sant, a Jeevan Mukh (one who has attained deliverance – i.e., liberation while still in one's physical body), a Khalsa, a Gurmukh, an Amritdhari or a Puran Braham Gyani? This is an utterly true and essential fact that

the blessed Satguru incarnate Nanak Patshah reveals in this Pauri. A soul that is a Sant, a Jeevan Mukh, a Khalsa, a Gurmukh, an Amritdhari or a Puran Braham Gyani does not exhibit its religiosity with outer symbols. The religious signs of a soul that is a Sant, a Jeevan Mukh, a Khalsa, a Gurmukh, an Amritdhari or a Puran Braham Gyani can be viewed and recognized with one's Dib Drisht (divine vision; also called as the third eye, Trikuti, or Gyan Netter – the wisdom eye) alone. This is why the blessed Satguru incarnate Arjun Dev Patshah Ji has clarified it in Sukhmani Bani (the composition by Satguru the Fifth Patshah Arjun Dev Ji, comprising of 24 Astpadis):

***“Braham Giaanee Kaa Kaun Jaanai Bhaed.
Braham Giaanee Kee Mith Koun Bakhaanai.
Braham Giaanee Kee Gat Braham Giaanee Jaanai.”***

(Sri Guru Granth Sahib 273)

Only a Puran Braham Gyani can recognize another Braham Gyani. Only a Braham Gyani can apprehend the supreme powers of another Braham Gyani. Only a Braham Gyani can appreciate the magnificence of another Braham Gyani. Only a Braham Gyani can behold with one's Dib Drisht these inner signs of religiosity. Since the Sidh's lacked Puran Braham Gyan, they were unable to judge Satguru incarnate the blessed Nanak Patshah Ji. Therefore, the Sidh's engaged Satguru incarnate the blessed Nanak Patshah Ji in debate. But the blessed Satguru Patshah Ji, being extremely compassionate, understood the Sidh's predicament and guided them on the path of Jeevan Mukti by imparting them Puran Braham Gyan, and endowed them with Gurparsaad of Jeevan Mukti.

The religious signs of a soul that is a Sant, a Jeevan Mukh, a Khalsa, a Gurmukh, an Amritdhari or a Puran Braham Gyani are:

Sat Santokh: The blessed Satguru incarnate Nanak Patshah Ji reveals this whole Truth and essential fact that he adorns himself with the earrings of Sat Santokh (divine contentedness; state where there is humility and an absence of desires). A soul that has quenched one's Trishna (desires) attains Sat Santokh. The human being who is freed of desires enters the state of Sat Santokh. The human being who overcomes the Rajo Birti (consciousness or tendencies of

desires) of Maya achieves Sat Santokh. It implies that the human being who has attained Jeevan Mukti has attained Sat Santokh. It is the deleterious force of Trishna that drives a human being to commit all Asat Karams (untruthful deeds; deeds against Sat) under the influence of lust, anger, greed, attachments and pride. The entire mankind under the slavery of Trishna constantly keeps falling prey to the gravely destructive forces of the lust, anger, greed, attachments and pride. Trishna doesn't ever let the human hunger (for lust, anger, greed, attachments and pride) be satiated. Since a common person commits all Asat Karams under the slavery of Trishna and under the influence of lust, anger, greed, attachments and pride, therefore a common person has the Trishna as well as lust, anger, greed, attachments and pride as one's Gurus (teachers; mentors). The blessed Satguru incarnate Arjun Dev Patshah Ji explains the state of a human being burning in the blaze of Trishna in these beautiful words of Puran Brahm Gyan in Sukhmani Bani:

***“Sehas Khatae Lakh Kao Uth Dhhaavai.
Tripat Na Aavai Maheaa Paachhai Paavai.
Anik Bhog Bikheaa Ke Karai.
Neh Triptaavai Khap Khap Marai.
Binaa Santokh Nahee Ko-oo Raajai.
Supan Manorath Brithae Sabh Kaajai.”***

(Sri Guru Granth Sahib 278)

Greed and avarice – is a mighty and negative, destructive Dhoot (thief; the Panj Dhoots or the five thieves are the lust, anger, greed, attachments and pride). It dwells in the chest area of our bodies. This Dhoot of Maya incites us to act under its sway on daily basis in our lives. All the deeds committed under the influence of this Dhoot are Asat Karams. Greed implies accumulation of wealth by any foul means. For example the wealth gained by coercion, cheating, pilfering, embezzling, and any other foul means, bribery etc. Such kinds of means for accumulation of wealth are highly prevalent in the bureaucracy, in politics and at various levels of administration in India. Many amongst us misuse their authority out of greed. Instead of using our authority in benefitting the society, making our vocation a pure and clean affair or in doing Punh Karams (virtuous deeds), we choose the exact opposite way. We commit all Asat Karams just for

money, which under no circumstance will accompany us when we relinquish our material body.

Many amongst us become rich by accumulating wealth through Asat Karams, but this vicious circle doesn't come to an end. The desire to turn rich and richer doesn't abate. It in fact intensifies, doesn't ever end, and leads us into making and hoarding heaps of money by corrupt means. The desire to do so is called avarice. Avarice is the next higher level of greed. The thirst to acquire more and more is never quenched. Without going into its end result, we look for more opportunities to acquire even more. In reality this thirst is never satiated, as much wealth as one might accumulate. This thirst never lets us have inner peace. This Dhoot of Maya keeps us always on the run in only one direction.

Bribery, cheating, coercion and fraud never let our mind rest; when, under the sway of greed and avarice, we are not even capable to understand the game of Maya. Maya is nothing but a sweet poison. This poison leads us towards a slow death. Our whole life gradually turns akin to a painful death. Our life loses sight of its true objective. Such a life is akin to a slow death since we remain unaware of the eternal bliss of true contentedness, and remain ignorant of this miraculous gift of unification with Parmatma (the supreme soul; God).

Our life, which takes the route of a sweet death, gradually takes our spirituality to such a low level that we are not even considered worthy of rebirth in the human race. We are then left to wander in the 8.4 million species for an indeterminate time. The greed of acquiring and accumulating worldly objects is a poison for us, while abiding in Sat Santokh is abiding in the state of divine peace of mind that begets us Mukti (liberation of soul from the slavery of Maya). There is no pleasure or happiness in coercion, stealing, fraud and bribery. However, the highest plane of eternal peace is: forbearance and contentedness; which carry within them eternal blessings and eternal treasures. Only the contentedness (Sat Santokh) quenches our thirst of worldly objects. Only the contentedness (Sat Santokh) eradicates our craving for fulfilment of desires, and our craving for accumulating worldly luxuries by means fair or foul.

Contentedness (Sat Santokh) is a divine virtue. Contentedness

(Sat Santokh) is a supreme and divine power. Contentedness (Sat Santokh) is a Gurparsaad. Contentedness (Sat Santokh) is a supremely divine power that unites us with Parmatma. It brings to us all eternal treasures. By vanquishing all our desires we earn the right to the eternal treasures. This isn't a bad deal. This in fact is the best and the most profitable deal.

The efforts made by one for fulfilment of one's desires in pursuit of Maya are futile, and in real divine sense carry no value. But all the efforts made towards contentedness (Sat Santokh) bring to us all kinds of divine gifts and unbelievable spiritual gains. These bring to us Jeevan Mukti – unification with Parmatma. Therefore, please let's centre our attention upon the efforts to acquire contentedness (Sat Santokh), and we shall be rewarded with unbelievable and miraculous gifts of the spiritual world.

The attainment of Sat Santokh is a sign of the highest and the greatest providence. Those who are blessed with the Gurparsaad of contentedness (Sat Santokh) are extremely lucky and immensely fortunate. All spirituality is a Gurparsaad. All divine powers and divine virtues are gained by this divine grace. In fact these are not gained by us, but are given to us. We do not possess the capabilities to make anything happen. There is only one Doer, and it is his supremely infinite divine powers that make it all transpire. It all occurs because of Gurkirpa (divine grace) and occurs to those human beings who, by this Gurparsaad, are immersed in his name "Sat Naam" (Truth as a manifestation of the Name of God). Every pore of their bodies abides in Naam Simran (meditation upon Naam – the Name representing God and all his Creation). They are all the time immersed in the Nirgun Saroop of the blessed Sat Par Braham Pita Parmeshwar.

Such a good fortune in itself is a supreme power. Contentedness (Sat Santokh) is an immensely supreme power that forever brings to us eternal blessings and eternal bliss. It suffuses our Hirdha with all divine virtues and turns it into an immense Hirdha. All divine virtues are immense divine powers. When we are blessed with all of these immense powers, it is called as "Naam Rang" (being painted in the colours of Naam). Once it transpires, we no longer pursue Maya; instead Maya places itself at our service. Such a human being who

has Maya at one's service is said to be a Vadbhagi (extremely fortunate one).

The blessed Satguru incarnate Nanak Patshah Ji in this verse reveals with immense beauty the Puran Braham Gyan about these religious symbols of a Sada Suhagan (eternal bride of God; one who has attained Sada Suhag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi). The true Patshah Ji calls Gurmat as the mother of Suhagan and contentedness as the father of a Suhagan. To place oneself in the service of Sat (Eternal Truth), and to act Sat is given the status of a brother. The toil of a Suhagan to get immersed in Bandagi, and the Surat (mind) of a Suhagan are placed as the father-in-law and mother-in-law of the Suhagan. Leading a life of purity is the vocation of a Suhagan. Meaning thereby that, all deeds of a Suhagan turn into Sat Karams. Sat Sangat (congregation with the presence of Sat; or in presence of those who have attained Jeevan Mukti and thus have become part of Sat) marks the auspicious time when the Suhagan weds Sat Par Braham Pita Parmeshwar. The Suhagan acquires the betrothal with Sat Par Braham Pita Parmeshwar only with estrangement from the world. It means that, only by achieving victory over Bhavjal (sea of Maya's deceptions; sea of ignorance) – the world of Maya and by freeing oneself from the worldly attachments, a Suhagan can achieve union with Sat Par Braham Pita Parmeshwar. Bhavjal or the world of Maya is taken to be the parental home of the Suhagan. With the betrothal with Sat Par Braham Pita Parmeshwar, the supreme power of serving Sat and acting Sat becomes the child of the Suhagan.

Gourree Mehalaa 1 ||

“Maata Mat Pitaa Santokh.

Sat Bhaae Kar Eho Visaekh. ||1||

Kehnaa Hai Kich Kehan Na Jaae.

Tao Kudrat Keemat Nahee Paae. ||1|| Rahaao||

Saram Surat Doe Sasur Bhae.

Karnee Kaaman Kar Man Lae. ||2||

Saahaa Sanjog Veeaho Vijog.

Sach Santat Kaho Naanak Jog. ||3||3||”

(Sri Guru Granth Sahib 151-152)

In this fashion, this excellent Salok (verse) describes the process

to attain the status of a Sada Suhagan. The entire discourse of Jeevan Mukti is revealed in a superb and clear manner. A Sada Suhagan alone is Jeevan Mukti. A Sada Suhagan alone is a Puran Sant and a Puran Braham Gyani. A Sada Suhagan alone is a Khalsa.

Hirdha wrapped in humbleness: The Sidh's display their humility by smearing themselves with ash from cow-dung. The Jogi's make a pretence of ridding themselves of egoism by holding a begging bowl in hand and donning a beggar's garb. By adorning these exterior symbols one cannot achieve humility in one's Hirdha. The blessed Satguru incarnate Nanak Patshah Ji discloses this entirely true basic fact that a human being, who practises humbleness of Hirdha, becomes a Jeevan Mukti. Meaning thereby that, such a human being attains extreme humility. Such a human being regards oneself as dust at the feet of the entire Creation. Extreme humility is the key to Dargah. Extreme humility is the divine weapon to end one's ego. Extreme humility annihilates one's ego, and the human being is saved the slavery of anger. When a human being's ego is hurt, one goes into rage. The ego is terminated by adorning humbleness in one's Hirdha; and not by smearing ash upon one's body, draping oneself in a beggar's toga and seeking alms with a begging bowl in hand. By adorning one's Hirdha in humbleness one attains Puran Braham Gyan. Satguru incarnate the blessed Arjun Dev Ji divulges this wholly true elemental fact in Sukhmani Bani:

“Braham Gyaanee Kai Gareebee Samaahaa.”

(Sri Guru Granth Sahib 273)

“Braham Gyaanee Ooch Te Oochaa.

Man Apnai Hai Sabh Te Neechaa.”

(Sri Guru Granth Sahib 273)

“Braham Gyaanee Sagal Kee Reenaa.

Aatam Ras Braham Gyaanee Cheenaa.”

(Sri Guru Granth Sahib 273)

A Hirdha wrapped in humbleness adorns the dust at the feet of all Creation upon one's forehead; and thus attains Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss) and becomes an Amritdhari. One receives Amrit (our essence or the life-element; the

divine energy; soul) by attaining Puran Braham Gyan, and becomes a Khalsa. Hence a Puran Braham Gyani alone is an Amritdhari, and a Puran Khalsa.

Utter humility, humility in Hirdha, and a Hirdha wrapped in humbleness is the key to Dargah.

I: Ego and conceit is a highly destructive and grave mental ailment; an egoist is a slave to Maya.

Humility: Humility is the biggest winner; humility is the key to Dargah.

I: Ego is a curse; the principal cause of the bonds of life and death.

Humility: Humility is a blessing; a supremely divine virtue; a supreme power; a Gurprasaad.

I: Ego will lead you back to life in Juni's (low-life species).

Humility: Humility will lead you back in Dargah.

Therefore, humility of Hirdha is the robe and the begging bowl of a Puran Braham Gyani. Humility of Hirdha carries within it a supreme power that obtains respect for the human being in Dargah. A begging bowl in hand and a beggar's robe around one's body will merely beget a stomach-full for the Jogi; but the humility of Hirdha has the capability to make Sat Par Braham Pita Parmeshwar manifest in one's Hirdha. Humility of Hirdha is capable to obtain Jeevan Mukti for the human being. Humility of Hirdha is capable to forever make a place in Dargah for the human being.

Dhyan: The next symbol of a Braham Gyani is being forever instated in Puran Dhyan (complete concentration upon Naam Simran, with detachment from all-else). Puran Dhyan is a Gurparsaad. Puran Dhyan implies being forever immersed in Naam of Sat Par Braham Pita Parmeshwar; never keeping Naam of Sat Par Braham Pita Parmeshwar out of one's mind. This is a state where Naam permeates every pore of one's body. The entire body is suffused with Naam Amrit (nectar of Naam; the divine energy). At this state, the human being is completely immersed in Sat Par Braham Pita Parmeshwar. The human being is forever assimilated in Nirgun Saroop of Sat Par Braham Pita Parmeshwar.

“Naanak Braham Gyaanee Kaa Braham Dhyaan. ||3||”

(Sri Guru Granth Sahib 272-273)

By attaining the state of Dhyān, one is liberated from the bonds of life and death. The state of Dhyān is Sehaj Samadhi. In this state, Simran (meditation) pervades every pore of one's body. All Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) are opened. All Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are illuminated. Naam makes its home in one's Hirdha. The Hirdha is lit up with Puran Prakash (the perfect brightness of the supreme light; his aura around the enlightened beings) of the Param Jyot (the divine light; God himself). One attains Puran Braham Gyan and Puran Tat Gyan. Sehaj Samadhi is a state where Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness) carries on all 24 hours a day. One's Surat (consciousness; mind) is all the time immersed in Shabad (divine words, his name-Satnaam). As soon as the recitation of Gurbani (Gur's words or God's words; commonly refers to Sri Guru Granth Sahib Ji) or the Kirtan (singing of Gurbani) begins, the Surat is immediately drawn into Shabad. It is impossible to describe such a state. Such a state can only be experienced and appreciated. Gurbani clarifies this absolutely true fact:

“Janam Maran Dukh Kaateei Laagai Sehaj Dhyaan. ||1||”

(Sri Guru Granth Sahib 46)

“Sehaj Samaadh Lagee Liv Antar

So Ras Soee Jaanai Jeeo. ||1||”

(Sri Guru Granth Sahib 106)

“Bandhan Torae Sehaj Dhyaan.”

(Sri Guru Granth Sahib 416)

One attains the state of Dhyān with the Gurparsaad of Simran. Only by Gurparsaad of Simran alone one attains Puran Braham Gyan and Puran Tat Gyan. By carrying on with Simran, one attains Samadhi, Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space) and Sehaj Samadhi. By carrying on with Simran, Naam casts its illumination upon one's Surat, vocal area, Hirdha, navel area and all Sat Sarovars;

enters Dasam Duaar (the tenth door; once opened, it establishes a connection between the human being and the Akal Purakh) and opens all Bajjar Kapats. With opening of all Bajjar Kapats, with the illumination of all Sat Sarovars, and with opening of Dasam Duaar – one attains the state of Puran Dhyān and, by accomplishing one's Bandagi, attains Darshan (vision with the inner, spiritual eye) of Nirgun Saroop of Akal Purakh (Immortal Being; God) and attains Puran Braham Gyan and Puran Tat Gyan. The blessed Satguru incarnate Arjun Dev Ji establishes this supremely true fact in Sukhmani Bani:

“Prabh Kai Simran Giaan Dhyaan Tatt Budh.”

(Sri Guru Granth Sahib 262)

Thus Dhyān is the best sign of the great beings immersed in the Bandagi of Sat Par Braham Pita Parmeshwar. Some persons designate the state of Dhyān as one of making efforts towards Simran; which is incorrect. The absolute Truth is as described in the above words. The Jogi's smear their bodies with the ash of cow-dung and make a charade of eradicating their egoism; and the human beings in Bandagi daub their entire bodies in the Bibhut of Dhyān and suffuse their Hirdhas with all divine virtues and powers. The supreme power of humility, attained only by Naam Simran and Dhyān, turns one's Hirdha into a Hirdha wrapped in humbleness. Only with Gurparsaad one's ego comes to an end. This means that only the supreme power of Gurparsaad ends ego. Thus ego is not destroyed by adorning outer symbols alone. Only those human beings – who receive the Gurparsaad of Naam, Naam Simran, Naam Di Kamai (Naam in practice in one's life), Puran Bandagi and Seva (humble and selfless service to others) – are the ones whose egos are annihilated. End of ego is Jeevan Mukti. End of ego is unification with Sat Par Braham Pita Parmeshwar and attainment of Sada Suhag. End of ego is the attainment of Puran Braham Gyan and Puran Tat Gyan. End of ego is the attainment of Atam Ras Amrit. All of these divine virtues and divine powers are the symbols of a Bhagat (devotee). Gurbani explains this supremely true fact:

“Gur Parsaadee Man Vasai Haumai Door Kare.”

(Sri Guru Granth Sahib 30)

***“Gur Parsaadee Haumai Jaae.
Naanak Naam Vasai Man Antar
Dar Sachai Sobhaa Paavaneaa.”***

(Sri Guru Granth Sahib 114)

Therefore, it is a humble prayer to all humanity to accumulate Sat Karams to receive the Gurbarsaad of Puran Bandagi and to make Ardas (humble prayer) for receiving Gurbarsaad. By doing so, Sat Par Brahm Pita Parmeshwar will surely bestow the benefaction of Gurbarsaad upon you and will surely gratify you with the bestowal of Bandagi.

The blessed Satguru incarnate Nanak Patshah Ji compares the human body with the beggar's robe worn by the Jogi's. The beggar's robe – made of tattered pieces of clothes – that the Jogi's wear around their necks to gather alms, is destructible and mortal. Exactly similarly the human body too is mortal, and one day this body is going to be swallowed like a morsel by Kaal (Time; death). Where the Sidh beings had prolonged their lives by the force of the discipline of Jog and – being bereft of the notion of Jeevan Mukti – were ignorant of the unification with God, there Satguru incarnate Nanak Patshah Ji endowed them with this Puran Brahm Gyan and gained them deliverance. One might live for thousands of years, but this body is certain to meet its doom. Gurbani repeatedly affirms this supremely true fact:

“Jo Aaeaa So Chalasee Amar Su Gur Kartaar.”

(Sri Guru Granth Sahib 63)

“Jo Aaeaa So Chalasee Sabh Koe Aae Vaareei.”

(Sri Guru Granth Sahib 474)

“Jo Upjeyo So Binas Hai Paro Aaj Kai Kaal.”

(Sri Guru Granth Sahib 1429)

***“Kabeer Khintha Jal Koelaa Bhaee Khaapar Foot Mafoot.
Jogee Bapurhaa Khelyo Aasan Rahee Bibhoot. ||48||”***

(Sri Guru Granth Sahib 1366)

The supreme objective of having a human body is to achieve Jeevan Mukti. The sole purpose of being endowed with a human body is to seek assimilation in the Nirgun Saroop of Sat Par Brahm

Pita Parmeshwar. Only with a human birth one gets the opportunity to achieve unification with God. Only a human body is equipped with the supreme power to receive Gurbarsaad. Gurbani elucidates this supreme and true fact:

***“Bhaee Paraapat Maanukh Dehureeaa.
Gobind Milan Kee Eh Teree Bareeaa.”***

(Sri Guru Granth Sahib 12)

Therefore, this body must be used only to fulfil this purpose (Jeevan Mukti). If this purpose (of achieving Jeevan Mukti) is not fulfilled, this priceless jewel of human birth will go waste; since this body is going to destruct anyway. This body is anyhow doomed. This is why Satguru incarnate the blessed Nanak Patshah Ji has equated this body with the begging robe of the Jogi's. Those in Bandagi inscribe their Hirdhas with this Puran Braham Gyan, turn this wisdom into their strength, and obtain Gurbarsaad.

Kuaari Kaya (unwed, virgin body) implies a body that is entirely pure; the body devoid of any vices; a completely disease-free body. The body that is free from the dangerous and disastrous diseases of lust, anger, greed, attachments, pride and Trishna is a Kuaari Kaya; meaning thereby that it is capable to become Sada Suhagan of Sat Par Braham Pita Parmeshwar. The body that is totally uninfluenced by the Panj Dhoots, Trishna, power, youth, worldly possessions, wealth, beauty, taste, smell, speech, touch and all other vices is called as a Kanchan Dehi (pure-as-gold body) in Gurbani:

“Jeh Prasaad Aarog Kanchan Dehi.”

(Sri Guru Granth Sahib 270)

“Kanchan Kaaeaa Kot Garr Vich Har Har Sidhaa.”

(Sri Guru Granth Sahib 449)

“Kanchan Kaaeaa Nirmalee Jo Sach Naam Sach Laagee.”

(Sri Guru Granth Sahib 590)

A Hirdha that attains Puran Sachyari Rehat (complete compliance with Absolute Truth) acquires a Kanchan Dehi. The human being who enters the state of Dhyan achieves a Kanchan Dehi. The human being who has Naam permeate in every pore of

one's body attains a Kanchan Dehi. The human being who has all one's Bajjar Kapats opened and all Sat Sarovars illuminated acquires a Kanchan Dehi. The human being whose body is suffused with Amrit obtains a Kanchan Dehi. The human being who achieves Puran Sachyari Rehat in one's Hirdha achieves a Kanchan Dehi. The human being who triumphs over Maya attains a Kanchan Dehi.

Faith, Love and Belief: Holding a stick in one's hand is another symbol of religiosity of the Jogi's. The way to perform Bandagi is the stick of the human beings in Bandagi. For those in Bandagi, the stick is Parteet (conviction) in Gur (God) and Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti). Parteet implies having the sentiment of immense faith, the sentiment of immense love and the sentiment of immense belief in Gur and Guru. Immense faith, love and belief are the pillars of Bandagi. It is the supreme powers of immense faith, love and belief that raise a deep foundation of Bandagi in one's Hirdha. The entire Bandagi of a human being is contingent only upon the faith, love and belief. They – whose faith, love and belief reach immensity – are the ones who have Param Jyot Puran Prakash manifest in their Hirdhas. Gurbani clearly reveals this supremely true fact:

***“Jaa Kai Man Gur Kee Parteet.
Tis Jan Aavai Har Prabh Cheet.”***

(Sri Guru Granth Sahib 283)

***“Parteet Heeai Aaee Jin Jan Kai
Tin Kao Padvee Uch Bheee.”***

(Sri Guru Granth Sahib 1402)

Therefore, Bandagi is nothing but immense faith, love and belief in one's Gur and Guru. One who has this Parteet develop in one's Hirdha dedicates one's body, mind and wealth before Guru under its influence. One who has this Parteet develop in one's Hirdha dedicates one's entire self before Guru under its sway, obtains Gurparsaad and achieves Param Padvi. This is the way and the whole secret of the Bandagi of great Sant beings. These are the signs of religiosity of the bandagi of great Sant beings.

Victory over Mind: Those who develop Parteet in Gur and Guru

receive Gurparsaad. With the Gurparsaad of Naam Simran, Naam Di Kamai and Puran Bandagi one's mind is cleansed. The mind is vanquished and Param Jyot Puran Prakash takes the place of one's mind. Mind is Jyot Saroop (embodiment of divine light) and as the mind is vanquished, the Jyot Saroop of mind manifests itself.

“Man Tu Jyot Saroop Hai Aapnaa Mool Pachaan.”

(Sri Guru Granth Sahib 441)

The mind is freed of the slavery of Maya (Panj Dhoots and Trishna) and is subjugated under Puran Hukam of Param Jyot Puran Prakash. This is victory over mind. Victory of Maya alone is victory over mind. Victory of Maya alone is victory over Bhavsagar (sea of Maya's deceptions, sea of ignorance) – that is this world. It is because this world – this Bhavjal – is nothing but a stratagem of Maya. Therefore, with victory over Maya, one attains victory over mind and attains Jeevan Mukti. This is the most prominent sign of the great beings in Bandagi. Satguru incarnate the blessed Nanak Patshah Ji bestowed this blessing upon the Sidh's and thereby obtained Jeevan Mukti for them. It shows that before they met Satguru Patshah Ji, the Sidh's were deprived of the Gurparsaad.

Being Ik Drisht: Another sign of religiosity of the Jogi's is their community – the community or the sect with which they identify themselves. The Jogi's are from many communities. Among these the Aee Panthi (Aee order) is known as the founding community. The Aee Panthi is known as the highest order of the Jogi's. For those in Bandagi, their Aee Panth is one in which the entire human race is treated as equal. The Sants – the great beings – are Ik Drisht (seeing all as equal, non-discriminatory). They don't carry discrimination against anyone in their Hirdhas. They carry in their Hirdhas equal love for all human beings, all creations. This is why they are Nirvair (hate-less; enmity-less). They do not harbour hatred or enmity towards anybody. Their Hirdhas are Maha Parupkari (carrying the feelings of Maha Parupkar, i.e. guiding the mankind on the path of Bhagati and Jeevan Mukti). They dedicate their entire lives in Parupkars (selfless acts for benefaction of humanity) for the mankind. A Hidha that is Ik Drisht, a Hirdha that is Nirvair, a Hirdha that is Maha Parupkari is the highest symbol of the Bandagi of the Sants, the great beings. To drink the poison of (the sins of) the

humanity and to bestow Amrit upon humanity; to bestow upon humanity the Gurparsaad of Naam, Naam Di Kamai and Puran Bandagi; to impart Puran Braham Gyan, to guide them on the path of Jeevan Mukti and to lead them towards Bandagi – these are all the divine virtues and the supreme powers of a Maha Parupkari Hirdha, and the symbols of religiosity of those great beings that the blessed Satguru incarnate Nanak Patshah Ji describes in this Bani, and thereby performs Maha Parupkar for the entire humanity by illuminating its path to Sach Khand.

The slavery of Maya is like a wall of Kood (falsehood) inside a human being. The slavery of lust, anger, greed, attachments, pride and Trishna is a wall of Kood inside the human being. This wall of Kood provides basis to all the problems faced by the human being. The slavery of Maya is a store-house of mental and physical ailments. The Panj Dhoots and Trishna are the gravest mental diseases that erode the insides of a human being. These mental diseases alone cause all physical maladies afflicting a human being. The slavery of Maya is the sole cause of all the pains that a human body goes through. The domestic strife, strained relationships, troubles, distresses, failures, prevalence of corruption in society, bribery, black-marketing etc. – the root of all these discords is nothing but the slavery of Maya. The entire Jap Ji Bani and the entire Gurbani are nothing but the way and means to break the chains of this bondage of Maya. This wall of Kood can be brought down by Gurkirpa of Sat Par Braham Pita Parmeshwar and Gurparsaad alone. Therefore, the blessed Satguru incarnate Nanak Patshah Ji bestows this Puran Braham Gyan upon the entire humanity and offers guidance to the entire humanity to bow before Sat Par Braham Pita Parmeshwar; to pay him respects; to prostrate before him and to express our gratitude to him. Sat Par Braham Pita Parmeshwar alone is a uniform supreme power without any beginning or end; who is eternally infinite; who is ever-established; who is ever-immutable; who is everlasting; who is eternally, entirely pure and blemish-less. Carry this supremely mighty, all-accomplished Sat Par Braham Pita Parmeshwar in your Dhyan and make repeated Ardas so that we may receive the blessings of his Gurkirpa and Gurparsaad, and make a success of our human life.

JAP JI VERSE 29

*Bhugat gyaan dayaa bhandaaran
ghat ghat vaajeh naad.*

*Aap naath naathee sabh jaa kee
ridh sidh avraa saad.*

*Sanjog vijog du-ay kaar chalaaveh
laykhay aaveh bhaag.*

Aadays tisai aadays.

Aad aneel anaad anaahat

jug jug eko vays.||29||

It was because of their ignorance that the Sidh's (accomplished practitioners of asceticism; those who have achieved the supernatural powers of Ridhi-Sidhis) were unable to attain Jeevan Mukti (deliverance from the cycle of life and death; salvation). By the force of practising Jog (Yoga) they had prolonged their lives and had attained Sidhi's (Ridhi's and Sidhi's are supernatural powers; these come at a very early stage of Bandgi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh), but because of their ignorance they had remained mired in Sidhi's and as a result had their Bandagi come to a halt; and they had failed to attain Jeevan Mukti. Ignorance is the sole reason of a human being's separation from Sat Par Brahm Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). Ignorance is the sole reason of a human being's wandering in the bonds of life and death.

Ignorance is the sole cause of all human sorrows and distresses. Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) is nothing but human ignorance. It is because of human ignorance alone that Maya has gained prevalence. It is because of human ignorance alone that the destructive forces of

Maya (lust, anger, greed, attachments, pride and Trishna) keep a human being in their slavery. Ignorance alone is the cause of the pains, strife, troubles, failures, conflicts, disputes, black-marketing, bribery, slander, malice, spite and all mental and physical ailments of the entire humanity. Ignorance alone is the cause of the sorry state of affairs of the whole mankind. Ignorance alone is the cause of all corruption in the society. By ignorance we mean lack of Gurmat (God's wisdom; the wisdom revealed in Gurbani). Manmat (our own wisdom), Sansarik Mat (worldly wisdom; materialism) and Durmat (bad wisdom; immorality) are prevailing in the entire world. A human being who follows Manmat is a Manmukh (self-willed; self-centred). A Manmukh is an ignorant person. A Manmukh is a Nigura (without a Guru). It suggests that until a human being dedicates one's entire self, including body, mind and worldly possessions at the feet of one's Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti), one remains under Manmat; one remains a Manmukh and a Nigura. A Manmukh is slave to Maya. Gurbani (Gur's words or God's words; commonly refers to Sri Guru Granth Sahib Ji) reveals Puran Braham Gyan (entire divine wisdom) about ignorance and the web of the Maya's darkness woven by it in many Saloks (verses):

***“Manmukh Agyaanee Mahaa Dukh Paaeidhae
Dubae Har Naam Visaar.”***

(Sri Guru Granth Sahib 89)

***“Baajh Guru Hai Andh Gubaaraa.
Agyaanee Andhaa Andh Andhaaraa.”***

(Sri Guru Granth Sahib 116)

It is Puran Braham Gyan that dispels the darkness of ignorance. Puran Braham Gyan alone is the supremely powerful divine weapon that vanquishes Maya. Puran Braham Gyan alone is the Gurparsaadi supreme power, which dispels the pitch-darkness of Maya. This is the reason that Gurbani – which is Puran Braham Gyan, has been regarded by all Satguru (Truth Guru) incarnates, Sants (saints), Bhagats (devotees) and Braham Gyanis (those possessing Braham Gyan) as the Gyan Saroop (embodiment of wisdom) of Akal Purakh

(Immortal Being; God); Gurbani has been practised by them in their lives and has been supremely acclaimed by them as Shabad Guru (divine words that act as a Guru). Guru implies one who dispels the darkness of ignorance. “Gu” denotes darkness and “Ru” implies light. When there is light, the darkness is automatically eliminated; implying that wherever there is light, there is no darkness; and wherever there is no light, there is darkness. Therefore, the word “Guru” stands for the light that vanquishes the darkness. Those human beings who put Shabad (divine words of Gurbani) into practice in their lives illuminate their Hirdhas (Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart, part of one’s spiritual being) with Param Jyot (the divine light; God himself). Their ignorance comes to an end and they receive the enlightenment of Puran Braham Gyan. This is why Shabad is given the status of a Guru. By putting Shabad to practice in one’s life, it is not implied that one repeatedly reads or recites the Shabad. By putting Shabad to practice in one’s life, it is implied that one puts in action what-Shabad-says in one’s daily life; and inculcates what-Shabad-says in one’s daily deeds. By putting Shabad to practice in one’s life, it is implied that one becomes what-Shabad-says in one’s life. In the same way that Bhai Lehna Singh Ji heard the words of the blessed Satguru incarnate Nanak Patshah Ji (Guru Nanak Ji) from Bhai Jodh Ji in the form of Asa Di Vaar (a collection of 24 Pauris written by Guru Nanak Ji), accepted Nanak Patshah Ji as his Guru in his Hirdha and, by practising the words of Nanak Patshah Ji, attained for himself the status of Satguru incarnate the blessed Angad Dev Patshah Ji. In exactly the same way all other Satguru incarnates practised the words of their Satgurus and attained the supreme status of the embodiment of Puran Braham Gyan – Kalki Avatar. Similarly if all the Jigyasoo’s (seeker of divine Truth) put Shabad to practice in their lives, they will surely be able to attain Jeevan Mukti. Since the Sidh’s didn’t have the benefit of a perfect Satguru, therefore not having received the proper initiation they were unable to attain Jeevan Mukti. The blessed Satguru incarnate Nanak Patshah Ji bestowed his compassion upon them; he himself walked up to the Sidh’s and endowed them with proper initiation and with wisdom of Gurparsaad; and by offering them his guidance obtained Jeevan Mukti for them. The blessed true Patshah Ji dispelled the darkness of

their ignorance and, by imparting them with Puran Braham Gyan transformed their lives into a success. Gurbani reveals this supremely true fact in many Saloks:

***“Gur Gyaan Prachand Balaaeaa
Agyaan Andheraa Jaae. ||2||”***

(Sri Guru Granth Sahib 29)

***“Agyaan Andheraa Kateaa
Gur Gyaan Prachand Balaaeiaa.
Baleaa Gur Gyaan Andheraa Binseaa
Har Rattan Padaarath Laadhaa.”***

(Sri Guru Granth Sahib 78)

The blessed Satguru incarnate true Patshah Arjun Dev Ji in this supremely powerful words of Sukhmani Bani (the composition by Satguru the Fifth Patshah Arjun Dev Ji, comprising of 24 Astpadis) with immense benevolence endows the entire mankind with this priceless gem of Puran Braham Gyan. Every word of Gurbani is Puran Braham Gyan in itself. Every Salok is Puran Braham Gyan in itself. Every Pauri (set of Saloks) is Puran Braham Gyan in itself. It (entire Gurbani) is the Gyan Saroop of the blessed Sat Par Braham Pita Parmeshwar. This is why the blessed Satguru the true Patshah Ji's have called Gurbani as Guru – “Bani Guru Guru Hai Bani” (“Gurbani is Guru; Guru is Gurbani”). The blessed Satguru Ji's have also remarked – “Vaho Vaho Baanee Nirankar Hai” (“The venerable Gurbani is the Formless One, i.e. God himself”). Gur is the blessed Sat Par Braham Pita Parmeshwar Ji and Bani is his divine words, the words that came direct from Parmatma (the supreme soul; God).

***“Gyaan Anjan Gur Deaaa Agyaan Andher Binaas.
Har Kirpaa Te Sant Bhaeteeaa Naanak Man Pargaas. ||1||”***

(Sri Guru Granth Sahib 293)

When we attain Puran Jyot Prakash (illumination of the divine light or soul) in our Hirdha and thereby become a Puran Sant (perfect saint), then all of our five sensory organs and five action organs are subjugated under Puran Hukam (Absolute Divine Will). Our mind is transformed into Param Jyot Puran Prakash (the perfect radiance of divine light; his aura; God himself). We turn into Sat Roop (Sat in a

human form), and whatever we utter becomes Sat Bachans (words of Truth, divine words). Whatever we say becomes divine words; whatever we speak is divine wisdom. The blessed Satguru true Patshah Ji's were Puran Sants, Satgurus, and thus whatever is said by them are the divine words of Parmatma – this is why these are called Gurbani, meaning “the words of Parmatma”. Therefore, please regard these divine words as the words of Parmatma, as if there is no distinction between Parmatma and Guru.

Those human beings who keep faith in Gurbani and dedicate themselves with body, mind and worldly possessions before Guru in faith, belief and love – and do as Gurbani tells them to do – are the ones who are blessed with the Gurparsaad of Naam (the Name – representing God and all his Creation), Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). All Gurbani is a discourse on Gurparsaadi Khel (the entire process of bestowal of Naam; actions blessed by Guru and God). Gurbani is a discourse on finding the infinite divine power and becoming one with this infinite divine power. This is what we have been awarded the human life for – acquiring Gurparsaad and becoming one with this infinite divine power.

Our human life is meant for:

- Achieving triumph over Maya and transcending beyond its three aspects (Sato, Rajo and Tamo);
- Achieving victory over our mind;
- Vanquishing Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and Trishna (desires);
- Transforming our mind into Param Jyot Puran Prakash;
- Transforming our Hirdha into Sat Hirdha (Hirdha where Sat dwells);
- Attaining Puran Sachyari Rehat (complete compliance with Absolute Truth) in our Hirdha, which is the state of observance of Param Jyot Puran Prakash;
- Suffusing our Hirdha with all divine virtues and divine powers; and

- Attaining Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways) and attaining Puran Braham Gyan.

We have been endowed with the human life with a sole purpose to attain Jeevan Mukti. All the other aims of our life, that we strive to fulfil throughout our entire life, are worthless if we do not realize the basic objective of our lives, which is to attain Jeevan Mukti. When we realize this, our priorities undergo a change; our lifestyle changes; our actions and deeds change; the way we conduct ourselves changes; everything becomes different. This change is invariably towards Sat (Eternal Truth; God himself) and in our own benefit; and we start making progress towards achieving Gurparsaad. Our deeds turn into the deeds of Sat and our Birti (consciousness; tendencies) turns away from Rajo (Trishna) and Tamo (Panj Dhoots) and turns into Sato (piety, divinity, contentedness, patience). It means that our actions are centred on performing Sat Karams (the deeds of Sat; truthful deeds) and not on Panj Dhoots and Trishna.

By focussing our Birti upon Sat Karams, we continue to progress nearer towards Gurparsaad. It is entirely contingent upon our deeds in our past lives. Please believe it that if our Birti starts focusing upon the deeds of Sat, it is because in some past life of ours, at some point in time we must have joined in the Sat Sang (company of a pure soul that has become part of Sat) of such a soul. Any time that we catch the glimpse of a Puran Sant, it brings us closer to Gurparsaad. The Sat Sangat (congregation with the presence of Sat, or of those who have attained Jeevan Mukti and thus are part of Sat) of a Puran Sant keeps our destiny aimed in the right direction. Listening to the Sat Bachans of a Puran Sant leaves a lasting impression upon us. Putting the Sat Bachans of a Puran Sant to practice, adopting these Sat Bachans in our everyday life destines us to receive Gurparsaad at some stage in time. Placing ourselves in the service of a Puran Sant opens our passage to Sach Khand (the realm of ultimate, absolute Truth) at some time in future. This is what Satguru the true Patshah Ji talks about in this divine Salok:

Har Kirpaa Te Sant Bheteaa Naanak Man Pargaas. ||1||

(Sri Guru Granth Sahib 293)

Those human beings who focus attention upon performing deeds of Sat invariably arrive at meeting a Puran Sant; the immense divine power in our deeds of Sat invariably leads us into the aegis of a Puran Sant.

“Har Kirpa” (God’s grace) is the immense divine power of the blessed Sat Par Braham Pita Parmeshwar, which dwells within us and observes us whenever we concentrate upon the deeds of Sat. When our Birti is focused on the deeds of Sat, this immense divine power unfailingly paves our way into the aegis of a Puran Sant.

When we are bestowed with the sight and the divine blessing – the Sat Sangat of a Puran Sant, we should know for sure that the doors to Dargah are now open for us. When we get together with a Puran Sant, we should realize that we are extremely fortunate that the passage to Sach Khand is now open to us.

There are some human beings who attain Samadhi (deep trance-like state; where there is no thought; nothing except pure consciousness) the instant they catch the sight of a Puran Sant. Their inner self is instantly lit up with Param Jyot Puran Prakash. Simultaneously all their Bajjar Kapats (divine doors that, once opened, channel Amrit into the body) are opened. At the same time their Dasam Duaar (the tenth door; once opened, it establishes a connection between the human being and the Akal Purakh) is opened. All their Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are illuminated. Such souls are those who are blessed with Braham Gyan, and they find answers to all their questions within them without having to ask. All their dilemmas, misconceptions and delusions come to an end, and they dedicate at the feet of the Puran Sant everything that they come across in life. In this way, this Puran Sant takes the role of their Guru. This Puran Sant assumes the place of Parmatma for them. This Puran Sant becomes everything to them.

They dedicate their entire self including body, mind and worldly possessions at the feet of the Puran Sant and never look back. In fact their Bandagi becomes effortless and easy and they attain Param Padvi (the highest spiritual status). Everything is made simple and easy for them by their Guru. They don’t even come to realize what is happening with them. They don’t realize the changes that transpire

within them; or when their Hirdha is transformed into a Sat Hirdha.

Such souls are released from their bondage of Maya by the Guru – the Satguru, the Sant, and blessed with Puran Braham Gyan. They are blessed with Puran Tat Gyan and forever become one with the immense divine power.

There are plenty of human beings who are blessed with the Gurparsaad of Naam in their mind and their Surat (consciousness). There are many human beings who are blessed with the Gurparsaad of Naam, Naam Di Kamai, Puran Bandagi and Seva. Even though, amongst these numerous souls blessed with Gurparsaad, there are just a few who put themselves in service of this Gurparsaad and dedicate themselves entirely at the feet of the Puran Sant, the Satguru; and practise Naam and accomplish Puran Bandagi.

Those human beings who do not dedicate themselves wholly before the Guru but are blessed with Gurparsaad, they still make it in their destiny to come back to fulfil the words of the Puran Sant at some future time; so that they may again be blessed with Gurparsaad, serve and care after it, and attain Jeevan Mukti.

The conclusion is that one day we have to submit ourselves before the Guru. There is no other alternative to escape the shackles of Maya. So why delay our release from Maya? Why not right away begin the journey towards becoming one with the immense divine power? Gurparsaad fixes all our mental ailments including Panj Dhoots and Trishna, releases us from the slavery of Maya and forever obtains us freedom.

Similarly it is very necessary to realize that the next symbol of the great beings absorbed in Bandagi is “Puran Braham Gyan”. Gyan (divine knowledge; wisdom) is the food for the Sants, Braham Gyanis and great beings. Every moment of their lives is spent in pursuit of Gyan. They make Gyan as their whole life, and live every moment in Gyan. Gyan is Sat, and living every moment in Gyan is living every moment in Sat. this is why the blessed Satguru incarnate Arjun Dev Ji expresses this supremely true fact in Sukhmani Bani:

“Braham Gyaanee Kaa Bhojan Gyaan.

Naanak Braham Gyaanee Kaa Braham Dhyaan. ||3||”

(Sri Guru Granth Sahib 273)

The next symbol of religiosity of the Jogi's is Bhandara (community feast) – organizing, distributing and partaking of the Bhandara. This religious symbol too is an indication of the Baharli Rehat (outwardly observances and compliances). The signs of Baharli Rehat attract the humanity, and the humanity applauds those indulging in such deeds. But by practising Baharli Rehat one's mind is not cleansed; neither the Baharli Rehat is able to gain approval for the human being in Dargah. In this Pauri too Satguru incarnate the blessed Nanak Patshah Ji refutes these misconceptions about the Baharli Rehat.

The next sign of religiosity of Sants, Satgurus, Avatars (divine incarnates), Braham Gyanis and great beings is “compassion”. Such great beings are a store-house of compassion. Compassion bears Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). Compassion is mother to Dharam. Dharam takes birth from compassion. Dharam implies becoming one with Sat Par Braham Pita Parmeshwar. Dharam implies assimilating in the Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat Par Braham Pita Parmeshwar. Compassion implies giving. Without compassion, one cannot be a giver. Therefore, compassion alone is the store-keeper of Sat Purakh's (truthful beings). Compassion isn't demanding. Compassion is only giving. Giving could be of a human birth. It could be of Jee-a Daan (bestowal of Puran Bandagi and Seva). It could be of bestowal of Naam. It could be of bestowal of Naam Di Kamai. It could be of bestowal of Puran Bandagi. It could be of bestowal of Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti). It could be of bestowal of Suhag (acceptance in the Divine Court as a devotee) or of bestowal of Sada Suhag (eternal Suhag; denoting the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi). It could be of bestowal of Braham Gyan and Tat Gyan. Such great beings are an embodiment of compassion and with the supreme power of their compassion shower all these bestowals upon the world and emancipate the humanity. Supreme compassion is a divine virtue of Sat Par Braham Pita Parmeshwar. Supreme compassion is a divine and supreme power of Sat Par Braham Pita Parmeshwar. Supreme compassion is a divine and

supreme power amongst the Sarab Kalaa's (supreme and divine abilities) of Sat Par Braham Pita Parmeshwar. Compassion is boundless. Compassion cannot be weighed or measured. Compassion is an immensely supreme power. Gurbani repeatedly manifests this supremely true fact:

“Naanak Saaheb Sadaa Dayaal. ||2||”

(Sri Guru Granth Sahib 268)

It is by virtue of this supreme power of compassion that the store-houses of Sat Par Braham Pita Parmeshwar never run out. It is because of this supreme power that Sat Par Braham Pita Parmeshwar cares and looks after his entire Creation. Every being in the entire Creation receives all kinds of bestowals from his limitless stores. These could be those above mentioned divine bestowals, or these could be the worldly comforts and pleasures, all kinds of worldly objects, wealth and riches, worldly ranks and titles, worldly fame, literacy of sciences etc. – all are obtained from the limitless store-house of the supreme compassion of Sat Par Braham Pita Parmeshwar. Therefore, after accomplishing one's Bandagi, when a human being assimilates in the Nirgun Saroop of Sat Par Braham Pita Parmeshwar, he or she receives this immense wealth of compassion as a blessing for Parupkars and Maha Parupkar on the entire humanity. In this way this supreme and divine power of utmost compassion becomes a symbol of religiosity of the great beings. It was because of this supreme power of extreme compassion that the blessed Satguru incarnate Nanak Patshah Ji himself arrived at Sumer Parbat (mount Sumer), imparted Puran Braham Gyan upon the Sidh's and obtained salvation for them.

When partaking of the Bhandara, the Jogi's sound Nadi (a flute-like instrument, made from animal horns) that they keep worn around their neck. This Nadi too is an outward symbol of religiosity of the Jogi's. It is very easy to adorn outwardly symbols. It is very easy to practise Baharli Rehat. A large number of human beings when they become followers of a sect, adorn themselves with many outwardly symbols. But only one amongst tens of millions cares to adorn oneself with inner symbols; because it is very hard to practise inner observances and compliances. A good number of Jigyasoo's are blessed with Gurparsaad. But rare is the one who puts it into

practice in one's life. Those Jigyasoo's who after acquiring Gurparsaad, care and look after it are rewarded with all inner signs of religiosity. The inner signs of religiosity are not mere symbols; while the outwardly signs of religiosity are nothing more than mere symbols. All inner religious signs are in themselves divine and sacred supreme powers, by acquiring and practising of which a human being becomes one with the blessed Sat Par Braham Pita Parmeshwar. Not just this but, after assimilating forever in Sat Par Braham Pita Parmeshwar, one becomes empowered to bestow all divine treasures amongst the humanity. One becomes authorized to bestow the supreme power of Gurparsaad upon humanity; and becomes capable of utilizing this supreme power towards Parupkars and Maha Parupkar of the entire humanity.

The next symbol of religiosity of such great beings is attainment of "Anhad Naad" (the divine un-struck music – played on divine musical instruments). When a human being, immersed in Bandagi and engaged in Naam Di Kamai, has one's Sat Sarovars illuminated and all one's Bajjar Kapats opened, then upon opening of Dasam Duaar one receives Anhad Naad Shabad (incessant fall of Amrit along with chanting of divine words and Anhad Naad). As soon as Dasam Duaar opens one begins to constantly hear Anhad Shabad. Gurbani calls Anhad Shabad as Amrit Naam (nectar of Naam; the divine energy). Many Sants and great beings call the music of Anhad Naad as the Dhunatmak (phonetic; musical) Naam. A human being incessantly hears this Dhunatmak Naam in the music form at Dasam Duaar. Upon opening of Dasam Duaar a constant and direct contact with Sat Par Braham Pita Parmeshwar is established. Anhad Shabad sound continuously in music form. This musical Dhunatmak Anhad Shabad is not heard in the ears, but sounds only at Dasam Duaar. It is a false notion that Anhad Shabad is heard in the ears. When a human being concentrates upon this supremely pleasing music of Anhad Shabad, it sounds even louder and one's Hirdha attains perfect calm and attains Sunn Samadhi (silent, deep meditation – a state free of thoughts, even free from the effects of time and space). Gurbani exhibits this supremely true fact in many Saloks:

***“Nao Darvaaje Dasvai Muktaa
Anhad Sabad Vajaavaneaa. ||3||”***

(Sri Guru Granth Sahib 110)

Jap Ji Verse 29 / 475

***“Adist Agochar Paarbrahm
Mil Saadhoo Akathh Kathaaeaa Thaa.
“Anhad Sabad Dasam Duaar Vajeo
Tah Amrit Naam Chuaaeaa Thaa. ||2||”***

(Sri Guru Granth Sahib 1002)

In this state one achieves Darshan (vision with the inner, spiritual eye) of Sat Par Brahm Pita Parmeshwar. The human being transcends beyond Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. Trishna; and Tamo – the vices viz. the Panj Dhoots) and the Katha (discourse) of the Akath (sublime and indescribable) manifests itself. The Puran Brahm Gyani comes to life. The magnificence of Akal Purakh manifests itself in the form of the Puran Brahm Gyani. This gift of Anhad Shabad is present within every person. When Akal Purakh constituted the human body, he implanted Anhad Naad at Dasam Duaar of the human being. He made the rest nine doors apparent in the human body, but hid the Dasam Duaar. The nine doors in the body are: the two eyes, the two ears, nose, mouth, the two excretory organs, and the skin. The tenth door – Dasam Duaar – is located at the upper part of the human head, which opens with Gurbarsaad alone. After opening of all Sat Sarovars, when Naam appears at Dasam Duaar, it is then that Dasam Duaar opens. The opening of Dasam Duaar is nothing but Gurbarsaad. It doesn't open by the own efforts of a human being. Those who try to open it by their own efforts are mistaken. It opens by Gurkirpa (divine grace) and Gurbarsaad alone. Therefore, every human being possesses the capability to open one's Dasam Duaar and receive Anhad Naad Shabad. But this divine Amrit (our essence or the life-element; the divine energy; soul) is obtained by those alone who, after they receive Gurbarsaad, care after it with all their body, mind and wealth.

The Ridhi's and Sidhi's acquired through the discipline of Jog are the next significant, and the last symbol of religiosity of the Jogi's. Acquisition of Ridhi's and Sidhi's turns out to be the last stage of their Bandagi. Sidhi means success or a miracle; and Ridhi means greatness or renown. Once they acquire the miraculous powers of Ridhi-Sidhi's, they are bogged down in these powers and

their Bandagi reaches a deadlock. The human beings who receive Gurparsaad and immerse themselves in Bandagi, the Ridhi-Sidhi's begin chasing after them right from the initial stages of Bandagi. But these powers cannot influence those who perform their Bandagi with detachment; and the human beings who remain uninfluenced by these powers and proceed ahead in their Bandagi, achieve blessings and gratification. Therefore, those Jigyasoo's who are walking the path of Puran Bandagi – if they encounter these powers – should stay disinterested in these powers and move forward in their Bandagi.

This supreme and true fact about acquiring Ridhi-Sidhi's is described in Gurbani:

***“Nav Nidhee Athaareh Sidhee Pichhai Lageeaa Fireh
Jo Har Hirdhai Sadaa Vasaae.”***

(Sri Guru Granth Sahib 649)

The great beings who accomplish their Bandagi and assimilate themselves in Nirgun Saroop of Akal Purakh, the Ridhi's and Sidhi's place themselves at their feet. These powers place themselves in the service of such great beings. These powers engage themselves in helping to fulfil the words of these great beings. Among the Jogi's and the Sidh's the eight Sidhi's are considered to be of importance. These eight Sidhi's are: Anima, Laghima, Prapti, Prakamya, Mahima, Ishitra, Vashitra, Kaamaavasyta.

- | | |
|----------|--|
| Anima | - having power to reduce oneself to the size of an Anu (atom). |
| Laghima | - having power to become very light, or to become weightless. |
| Prapti | - having power to acquire every object. |
| Parkamya | - having unrestrained will; impervious to any resistance. |
| Mahima | - having power to expand oneself to any size one wants. |
| Ishitra | - having power of absolute domination over others. |

Vashitra - having power to subjugate others.

Kaamavasayta - having power to keep vices like lust under control.

It is just meaningless to acquire these Ridhi-Sidhi's. Those who develop taste of these Ridhi-Sidhi's, make their lives go waste. Those who use these powers to fulfil their personal desires, their lives are wasted. These powers turn into a curse if used outside the Hukam of Akal Purakh. Only under the aegis of a Puran Sant, a Puran Braham Gyani and great beings these powers abide within Puran Hukam; because under the aegis of a Puran Sant, a Puran Braham Gyani and great beings these powers act only towards Parupkars and Maha Parupkar of the humanity.

All affairs of the entire Creation are run in accordance with the Vidhan (divine constitution) of Sanjog (union) and Vijog (separation) made by Sat Par Braham Pita Parmeshwar. The supreme powers of Sanjog and Vijog drive all affairs of the world. Every Sanjog and Vijog of all the creatures in the world transpires in accordance with the Vidhan of Karma. It means that every union and separation of the creatures in the universe is determined by their past deeds. Sanjog and Vijog are a divine Hukam. The bonds of Karma are a divine Hukam. A human being has to take birth again and again to square up the account of one's destiny in accordance with one's deeds. The circle of Sanjog and Vijog continues until the human being has cleared the account of one's deeds. There are no worldly means to break these bonds of Karma. Only the supreme power of the Gurparsaad of Naam can break these bonds of Karma. When, after receiving Gurparsaad a human being does Naam Di Kamai, then Naam tears open the layers of the deeds of all previous birth-after-births and enters one's Hirdha. When Naam suffuses the Hirdha with Param Jyot Puran Prakash, all the bonds of Karma are broken and the account of one's deeds is cleared. In this way, by the supreme power of Naam the wall of Kood (falsehood) erected within the human being comes down; and with this wall of Kood being broken, one's Hirdha attains Puran Sachyari Rehat and attains perfect calm.

Therefore, it is this wall of Kood that keeps the bonds of one's

Karma from being broken; that comes down with Gurparsaad alone; and it is with breaking of this wall alone that the account of one's bonds of Karma is settled and one attains Jeevan Mukti. Therefore, it is utterly necessary to accumulate one's Sat Karams for achieving Gurparsaad. It is only by focussing upon deeds of Sat that we can acquire Gurparsaad. Therefore, make Ardas; make entreaties; make prayers and bow humbly before Sat Par Braham Pita Parmeshwar. The supreme power that is Sat from the beginning; Sat in all ages; ever Sat; the One who has neither the beginning nor end; who is ever-existent and manifestation of absolute purity; who is free of vices and free of blemishes; who is all Sat; who is Gurparsaad; who is supreme bliss; who is Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness). Those Jigyasoo's – who immerse themselves in Bandagi, pay their gratitude and pray with every breath. Every instant and every moment – and many, many times – they prostrate themselves before Sat Par Braham; bow before Sat Par Braham; and express their gratitude towards Sat Par Braham. They also always bow before, and prostrate before all the Sants, Braham Gyanis, Satgurus, Avatars, Bhagats, Gurmukhs and great beings of the world. They always bow and prostrate at the feet of all Creation. Those Jigyasoo's who turn themselves into the dust at the feet of all Creation, their Bandagi is accomplished.

JAP JI VERSE 30

*Aykaa maaee jugat vi-aa-ee tin chaylay parvaan.
Ik sansaaree ik bhandaree ik laa-ay deebaan.
Jiv tis bhaavai tivai chalaavai jiv hovai furmaan.
Oh vaykhai onaa nadar na aavai bahotaa ayho vidaan.
Aadays tisai aadays.
Aad aneel anaad anaahat jug jug ayko vays. ||30||*

The blessed Satguru (Truth Guru) Nanak Patshah Ji (Guru Nanak Ji) has revealed the saga of the genesis of the Creation in the Saloks (verses) of Maroo Mehla 1 at Ang's 1035-1037 of Sri Guru Granth Sahib. Before the origin of all Creation there was nothing except dark murkiness. An attempt is made to describe the Puran Braham Gyan (entire divine wisdom) about how the entire Creation came into being, with Gurkripa (divine kindness) and Gurbarsaad (eternal grace), in the Saloks of Pauri (set of verses) 5 of Jap Ji (Jap Ji Sahib; composition by the blessed Satguru incarnate Nanak Patshah Ji appearing at the very beginning of Sri Guru Granth Sahib) in this Gurbarsaadi Katha (the discourse graced by God and Guru). Before the origin of the Creation, Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) was instated in Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space) for 36 Yugas (epochs), and it was from within this Sunn (void; complete, utter peace and calmness) that an insight arose of becoming "Ik Thon Anaek" ("Out of One, Many"). This insight alone caused the origin of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), and Maya came into existence. It is very necessary to understand this supremely true fact wherever in Gurbani the word "Ik" or "1" appears it represents nothing but the eternal, infinite power of Sat Par Braham Pita Parmeshwar. Thereafter with "Eka", meaning "Union" of Sat Par Braham Pita Parmeshwar and Maya, Maya bore children and the three powers came into life. According to Gurbani (Gur's words or God's words; commonly refers to the verses of Sri Guru Granth Sahib Ji), these

three powers are named as Brahma, Vishnu and Mahesh.

“Sunnahu Brahmaa Bisan Mahes Upaae.”

(Sri Guru Granth Sahib 1037)

In this Salok the blessed Satguru incarnate Nanak Patshah Ji describes the tale of the origin of the three disciples (denoting children having spiritual connections with their parents, rather than a blood-relationship) out of the relationship of Sat Par Braham Pita Parmeshwar and Maya. A child is one that is born out of the concordance of the sperm of the father and the blood of the mother. Therefore, a child is born only from the physical relationship of the mother and the father. However, there is no physicality associated with Sat Par Braham Pita Parmeshwar as Sat Par Braham Pita Parmeshwar has no form, figure or colour. Sat Par Braham Pita Parmeshwar is formless. Sat Par Braham Pita Parmeshwar is nothing but the manifestation of an immense supreme power. Similarly Maya too is without a physical body; and Maya too is merely an embodiment of power. As these two powers are the Suksham Roop (ethereal form) of Sat Par Braham Pita Parmeshwar and Maya, their relationship too is Suksham; and therefore when Maya gave childbirth from the alliance of these two powers, what were born were the three powers. This is why these powers are called as the three disciples. In this way, it is a supremely true fact that the sperm of the father and the blood of the mother produce a child carrying blood-relationship with parents, and those born of the force of grace of Shabad (divine words) are the disciples, or the spiritual children. The union of two Suksham elements produces only the disciples. With the union of the Param Tat Sat Tat (supreme divine essence and the Truth element) of a Satguru and the Param Tat Sat Tat of a Jigyasoo (seeker of divine Truth), the relationship of Guru and disciple is formed. This is why with the bonding of the divine essence and Maya, the three powers came into being that Gurbani denominates as Brahma, Vishnu and Mahesh. These three powers, born of the union of the Suksham elements, are described as the three disciples by the blessed Satguru incarnate Nanak Patshah Ji.

With the childbirth by Maya, these powers that were born of the supreme essence of the supreme power were assigned by Sat Par

Braham Pita Parmeshwar with three important tasks: Brahma was empowered to make every creation in the universe; and thus Brahma makes every creation in the entire universe. Vishnu was given the responsibility to run all affairs of the Creation; and Mahesh, also called as Shiva, was endowed with the power of destruction of the Creation. The originator of these three powers is none but the infinite supreme power itself of Sat Par Braham Pita Parmeshwar. These three powers function in accordance with the Vidhans (divine constitutions; laws) made by Sat Par Braham Pita Parmeshwar. Therefore, these powers are not boundless. These powers carry out their affairs only in accordance with the Hukam (Divine Will) of the One who is eternal, infinite. Since these three powers are born from childbirth by Maya, thus Maya is their progenitor. Therefore, all material entities in the entire Creation are nothing but Maya. Every creation in the world is nothing but Maya. This is why the world has been called as Bhavsagar (sea of Maya's deceptions; sea of ignorance). The blessed Satguru incarnate Arjun Dev Ji reveals the destructive aspect of Maya in this Salok:

Aasaa Mehalaa 5.

***“Maathai Trikutee Drist Karoor.
 Bolai Kauraa Jihabaa Kee Foor.
 Sadaa Bhookhee Pir Jaanai Door.
 Aisee Istree Ek Raam Upaaee.
 Un Sabh Jag Khaaeaa Ham
 Gur Raakhe Mere Bhaae. Rahao.
 Paae Thagoulee Sabh Jag Joheaa.
 Brahmaa Bisan Mahaadeo Moheaa.
 Gurmukh Naam Lage Se Soheaa.
 Varat Naem Kar Thaakae Punehcharnaa.
 Tat Teerath Bhavae Sabh Dharnaa.
 Sae Ubrae Je Satgur Kee Sarnaa.
 Maayaa Moh Sabho Jag Baadhaa.
 Haumai Pachai Manmukh Mooraakhaa.
 Gur Naanak Baah Pakar Hum Raakhaa.||4||2||96||”***

(Sri Guru Granth Sahib 394)

Sat Par Braham Pita Parmeshwar has built Maya in the mould of a cruel woman, whose forehead is creased with the frowns of rage

and who, in her rage, has deceived the entire world by manifesting herself in her enchanting looks. Maya is like an intoxicating weed that causes the human consuming it to lose one's consciousness; and in this state of unconsciousness one spends one's entire life under slavery of Maya. A human being, which is the finest Creation of Akal Purakh (Immortal Being; God), is left to fend for oneself in the alluring web of Maya. Only a being in the human Juni (specie) can attain the blessing of Darshan (vision with the inner, spiritual eye) of Sat Par Braham Pita Parmeshwar and of Puran Braham Gyan. This is the reason that the human birth is described as a priceless gem, a diamond. But the human beings get entangled easily in the web of Maya – woven with lust, anger, greed, attachments, pride and Trishna (desires) – and thus Maya destroys the human beings by turning them into her slave. Only a human being that Sat Par Braham Pita Parmeshwar is kind upon is saved by him from this slavery of Maya. Only the supreme power of the kindness of Sat Par Braham Pita Parmeshwar can save a human being from this deceiving guise of Maya. Even Brahma, Vishnu and Mahesh (Shiva) are under Maya's hold, allured by the entrapment of her slavery. It implies that Brahma, Vishnu and Mahesh too are slaves to Maya. Those human beings who seek and find the aegis of a Satguru become fortunate and receive the kindness of Sat Par Braham Pita Parmeshwar; and they turn into a Gurmukh, meaning thereby that they dedicate their entire selves including body, mind and wealth at the feet of the Satguru and receive Gurparsaad; and by the force of its supreme power escape the grips of Maya. The 68 Teeraths (places of pilgrimages), observing fasts, abiding with religious discipline – are all outwardly symbols of religiosity and are all part of Baharli Rehat (outwardly observances and compliances). By adorning oneself with these outwardly signs of religiosity one cannot escape the wrath of Maya. With such Baharli Rehats a human being cannot triumph over Maya. Only those human beings who turn into a Gurmukh – meaning thereby those who renounce Manmat (own wisdom; as opposed to Gurmat or God's wisdom), seek the aegis of a Satguru and adopt Gurmat (God's wisdom; wisdom revealed in Guru's words) – are the ones who triumph over Maya. Those human beings, who find the aegis of a Satguru and receive Gurparsaad; Sat Par Braham Pita Parmeshwar holds their hands and leads them out of

this Bhavsagar of Maya and assimilates them in himself. The Manmukh's (self-willed; self-centred) continue in the slavery of Maya and squander away their lives.

In this supremely powerful Salok of Puran Braham Gyan the blessed Satguru incarnate Arjun Dev Ji has established that Brahma, Vishnu and Mahesh are in subjugation of Maya. Mukti (liberation of soul from the slavery of Maya) is attained only when one transcends beyond the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. Hopes, expectations and yearnings; and Tamo – the vices viz. the lust, anger, greed, attachments and pride) and this is made possible only by seeking shelter at the feet of a Satguru; because a Satguru has transcended beyond the Trigun Maya and become one with Sat Par Braham Pita Parmeshwar. There is no distinction between a Satguru and Sat Par Braham Pita Parmeshwar. This supremely essential Truth is revealed as evidence and as Puran Braham Gyan in many other Saloks of Gurbani:

***“Brahmaa Bisan Mahaadeo Trai Gun Rogee
Vich Haumai Kaar Kamaaee.
Jin Keeeae Tiseh Na Chayteh
Bapurrae Har Gurmukh Sojhee Paaee.||2||”***

(Sri Guru Granth Sahib 735)

***“Brahmaa Bisan Mahes Trai Moorat
Trigun Bharam Bhulaaee.”
Gur Parsaadee Trikutee Choottai
Chauthai Padh Liv Laaee.||17||”***

(Sri Guru Granth Sahib 909)

Trigun (Sato, Rajo and Tamo) are Maya; and when one arrives at Chautha Pad (fourth state) one's Trikuti is illuminated; at this stage one receives Gurparsaad and the Surti (consciousness) of the human being unites with Naam (the Name – representing God and all his Creation) of Sat Par Braham Pita Parmeshwar. Trikuti is the one centre of the Suksham supreme power (Suksham or Suksham Dehi is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) that is located at the middle of the forehead and where the Suksham nerves of Ida, Pingla and

Sushmana (the three energy-channels passing through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) meet. Ida, Pingla and Sushmana begin at the Kundalini (a Sat Sarovar located at the base of the spine) and passing through the spine reach the forehead of the human being. When Naam, illuminating all Sat sarovars and illuminating Ida, Pingla and Sushmana reaches the Trikuti then the powers of Ida, Pingla and Sushmana are awakened and, as these three powers unite, the Trikuti opens. As the Trikuti opens, one achieves the state of Liv Lagee (union of Surat and Shabad, i.e. of one's consciousness with divine words; state of absolute absorption in Shabad) and the Bandagi (submission before God) of the human being arrives at the Chautha Pad. The implication being that attaining this state in itself is called as receiving Gurparsaad. This is the state where one's Bandagi commences, and this is where one accomplishes it. This is the state where the account of one's Bandagi begins to be kept at Dargah (Divine Court) and one begins accumulating the wealth of Naam. Brahma, Vishnu and Mahesh are under the domain of the Trigun Maya. They have not attained the Chautha Pad. They are at the service of Maya. This supreme and essential Truth is made absolutely clear in Gurbani.

The Sant (saint) Satguru Kabir Patshah Ji has called Maya as equivalent to a serpent in Gurbani:

Aasaa Iktukae 4.

***“Sarpanee Te Oopar Nahee Baleeaa.
Jin Brahmaa Bisan Mahaadeo Chhaleeaa.
Maar Maar Srapanee Nirmal Jal Paithee.
Jin Tribhavan Daseealae Gur Prasaad Deethee.Rahao.
Srapanee Srapanee Kyaa Kahaho Bhaae.
Jin Saach Pachhaaneaa Tin Srapanee Khaae.
Srapanee Te Aan Chhoochh Nahee Avraa.
Srapanee Jeetee Kahaa Karai Jamraa.
Eih Srapanee Thaa Kee Keethee Hoe.
Bal Abal Kyaa Is Te Hoe.
Eh Bastee Taa Basath Sareeraa.
Gur Prasaad Sehaj Tarae Kabeeraa.||5||6||19||”***

(Sri Guru Granth Sahib 480)

There is no object more powerful in this world than this serpent-form Maya. It is so powerful that it has deceived Brahma, Vishnu and Mahadev (Mahesh) with its force. This serpent of Maya has bitten the entire world, and trapped it in the web of its attractions. It means that under its alluring influence the entire world is a slave to Maya. Maya makes the whole world run after it and the human being, trapped in its web, constantly burns in the blaze of anxiety. Only by joining Sat Sangat (congregation with the presence of Sat, or of those who have attained Jeevan Mukti and thus are part of Sat) one is saved from its disastrous flames and its disastrous powers. Sat Sangat is the place of activity of supreme power where the Satguru is present. Sat Sangat is a Sangat (congregation) where Puran Sat (Absolute, Eternal Truth) manifests itself. Sat Sangat is a gathering where the auspices of Puran Jyot Prakash (illumination of the divine light or soul) Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God himself) Puran Brahm Gyani manifest themselves. Therefore, under these supremely powerful auspices the disastrous powers of Maya lose their steam; as Maya is a slave to such great beings and engages itself in the service of such great beings. The supreme power of Gurparsaad abides in the Sangat of such great beings. Maya is forced to bow its head before the supreme power of Gurparsaad. In this way those Sat Sangi Jan (humble beings participating in the Sangat), who receive Gurparsaad and triumph over Maya, turn Maya into their slave. Therefore, one needn't be afraid of this disastrous manifestation of Maya. One should seek the blessing of the Bandagi of Sat Par Brahm Pita Parmeshwar, pray for Gurparsaad and focus one's attention upon performing truthfil deeds. By doing this one will be able to join the Sat Sangat; and by joining the Sat Sangat one will receive Gurparsaad and, by immersing oneself in Bandagi, one will bring Maya under one's control. Then one's slavery of Maya will come to an end, and Maya will place itself in one's service. Then the entire force and strength of Maya won't be able to do any harm to the human being. The human being will attain Jeevan Mukti (deliverance from the cycle of life and death; salvation). One will attain Sehaj Samadhi (continual state of Samadhi – awake or asleep). All of this is possible only by joining the Sangat of an accomplished, perfect Satguru. The blessed Satguru Sant Kabir Ji has described the

Gurparsaadi Katha of his Puran Bandagi through this Salok of Puran Braham Gyan in Gurbani. The supreme and essential Truth to observe and to centre attention upon is that this serpent of Maya has turned even Brahma, Vishnu and Mahesh into slaves to her powers. Therefore, it is a supremely true fact that Brahma, Vishnu and Mahesh, the three disciples, too are in subjugation of Maya. Therefore, the entire world is nothing but Maya; it originates from Maya; is cared and looked after by Maya; and is destroyed too by Maya.

Brahma, Vishnu and Mahesh, the three disciples, run all their affairs under the Hukam of Sat Par Braham. The divine power of Brahma originates all Creation in accordance with the Hukam of Sat Par Braham Pita Parmeshwar. The divine power of Vishnu arranges caring after, looking after and nurturing of the world according to the Vidhan constituted by Sat Par Braham Pita Parmeshwar. The divine power of Mahesh administers the court of death in accordance with the Vidhan of Sat Par Braham Pita Parmeshwar and annihilates every creation in the universe at its determined time. The power to constitute the Vidhans of Vidhi (the ultimate authority) rests with Sat Par Braham Pita Parmeshwar. This is why these three powers are called as disciples as they do not possess the authority to constitute the divine Vidhans, and they must function in accordance with the Vidhans made by Sat Par Braham Pita Parmeshwar. Therefore, all creation, administration and destruction in the entire universe take place only in accordance with the divine Vidhans made by Sat Par Braham Pita Parmeshwar. It is the Hukam alone of Sat Par Braham Pita Parmeshwar that prevails over the entire universe and over every creation. Sat Par Braham himself, manifested as “Ek Ton Anaek”, (from one to many) is present in all creations and abides in all creations.

Sat Par Braham Pita Parmeshwar is present in his Nirgun Saroop (the infinite divine power that is beyond the three attributes of Maya) within every creation. It is this divine power of Nirgun Saroop, which is present within every being and drives every being. But this divine power is not visible to any being; just as this supreme power is placed in Sat Sarovars, in Suksham Dehi within the human being. The Sat Sarovars installed within the human body, which are part of

this supreme power, are all invisible. But when the Bajjar Kapats (divine doors that, once opened, channel Amrit into the body) of the human being are opened and these Sat Sarovars are illuminated with the Gurparsaad of Naam, then the human being begins to hear the throbbing of Naam within one's body. By the opening of Dasam Dwaar (the tenth door; once opened, it establishes a connection between the human being and the Akal Purakh) one begins to hear the music of Anhad Naad (the divine un-struck music – played on divine musical instruments). The eyes are able to discern Prakash (the divine light; the Nirgun Saroop; the infinite divine power that is beyond the three attributes of Maya). One can discern Prakash emanating from within one's own body. One gets Darshan of Nirgun Saroop of Akal Purakh. Puran Braham Gyan begins revealing itself. One begins to get Darshans of Satguru Avatars (Satguru incarnates; the ten Guru Sahiban), great being the Sants and great being the Braham Gyanis; and begins having such similar experiences. All these divine experiences are immensely astounding to the Jigyasoo. All these divine experiences present a clear evidence of the presence of the Nirgun power of Sat Par Braham Pita Parmeshwar within one's body and driving it. But all of this is invisible to the human eye. All of this is experienced with Bandagi alone. Therefore, for the human beings, who don't have these experiences explicitly happen to them, all of this becomes an astounding discourse.

To unravel the mysteries of this astounding spiritual state and to enjoy it and to realize and enjoy all such experiences and make one's life a success one must, at every moment and every instant, with every breath, and many, many times, humbly prostrate before Sat Par Braham Pita Parmeshwar and express one's gratitude for him. Only the supreme power of Sat Par Braham Pita Parmeshwar is flawless. The supreme power alone of Sat Par Braham Pita Parmeshwar is perfect. The supreme power alone of Sat Par Braham Pita Parmeshwar is eternal and pure in its entirety. Only the supreme power of Sat Par Braham Pita Parmeshwar is from the beginning Sat; in all ages Sat; and eternally Sat. By acknowledging this eternal supreme power of Sat Par Braham Pita Parmeshwar; and by believing in this eternal supreme power and by surrendering oneself with complete devotion, a human being can attain immensely high spiritual state.

JAP JI VERSE 31

Aasan lo-ay lo-ay bhandaar.

Jo kichh paa-e-aa so aykaa vaar.

Kar kar vaykhai sirjanhaar.

Naanak sachay kee saachee kaar.

Aadays tisai aadays.

Aad aneel anaad anaahat jug jug ayko vays. ||31||

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) in this Salok (verse) of Puran Braham Gyan (entire divine wisdom) benevolently describes to the entire humanity the infinite magnificence of the abundant Bhandar's (treasures; storehouses) of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). The blessed Sat Par Braham Pita Parmeshwar is infinite; therefore the Bhandars too created by him are infinite. Here it is very important to hold this supremely essential Truth firmly in one's Hirdha (literally meaning heart, Hirdha or Hirdha Kamal denotes one of the seven Sat Sarovars located near heart; a part of one's spiritual being) that the entire Jap Ji Bani (Jap Ji Sahib; composition by the blessed Satguru incarnate Nanak Patshah Ji appearing at the very beginning of Sri Guru Granth Sahib) is nothing but the magnificence of Mool Manter (Definition of the Origin; the very first composition in Jap Ji Sahib). Mool Manter establishes the unparallel supreme power of Sat Par Braham Pita Parmeshwar and his Sarab Kalaa (supreme and divine abilities). Mool Manter establishes Sat Par Braham Pita Parmeshwar's a perfect and flawless supremely powerful entity. Jap Ji Bani establishes the underlying essences of the unparalleled supreme power of Sat Par Braham Pita Parmeshwar. Jap Ji Bani demonstrates how the magnificence of these underlying essences of the supreme power of Sat Par Braham Pita Parmeshwar manifest themselves in the human life and how the human life transforms into the magnificence of Sat Par Braham Pita Parmeshwar. Jap Ji Bani demonstrates to us the magnificence of the astounding miracles of the supreme power of the name "Sat Naam" (Truth as a

manifestation of the Name of God) of Sat Par Braham Pita Parmeshwar, and establishes this supremely essential fact as to how Sat Naam carries the human being across the Bhavjal (sea of deceptions), Bhavsagar (sea of Maya's deceptions; sea of ignorance) of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), which is this world. The entire Jap Ji Bani describes the magnificence of Sat Naam of Sat Par Braham Pita Parmeshwar. The rest of the Gurbani (Gur's words or God's words; Sri Guru Granth Sahib Ji) describes the magnificence of Jap Ji Bani. The rest of the Gurbani describes the magnificence of the underlying essences of Jap Ji Bani. The rest of the Gurbani describes these underlying essences in detail. The Satguru Sahiban (the ten Satguru Patshah Ji's) and all the other Sants (saints) and Bhagats (devotees) whose words are recorded in Sri Guru Granth Sahib Ji practised these underlying essences in their lives and described their spiritual experiences in the form of Gurbani. Those who put these underlying essence to practice in their lives – the Sants, the Bhagats, the Braham Gyanis (possessing Braham Gyan – the divine wisdom), Satgurus, Avatars (divine incarnates), Pirs (holy persons with spiritual attainments), Paigambars (prophets; seers) and Khalsa's (pure souls that have obtained the Braham Gyan) – all of them turned into the magnificence of Sat Par Braham Pita Parmeshwar, into the magnificence of Mool Manter. The highest order of the magnificence of Sat Par Braham Pita Parmeshwar consists of the Sants, the Bhagats, the Braham Gyanis, Satgurus, Avatars, Pirs, Paigambars and Khalsa's. Even in today's times such great beings – those who put the underlying essences of Mool Manter to practice in their lives – join the highest order of the magnificence of Sat Par Braham Pita Parmeshwar; manifest themselves in the form of a Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God himself), a Puran Braham Gyani (possessing Puran Braham Gyan) upon this earth and shoulder the burden of this earth.

The discourse of the essential Truth about “Bhandars” revealed by the blessed Satguru incarnate Nanan Patshah Ji in this Salok of Gurbani is similar to the attempt above to describe it in words. The word “Bhandar” as depicted in Jap Ji Bani has been the subject of discourse by the blessed Satguru incarnates and the Sants and the

Bhagat in hundreds of Saloks:

“Amul Vaapaariae Amul Bhandaar.”

(Sri Guru Granth Sahib 5)

***“Teree Bhagat Teree Bhagat Bhandaar Jee
Bhare Beant Beantaa.”***

(Sri Guru Granth Sahib 11)

***“Gur Poorai Har Naam Dhiraaeeaa
Har Bhagtaa Athut Bhandaar.||1||”***

(Sri Guru Granth Sahib 28)

***“Kirpaa Kar Kai Aapnee
Dithon Bhagat Bhandaar.||1||”***

(Sri Guru Granth Sahib 36)

***“Sej Suhaavee Har Rang Ravai
Bhagat Bharae Bhandaar.”***

(Sri Guru Granth Sahib 38)

“Satgur Daataa Naam Kaa Pooraa Jis Bhandaar.”

(Sri Guru Granth Sahib 49)

***“Naanak Thot Na Aavee
Tere Jugeh Jugeh Bhandaar.||7||1||”***

(Sri Guru Granth Sahib 53)

“Laal Javehar Maanakee Gur Bhandaarai Soe.||2||”

(Sri Guru Granth Sahib 59)

“Dhadhaa Daataa Ek Hai Sabh Kao Devanhaar.”

(Sri Guru Granth Sahib 257)

“Dendhae Tot Na Aavee Aganath Bharae Bhandaar.”

(Sri Guru Granth Sahib 257)

***“Kot Tethees Jaacheh Prabh Naaeik
Dendhae Tot Naahee Bhandaar.”***

(Sri Guru Granth Sahib 503)

***“Jaa Kai Ghar Sabh Kichh Hai Bhaae
Nao Nidh Bharae Bhandaar.”***

(Sri Guru Granth Sahib 639)

“Tot Na Aavai Kade Mool Pooran Bhandaar.”

(Sri Guru Granth Sahib 816)

***“Bhandar Dharab Arab Kharab Paekh
Leela Man Sadhharai.”***

(Sri Guru Granth Sahib 901)

***“Tot Na Aavai Poor Bhandaarai
Tripat Rahe Aagheejaa Hae.||8||”***

(Sri Guru Granth Sahib 1074)

“Kot Kamaer Bhareh Bhandaar.”

(Sri Guru Granth Sahib 1163)

***“Akhut Bhandaar Bhare Kade Tot Na Aavai
Sadaa Har Sevaho Bhaae.||3||”***

(Sri Guru Granth Sahib 1333)

“Naam Padaarath Paaeiaa Athut Bharae Bhandaar.”

(Sri Guru Granth Sahib 1414)

In these Saloks of Gurbani, the blessed Satguru incarnates have portrayed the magnificence of these boundless Bhandars of the blessed Sat Par Braham Pita Parmeshwar. The most delightful and the supremely powerful immense Bhandar is that of the Bhagati (devotion) to Sat Par Braham Pita Parmeshwar. The Bandagi (submission before God) of Sat Par Braham Pita Parmeshwar carries an immense power; and all the other Bhandars of Sat Par Braham Pita Parmeshwar are acquired through Bandagi alone.

A human being's Bandagi of Sat Par Braham Pita Parmeshwar begins by receiving the Gurparsaad of the name “Sat Naam”. The bestowal of the Gurparsaad of “Sat Naam” can only be received from a Poora (perfect) Satguru. Only the one who is Poora (complete) can be a Satguru. The one who is Adhoora (less than perfect) cannot be a Satguru. Only the one whose Bandagi is

approved in Dargah (Divine Court) is Poora, and thereby a Satguru. The one whose Bandagi is not approved in Dargah is an Adhoora and cannot be a Satguru; neither is an Adhoora empowered to bestow Gurparsaad of Sat Naam upon others.

Sat Naam in itself is an immense gift. Receiving the Gurparsaad of Sat Naam is like having gained everything. Those human beings who care and look after this Gurparsaad of Sat Naam are blessed and gratified. They acquire Sat Naam Simran (meditation upon Sat Naam), Sat Naam Di Kamai (Sat Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others) of Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti). It is important to tell this essential Truth here that there are many human beings who receive the Gurparsaad; but only a rare person among them cares and looks after the Gurparsaad. Only one amongst tens of millions dedicates one's entire self at the pure and sacred feet of one's Satguru in service of the Gurparsaad, and accomplishes one's Bandagi. The only secret of one's Bandagi finding approval in Dargah is to sacrifice one's body, mind and worldly possessions at the pure and sacred feet of the Satguru.

The human being whose Bandagi is approved in Dargah receives the Gurparsaad of Jeevan Mukti (deliverance from the cycle of life and death; salvation) and of Puran Braham Gyan. Such great beings become one with Sat Par Braham Pita Parmeshwar and attain Param Padvi (the highest spiritual status). Such great beings are blessed with the Seva to perform Parupkars (selfless acts for benefaction of humanity) and Maha Parupkar. These great beings then spend their lives in Parupkars and Maha Parupkar alone. Similarly, Bandagi too is limitless. Bandagi too acquires immensity. Once approved in Dargah, Bandagi turns into Seva of Satguru; of the Sangat (congregation; following); of Sat (Eternal Truth); of Sat Par Braham Pita Parmeshwar; of the humankind and of entire Creation, and there is no end to Seva of Sat. Seva of Sat is in itself an immense supreme power. Those great beings who acquire the Gurparsaad of such Seva are intoxicated by Sat; and thus intoxicated they guide the humanity and bestow Gurparsaad upon the humanity.

At the same time that Sat Par Braham Pita Parmeshwar created

the universe, he also created all his Bhandars. At this very time he created the boundless Bhandar of Bhagati too. The entire Creation is made from the basic element of “Sat”. This essential element of “Sat” alone is the womb to all Creation and to all supreme divine powers. Therefore, the basic element of “Sat” alone is the basis of every creation. This essential element is nothing but the Nirgun Saroop (the infinite divine power that is beyond the three attributes of Maya) and it pervades the Sargun (all creations). Therefore, this essential element of “Sat” is all-pervasive. This supreme power of Nirgun, known as “Sat”, the essential element, is the all-pervasive supreme power in the Nirgun Saroop. Therefore, there is no one single place that is the abode of Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar dwells in every creation in the form of this supreme power of the Nirgun Saroop. This is why this supreme power is called as all-pervasive. The basic, essential element “Sat”, being omnipresent, is infinite and beyond shape, figure or colour. This is why Sat Par Braham Pita Parmeshwar is given the name of Sat Naam.

Those great beings whose Bandagi attains peaks of spirituality and is approved in Dargah are able to get Darshan (vision with the inner, spiritual eye) of this supreme power of Nirgun Saroop. These great beings are able to have Darshan of this supreme power of Nirgun Saroop at will. This supreme power manifests itself in the form of Puran Jyot Prakash (perfect illumination of the divine light) in the bodies, which are Sargun, of many of these great beings. This supreme power appears in the eyes of many amongst these great beings. When they close their eyes, they get Darshan of Nirgun in the form of this divine light. Many great beings upon attaining Dhyan (Simran of Naam – with deep concentration, and detachment from all-else) glimpse this Nirgun Saroop all around.

All the Bhandars too of Sat Par Braham Pita Parmeshwar have originated from this basic, essential element “Sat”. Therefore, Sat Par Braham Pita Parmeshwar is present in all his Bhandars too. These Bhandars are not limited to Bhagati alone. These Bhandars of Sat Par Braham Pita Parmeshwar also include in them the storehouses of all objects. The storehouses of all gifts provided to a human being to live are included in these Bhandars of Sat Par

Braham Pita Parmeshwar; and all these Bhandars contain within them the abode of Sat Par Braham Pita Parmeshwar in the form of the basic, essential element “Sat”. All these Bhandar’s are inexhaustible. Meaning thereby that, these Bhandars never run out; and therefore all these Bhandars are boundless. The Bhandar of water is one such example. Water is the source of life of the creatures in all four Khani’s (the source of birth; the four Khani’s are Andaj the egg, Jeraj the womb, Setaj the sweat, and Ootatbhuj the earth) and of all vegetation. Without water, the creation and the life of the creatures in all four Khani’s and of all plant-life are not possible. Can anyone estimate how much water is there in all Creation? Is the gift of water not limitless? Is the Bhandar of water not limitless? This is why water is called as the father of the world in Gurbani. In the same way, the air is endowed the status of a Guru (teacher; mentor) in Gurbani. It is because, without the air the origin and the life of the creatures in all four Khani’s and of all vegetation are not possible. Can anyone estimate the amount of air in the universe? Is this Bhandar of Guru, the air, not limitless? In exactly the same way all the Bhandars of every commodity too sustaining the human life, e.g. food, are limitless.

The mother earth also possesses infinite capacity and capability to produce all foodstuffs. The mother earth also possesses infinite capacity and capability to produce all minerals. All the comforts and conveniences of the human life are associated with these infinite Bhandars of minerals situated inside the mother earth. With the constant developments in science in human life, endless comforts and luxuries are available to a human being from the use of these infinite stores of minerals. In the same way there is no limit to the Bhandars of pleasures and pains in human life. The worldly pleasures are endless; and the worldly pains too know no end. The Bhandars of divine virtues are limitless. Similarly the divine virtues such as the devotion, love, belief, humility, peacefulness, compassion, fearlessness, congeniality, Parupkar, Maha Parupkar too are endless. There are no limits to the Bhandars of these divine virtues. All these divine virtues are nothing but the divine powers, which are limitless.

In this way if we think about it, and keep thinking about it, this

Puran Braham Gyan will continue to dawn upon us and make us aware of the limitless Bhandars of Sat Par Braham. There is no end to the Bhandar of Puran Braham Gyan even. This supremely powerful Bhandar of Puran Braham Gyan too is immense. When a Puran Braham Gyani focuses on a subject, the Puran Braham Gyan about that subject automatically reveals itself. The spring of Puran Braham Gyan erupts within the human being itself. This spring of Puran Braham Gyan too, which the blessed Sat Par Braham Pita Parmeshwar with infinite kindness has situated within the human being, is boundless.

When the blessed Sat Par Braham Pita Parmeshwar created the entire universe and the human being, at the same time Sat Par Braham Pita Parmeshwar created all the divine Vidhans (constitutions; laws) too. At exactly the same time Sat Par Braham Pita Parmeshwar also created all these boundless Bhandars and linked all these Bhandars to the divine Vidhan of Karma (destiny determined in accordance with one's good and bad deeds). Therefore, a human being receives from these Bhandars, as determined by his or her deeds. The basis of all these Bhandars and the divine Vidhans is nothing but the basic, essential element "Sat". Therefore, the disbursement from these divine Bhandars is done after subjecting one's deeds under the criteria of "Sat". The Sat Karams (the deeds of Sat, truthful deeds) performed by a human being in one's life fill one's life from the Bhandars of pleasures and prosperity; and the Asat Karam (untruthful deeds; deeds against Sat) destroy one's life with the Bhandars of pains, strife and troubles. The Sat Karams performed by a human being in one's life fill one's life from the Bhandars of Bhagati and Naam and obtain Jeevan Mukti for the human being; and the Asat Karams leave the human being to wander in the 8.4 million Junis (low-life species), and the human being continues to struggle in the bonds of births and deaths. The Sat Karams performed by a human being in one's life gratify one's life by bestowing upon one the treasures of all divine virtues and powers; and the Asat Karams compel one to lead the life of slavery under Maya. The Sat Karams performed by a human being in one's life obtain one the Gurbasad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Maha Parupkar, obtain Puran Braham Gyan and Tat Gyan (divine knowledge; understanding of the divine ways); and

the Asat Karams burn the human being in the fires of the lust, anger, greed, attachments, pride and Trishna (desires) and reduce one to ashes. Therefore, all the deeds in one's human life are weighed on the scales of Sat as per the Vidhan of Karma. Gurbani reveals this supremely essential Truth:

“Gurmukh Tol Tolaaeisee Sach Taraajee Tol.”

(Sri Guru Granth Sahib 59)

“Aape Kandaa Aap Taraajee Prabh Aapae Tol Tolaaeiaa.”

(Sri Guru Granth Sahib 605)

“Aape Kandaa Tol Taraajee Aape Tolanhaaraa.”

(Sri Guru Granth Sahib 731)

The supreme power of Nirgun, extant within the human being as the basic, essential element “Sat”, keeps an account of the deeds of the human being and, under the divine Vidhan as per the good and bad deeds, bestows upon the human being the pains, the pleasures and the Bhandars of Bhagti of Sat Par Braham Pita Parmeshwar. In this way, the presence of the supreme power of Sat Par Braham Pita Parmeshwar in Nirgun Saroop is maintained from beginning till end in this entire endeavour and in his entire Kirat (vocation; occupation). No creation in the universe is devoid of this Nirgun supreme power of Sat Par Braham. Sat Par Braham Pita Parmeshwar thus establishes his presence throughout in his Kirat. This is why Sat Par Braham Pita Parmeshwar is omnipresent. The presence of Sat Par Braham Pita Parmeshwar in the form of the basic, essential element “Sat” is established in all the Bhandars; and since the basis of all the Bhandars is “Sat”, therefore all these Bhandars have been endowed, since the beginning, once and for all, with immensity. Since the basic, essential element “Sat” is infinite; and as all these Bhandars have “Sat” as their basis; therefore all these Bhandars too are infinite, and never run out.

The basic, essential element behind this astounding act of the Bhandars of nature is “Sat”; therefore every act of the Creator is based upon Sat, and is Sat. By the basic, essential element “Sat” is meant that, which is ever-existent:

***“Aad Sach Jugaad Sach.
Hai Bhee Sach Naanak Hosee Bhee Sach.||1||”***

(Sri Guru Granth Sahib 1)

It means that the element “Sat” is ever-immutable; is ever-established. Since this element “Sat” forms the basis of every creation, therefore the law of building every creation by the Creator (Sat Par Braham Pita Parmeshwar) is also “Sat”. It means that all the divine laws and Vidhans that regulate the origin, the administration, and the destruction of the Creation are also immutable and incontrovertible. By immutable it is implied those laws and Vidhans that cannot be altered. This supreme Truth is revealed by the blessed Satguru incarnate Nanak Patshah Ji in this Pauri (verse) of Jap Ji Bani as well as in this supremely powerful Salok of the Puran Braham Gyan in Asa Di Var (a composition by Guru Nanak Ji, consisting of 24 Pauris):

Salok Mahla 1.

***“Sache Tere Khand Sache Brehmand.
Sache Tere Lao Sache Aakaar.
Sache Tere Karane Sarab Beechaar.
Sachaa Teraa Amar Sachaa Deebaan.
Sachaa Teraa Hukam Sachaa Furmaan.
Sachaa Teraa Karam Sachaa Neesaan.
Sache Tudh Aakheh Lakh Karor.
Sachai Sabh Taan Sachai Sabh Jor.
Sachee Teree Sifat Sachee Saalaah.
Sachee Teree Kudarat Sache Paatsaah.
Naanak Sach Dhiaaein Sach.
Jo Mar Janmae Su Kach Nikach.||1||”***

(Sri Guru Granth Sahib 463)

All the Khands and Brahmands (the inner spiritual realms and the outer physical worlds) have been created; are being created and will continue to be created only in accordance with these immutable laws and Vidhans formulated by Sat Par Braham Pita Parmeshwar. Therefore, the basis of all Khands and Brahmands is nothing but the basic, essential element of “Sat”. All of the worlds and all of the forms are created only in accordance with these incontrovertible

divine laws and Vidhans. It means that every entity in the entire Creation has its basis in the primal, essential element “Sat”. Thus the Dargah and the Patshahi (spiritual reign) of Sat Par Braham Pita Parmeshwar is immutable. The Hukam (Divine Will) of Sat Par Braham Pita Parmeshwar is incontrovertible, as all the affairs of the Creation are run in accordance with his laws and Vidhans. The Hukam of Sat Par Braham Pita Parmeshwar has its basis in all of these divine Vidhans, which are unalterable. Therefore, the Hukam too of Sat Par Braham Pita Parmeshwar is unchangeable. This immutable Hukam itself of Sat Par Braham Pita Parmeshwar is known and called as the Vidhan of Vidhi (the ultimate authority). The immutable divine Hukam itself is known and described as the Kirat of Karta (Creator). Thus every Kirat of Karta is Sat too. The wisdom of Sat Par Braham Pita Parmeshwar is the Puran Braham Gyan and the Puran Tat Gyan; which too are Sat. Puran Braham Gyan itself is Sifat Salah (praise; tributes to God) of Sat Par Braham Pita Parmeshwar; and therefore Sifat Salah too of Sat Par Braham Pita Parmeshwar is Sat. The entire Gurbani is the Gyan Saroop (embodiment of wisdom; refers to Sri Guru Granth Sahib Ji); therefore the entire Gurbani is Sat. Since Gurbani is Sat, therefore Gurbani is the Guru. Because Guru is nothing but Sat; therefore Naam is nothing but Sat. The entire Gurbani is the Furmaan (command; edicts) of Sat Par Braham Pita Parmeshwar. The entire Gurbani is the Hukam of Sat Par Braham Pita Parmeshwar. Therefore, the Furmaan and the Hukam of Sat Par Braham Pita Parmeshwar are Sat. Therefore, the Furmaan and the Hukam of Sat Par Braham Pita Parmeshwar are immutable. The kindness, the compassion, the blessings, the splendour and the phenomenon of Sat Par Braham Pita Parmeshwar are all Sat; therefore all these supreme powers of Sat Par Braham Pita Parmeshwar are immutable. The millions and billions of creatures that are in Simran (meditation; contemplation) of Sat Par Braham Pita Parmeshwar, abiding in his Simran, have all turned into a form of Sat. Abiding in the Simran of Sat Naam, a human being assimilates in Sat and transforms into Sat Roop (Sat in a human form). The human being who becomes Sat Roop attains Atal Awastha (the state of unshakable faith). Those human beings who attain Atal Awastha abide in Puran Hukam (Absolute Divine Will) of Sat Par Braham Pita Parmeshwar. Such

great beings spend every moment and every instant abiding in Puran Hukam of Sat Par Braham Pita Parmeshwar; they act nothing but Puran Sat (Absolute Eternal Truth) and serve nothing but Puran Sat. Every deed of such human beings is Sat and directed towards Maha Parupkar of the humanity. Those human beings who are not Sat Roop are immature, meaning that they are slaves to Maya; and under the slavery of Maya they haven't been liberated from the bonds of births and deaths. Those human beings, who turn Sat Roop, are triumphant over Maya and Maya places itself in their service. But those human beings, who haven't turned into Sat Roop, remain slaves of Maya; meaning thereby that they are slaves to the lust, anger, greed, attachments, pride and Trishna. Such human beings aren't liberated from the bonds of births and deaths.

Thus this expanse of the entire Creation of Sat Par Braham Pita Parmeshwar is nothing but a play of the basic, essential element of "Sat". All the creation is based on Sat. All the laws and the Vidhans of the origin, the administration and the destruction of the entire Creation are Sat and immutable. All acts and deeds, laws and Vidhans of Sat Par Braham Pita Parmeshwar, who is ever-constant, are immutable. Those in Bandagi realize this whole Truth and such human beings, carrying on with their Bandagi and Simran of Sat, discover this ever-established abode of Sat within them, become Sat Roop, and turn their lives into a success. Therefore, pray and worship Sat; do Bandagi before Sat; do Jaap (recitation) of Sat Naam; do Simran of Sat Naam, which is the origin of all Creation; which is absolute and pure; which is indestructible; which is ever-existent; which is a supreme power; which is the source of all powers; which is the source of Puran Braham Gyan; which is the source of Puran Tat Gyan; which is ever-immutable; which is without beginning and without end. Only by doing so, a human being can attain Jeevan Mukti.

JAP JI VERSE 32

Ik doo jeebhau lakh hohe lakh hoveh lakh vees.

Lakh lakh gayrhaa aakhee-eh ayk Naam jagdees.

Ayt raahi pat pavrhee-aa charhee-ai ho-ay ikees.

Sun galaa aakaas kee keetaa aa-ee rees.

Naanak nadree paa-ee-ai koorhee koorhai thees. ||32||

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with infinite benevolence endows the entire humanity with the Puran Braham Gyan (entire divine wisdom), which is that, a human being achieves Bandagi (submission before God) of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) only if one is blessed with the Nadar (kind gaze; divine grace and blessings) of Sat Par Braham Pita Parmeshwar. By Nadar is meant the kindness, compassion, trust, benignity and the Gurparsaad (Eternal Bliss and Eternal Grace). All these words symbolise the immense magnificence of Sat Par Braham Pita Parmeshwar. The Nadar of Sat Par Braham Pita Parmeshwar is the supreme power in which Sat Par Braham Pita Parmeshwar manifests himself. This supreme power of Sat Par Braham Pita Parmeshwar, appearing in the human destiny in the form of Bandagi, is nothing but a Gurparsaadi Khel (an endeavour that carries the blessings of the Guru and God; the entire process of bestowal of Naam is described as a Gurparsaadi Khel). A human being, upon whom the fortune smiles, has this supreme power appear in one's life as Gurparsaad from Sat Par Braham Pita Parmeshwar. Such a human being receives the Gurparsaadi Daat (a gift carrying the blessings of the Guru and God) of Sat Naam (Truth as a manifestation of the Name of God). Such a fortunate human being acquires a gift of Amrit (nectar, denoting our essence or the life-element; the divine energy) in the form of Sat Naam. Such a hugely fortunate human being acquires the gift of Sat Naam Simran (meditation upon Sat Naam). Such a highly fortunate human being acquires the supremely powerful gift of Sat Naam Di Kamai (putting Sat Naam to practice in one's life) and Puran Bandagi (complete

surrender before God). Entire Gurbani (Gur’s words or God’s words; Sri Guru Granth Sahib Ji) repeatedly reveals the infinite magnificence of the supreme power of Gurbarsaad. Satguru Avatars (Satguru incarnates; the ten Guru Sahiban) have described this supremely essential Truth in their own words in many Saloks in the entire Gurbani; some of which are presented here as evidence:

***“Gur Parsaadee Haumai Jaae.
Naanak Naam Vasai Man Antar
Dar Sachai Sobhaa Paavaneaa. ||8||8||9||”***
(Sri Guru Granth Sahib 114)

“Amrit Gur Parsaadee Paae”
(Sri Guru Granth Sahib 118)

“Gur Parsaadee Sehaj Liv Laae.”
(Sri Guru Granth Sahib 119)

“Gur Parsaadee Param Pad Paae.”
(Sri Guru Granth Sahib 123)

“Naam Amolak Gur Parsaadee Paaeaa.”
(Sri Guru Granth Sahib 124)

“Gur Parsaadee Saagar Tarrea. ||2||”
(Sri Guru Granth Sahib 197)

“Gur Parsaadee Bhavjal Tarai.”
(Sri Guru Granth Sahib 365)

***“Gur Parsaadee Raam Man Vasai
Taa Fal Paavai Koe. ||1||”***
(Sri Guru Granth Sahib 491)

***“Gur Parsaadee Jeevat Marai
Ultee Hovai Mat Badlaaho.
Naanak Mail Na Lagae
Naa Fir Jonee Paaho. ||1||”***
(Sri Guru Granth Sahib 651)

***“Gur Parsaadee Ek Liv Laagee
Dhubidhaa Tade Binaasee.”***

(Sri Guru Granth Sahib 993)

***“Jin Gur Parsaadee Man Jeeteeaa
Jag Tineh Jitaanaa. ||8||”***

(Sri Guru Granth Sahib 1089)

***“Gur Parsaadee Ko Virlaa Boojhai
So Jan Mukat Sadaa Hoe. ||2||”***

(Sri Guru Granth Sahib 1283)

Only upon acquiring Gurbarsaad a human being's ego comes to an end. Extreme humility and practising humbleness in one's Hirdha (literally meaning heart, Hirdha or Hirdha Kamal is one of the seven Sat Sarovars and part of one's spiritual being) is the key to Dargah (Divine Court). Only in a Hirdha wrapped in humbleness does the illumination of Puran Jyot (the divine light; God himself) of Sat Par Braham Pita Parmeshwar manifest itself. It is the supreme power of Gurbarsaad that blesses a human being with rigorous practice of humbleness in one's Hirdha; and the human being adorns this supremely powerful virtue of humility in one's Hirdha. With the force of the supremely powerful grace of Gurbarsaad, practising humbleness of Hirdha puts an end to one's ego. Ending one's ego is achieving Jeevan Mukti (deliverance from the cycle of life and death, salvation). Rigorously practising humbleness in one's Hirdha and ending one's ego is one's "Jeevath Maran" (dead while still alive). Only by the end of one's ego the separation between the human being and Sat Par Braham Pita Parmeshwar comes to an end, and the human soul becomes one with Sat Par Braham Pita Parmeshwar. Only by the end of one's ego the Manmat (own wisdom, as opposed to Gurmat or God's wisdom) of the human being comes to an end, and the human being attains the enlightenment of Gurmat (God's wisdom; wisdom revealed in Gurbani). One attains Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways). Therefore, the ego alone is the greatest and the mightiest enemy of the human being, which can only be defeated by the supremely powerful divine weapon of humility. This supremely powerful

weapon of humility and humbleness of Hirdha is the Gurpasad itself. It means that nothing transpires by the human being's own efforts alone. Whatever transpires is Gurparsaadi (by the grace of the Guru and God); meaning thereby that it is the supreme power of Gurparsaad alone that leads a human being into Bandagi.

It is by acquiring Gurparsaad alone that Sat Naam makes home in one's mind and the human being gains respect in Dargah. With Gurparsaad alone one receives Sat Naam Amrit (nectar of Sat Naam; divine energy). With Gurparsaad alone one receives the gift of Simran of Sat Naam Amrit and of Sat Naam Amrit Di Kamai (putting Sat Naam Amrit to practice in one's life). By acquiring Gurparsaad alone a human being overcomes one's mind, meaning thereby that one's mind is enlightened by the Puran Jyot of Sat Par Braham Pita Parmeshwar; and the Manmat, the Durmat (bad wisdom; ill-judgement) and the Sansarik Mat (worldly wisdom; materialism) come to an end and one receives the enlightenment of Gurmat. By acquiring Gurpasad alone the human being attains Samadhi, Sunn Samadhi and eventually the Sehaj Samadhi. Attainment of Samadhi is the first sign of acquiring Gurparsaad. The human being, who achieves Naam (the Name – representing God and all his Creation) abiding in one's Surat (consciousness; mind), and is absorbed in Sat Naam and achieves Ajapa Jap (state where Simran carries on without effort on the part of the being), is the one who acquires Gurparsaad. The human being whose Surat and mind are unified with Naam achieves Sat Naam Amrit. When such human beings abide a long time in practising Sat Naam, they have their Surat drawn into Sunn (complete, utter peace and calmness) and attain Sunn Samadhi. In Sunn Samadhi the human mind discards all paradoxes, and all one's presumptions come to an end. The mind attains utter calm. All Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) are opened. All Sat Sarovars (the seven sources of Amrit, or of the spiritual energy, inside the human body) are illuminated. Simran pervades every pore of one's body. This is the supreme and powerful state of Simran. Thus by practising Sat Naam and accumulating the wealth of Sat Naam the human being achieves triumph over Maya, transcends beyond the Trigun Maya (Maya of the three aspects; these are: Sato – the goodness;

Rajo – the desires; and Tamo – the vices) and forever becomes one with Sat Par Braham Pita Parmeshwar, and attains Param Padvi (the highest spiritual status). Param Padvi is the Atal Awastha (the stage of unshakable faith). Param Padvi is the Sehaj Samadhi. Sehaj Samadhi is the state of Samadhi 24 hours a day, day and night, constantly.

Therefore, the wall of Kood (falsehood) within the human being, which stands between one's soul and Sat Par Braham Pita Parmeshwar, comes down only with Gurparsaad. The wall of Kood is nothing but the prevalence of Maya Moh (temptations and attachments) that makes home within the human being and turns the human being into a slave of Maya. A common person is ruled over by Maya. All the deeds of a human being are performed under the slavery of Maya. It means that all the deeds in one's daily life are carried out under subjugation of Maya. All the deeds in one's daily life are committed under the influence of the three powers of Maya:

- Tamo attribute: which is the lust, anger, greed, attachments and pride;
- Rajo attribute: which is the hopes, expectations and Trishna (desires); and
- Sato attribute: which is the compassion, righteousness, contentment and forbearance.

Trigun Maya alone is the wall of Kood. All deeds performed under the Rajo and Tamo Birti's (tendencies) are Asat Karam (untruthful deeds; deeds against Sat) and such deeds act to reinforce this wall of Kood. The deeds performed under Sato Birti are Sat Karams (the deeds of Sat; truthful deeds) and lead the human being towards acquisition of Gurparsaad. Those human beings who keep their concentration centred upon Sato Birti are sure to receive the grace of Sat Par Braham Pita Parmeshwar; and because of this Gurkirpa (divine grace) they acquire Gurparsaad. Those human beings who remain entangled in the Rajo and Tamo Birtis ruin their lives under the slavery of Maya. Under the slavery of Maya (Rajo and Tamo Birtis) one's life remains mired in mendacious deeds, and is ruined. Those human beings who are bestowed with the grace of Sat Par Braham Pita Parmeshwar come to realize how to lead their

lives under Sato Birti, and they focus their attention upon Sat Karams. Thus practising the Sat Karams they receive Gurparsaad and make a success of their lives. Since Sat Par Braham Pita Parmeshwar is beyond the Trigun Maya, therefore the way to find Sat Par Braham Pita Parmeshwar is to triumph over Maya and transcend beyond the Trigun Maya. Triumphant over Trigun Maya is attaining victory over mind. Since the entire world is under subjugation by Maya; meaning thereby that Maya reigns over the entire world; therefore the human being who triumphs over Maya triumphs over the entire world. Victory over mind is victory over Maya, which is possible only by acquiring Gurparsaad.

Therefore, it is vitally important to understand the magnificence of the supreme power of Gurparsaad. To this end Satguru incarnate the blessed Nanak Patshah Ji has revealed the magnificence of Gurparsaad in Mool Manter (the Definition of the Origin) itself:

***“Ik Oangkaar Sat Naam Kartaa Purakh Nirbhao
Nirvair Akaal Moorat Ajoonee Saibhang Gur Prasaad.”***

(Sri Guru Granth Sahib 1)

Mool Manter is not just presented at the beginning of the Gurbani. Rather this supremely powerful Mool Manter is manifested repeatedly in Gurbani. Not just this, even the supremely powerful word of “Gurparsaad” is repeatedly emphasized in Gurbani. It is because the entire Gurbani is the magnificence of Mool Manter. Gurparsaad forms the basis of all Bandagi. Bandagi cannot be performed without acquiring Gurparsaad. Without Gurparsaad, neither does one understand the magnificence of Gurpasad, nor can one appreciate the Mool Manter. It is for this reason that the blessed Satguru Avatars have time and again emphasized upon Mool Manter in Gurbani as well as repeatedly stressed upon “Gurparsaad”, so that the Jigyasoo’s (seekers of divine Truth) may read and understand these extremely powerful words; by which the Jigyasoo’s may acquire the Gurparsaad of Bandagi. Therefore, it wouldn’t be wrong to say that the entire Gurbani is nothing but magnificence of Mool Manter; and nothing but the magnificence of Gurparsaad.

It is a humble prayer before Sat Sangat that in order to learn the magnificence of Gurparsaad in detail they should once again go

through the Gurbarsaadi Katha (the discourse graced by God and Guru) of contemplation upon the magnificence of Mool Manter. As evidenced above, Bnadgai can only be achieved by Gurbarsaad. Therefore, the blessed Satguru incarnate Nanak Patshah Ji states that even if a human being turns one's tongue into a hundred thousand tongues, and then turns these hundred thousand tongues into two million tongues, and with each of these two million tongues recites a hundred thousand times the name of Sat Par Braham Pita Parmeshwar, even then one cannot bring down the wall of Kood within oneself. It means that if a human being presumes that by one's endeavours, by persisting with Naam Simran and by Nitnem (ritual recitals and prayers) one can find Sat Par Braham Pita Parmeshwar, then it is mere arrogance on one's part. Slaving under Maya, if a human being considers oneself capable to vanquish one's ego by persevering with Simran, then one is merely under a delusion. For sure, abiding in Simran is a Sat Karam; abiding in Simran is an extremely delightful and a great act of religiosity; but if a human being abiding in Simran thinks that by so doing one will achieve Darshan (vision with the inner, spiritual eye) of Sat Par Braham Pita Parmeshwar then it is merely a delusion and nothing more. Therefore, there would be many respected men and women who put a lot of effort in Simran, but do not make any gains. Because achieving Bandagi is a Gurbarsaadi Khel; and without acquiring Gurbarsaad one cannot move ahead in one's Bandagi. But this does not mean that those men and women who abide in Simran should quit. Instead they should step up their efforts in Simran and make repeated Ardas (humble prayer) to receive Gurbarsaad. They should make Ardas that Sat Par Braham Pita Parmeshwar bless them with the strength to be worthy of dedicating their entire selves before Satguru. They should dedicate every effort that they put in Simran at the feet of Satguru, and declare that they are not capable of anything and dedicate all the efforts put in Simran at the feet of Satguru. Simran is the praise of Satguru. Simran is the praise of Sat Par Braham Pita Parmeshwar. Therefore one should dedicate the praise of Satguru at the feet of Satguru. As Simran is the praise of Sat Par Braham Pita Parmeshwar, therefore one should dedicate the praise to Sat Par Braham Pita Parmeshwar at the feet of Sat Par Braham Pita Parmeshwar.

Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva (humble and selfless service to others) are achieved only by Gurparsaad. The Jigyasoo's receive Gurparsaad only by Sat Karams and by dedicating their entire selves. Only those human beings, who abide in Bandagi and dedicate their entire selves at the feet of Satguru, are the ones who receive Gurparsaad. By dedicating one's entire self is meant dedicating one's body, mind and all worldly possessions at the feet of Satguru. Dedicating one's body by abiding in Simran and in Seva; dedicating one's mind by observing the Sat Bachans (words of Truth; divine words) of Satguru and by adopting Gurmat; and dedicating one's wealth by devoting Dasvandh (10% of the earnings) out of one earnings at the feet of Satguru. The only secret to acquiring the Gurparsaad of Puran Bandagi is to dedicate one's entire self before Satguru. The stairways on the path to Sach Khand (the realm of ultimate, absolute Truth) can be climbed only by dedicating one's entire self before Satguru. Without dedicating one's body, mind and possessions at the feet of Satguru however many religious rites and rituals one might perform; however much recitation of Gurbani one might perform; however much efforts one might put in Simran; but Gurparsaad cannot be acquired. Recital of Gurbani and Simran are Sat Karams and, therefore these Sat Karams do prove helpful in acquiring Gurparsaad; but one acquires Gurparsaad only by dedicating one's entire self at the feet of Satguru. Just as an insect cannot soar in the sky merely by hearing others talk about it, in exactly the same way a human being cannot acquire Gurparsaad by adopting Manmat and Sansarik Mat and by listening to and observing the words of imperfect preachers. Those who persist in doing so do not bring their wall of Kood down.

One needs the Nadar (look of grace) of Sat Par Braham Pita Parmeshwar for receiving Gurparsaad. Only with Nadar of Sat Par Braham Pita Parmeshwar one acquires Gurparsaad; and only by acquiring Gurparsaad one accomplishes one's Bandagi. To acquire Gurparsaad one must accumulate Sat Karams. Those who have accumulated their Sat Karams find the Sangat (congregation; following) of a Satguru; find the Sangat of a Puran Sant (perfect saint); find the Sangat of a Puran Braham Gyani (one in possession of Puran Braham Gyan). Those who receive the Nadar of Sat Par Braham Pita Parmeshwar dedicate their entire selves at the feet of

such great beings and acquire Gurbarsaad, accomplish their Bandagi and attain Jeevan Mukti. Those human beings who dedicate their body, mind and wealth at the feet of such great beings with complete love, devotion and belief acquire Gurbarsaad.

Only with Gurbarsaad one can triumph over Maya. Only with Gurbarsaad one can vanquish the lust, anger, greed, attachments, pride and Trishna. Only by acquiring Gurbarsaad a human being has Sat Naam abiding in one's Surat. Only with Gurbarsaad, Sat Naam enters one's Hirdha. Only with Gurbarsaad, Sat Naam permeates every Rom (cell) of the body. When this occurs it feels as if the human body has sprouted an infinite number of mouths; has sprouted more than 2 million tongues and every tongue performs Jaap (recitation) of Sat Naam. Some great beings go so far as to suggest that the human body sprouts 330 million tongues and from each tongue emanates the beat of Sat Naam. (By every Rom here it means that the beat of Sat Naam is heard in every cell of the human body. Rom doesn't mean the hair on the human body as thought of by many people. It is a fallacy. Only with Gurbarsaad Satnaam opens all Bajjar Kapats of the human being. Only with Gurbarsaad all Sat Sarovars of the human being are illuminated and Sat Naam permeates every cell of the body. Only with Gurbarsaad one attains the Puran Prakash (the perfect brightness of the supreme light; his aura around the enlightened beings) of the Param Jyot (the divine light; God himself) in one's Hirdha. Only with Gurbarsaad one obtains Darshan of Sat Par Braham Pita Parmeshwar and attains Puran Braham Gyan and Puran Tat Gyan. Only with Gurbarsaad one attains Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). Only with Gurbarsaad one attains Param Padvi. Only with Gurbarsaad one attains Atal Awastha.

Therefore, a human being who is stuck in the slavery of Maya and carrying out all one's actions and deeds under the subjugation of the lust, anger, greed, attachments and pride to fulfil one's Trishna; however much one might try, but one cannot bring down the wall of Kood within oneself. Acting on the premise of the popular wisdom, which can only be called as Sansarik Mat, or on the premise of Manmat and indulging in religious rites and rituals, one cannot bring down this wall of Kood. Just as an insect cannot try and reach the sky

by listening to the tales about the sky. In exactly the same way all the rites and rituals performed under Sansarik Mat and Manmat – all religious deeds, worships, recitals, Simran etc. – can only lead the human being to fall prey to the Dhoot (thief; the Panj Dhoots or the five thieves are the lust, anger, greed, attachments and pride) of pride, but cannot obtain Darshan of Sat Par Braham Pita Parmeshwar or make any spiritual gains. By so doing one might be able to achieve false greatness in the society at a worldly level; but one doesn't bring down the wall of Kood within, neither does one attain any spirituality. Such a human being, despite all attempts, doesn't rise out of the morass of Maya. Only with the Nadar of Sat Par Braham Pita Parmeshwar a human being acquires the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva; and only by the immense supreme power of the Gurparsaad the human being triumphs over Maya; transcends the Trigun; obtains Darshan of Sat Par Braham Pita Parmeshwar; attains Puran Braham Gyan and Atam Ras Amrit; attains Param Padvi and becomes Jeevan Mukat.

JAP JI VERSE 33

*Aakhan jor chupai nah jor.
Jor na mangan dayn na jor.
Jor na jeevan maran nah jor.
Jor na raaj maal man sor.
Jor na surtee gyaan veechaar.
Jor na jugtee chhutai sansaar.
Jis hath jor kar vaykhai so-ay.
Naanak utam neech na ko-ay. ||33||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with infinite compassion bestows the Puran Braham Gyan (entire divine wisdom) upon all humanity that, whatever transpires in the life of a human being does so in accordance with the Hukam (Divine Will) of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). In this Pauri Satguru Sahib the true Patshah Ji imparts upon us the Puran Braham Gyan about the supremely powerful magnificence of the word “Jor” (“Prowess; Might”). By the word “Jor” is meant the Hukam of Sat Par Braham Pita Parmeshwar. By Hukam is meant the supreme power of Sat Par Braham Pita Parmeshwar. Therefore, by the word “Jor” is meant the supreme power of Sat Par Braham Pita Parmeshwar, who is termed as Karta Purakh (the Doer; the Creator), in Mool Manter (Definition of the Origin; the very first composition in Jap Ji Sahib). All the deeds of a human being are performed within the “Jor” of the Karta (Karta Purakh). It is only this supreme power called “Jor” that abides within the human body. This supreme power of “Jor” enforces the divine Vidhan (constitution; set of laws) of Karma (destiny determined in accordance with one’s good and bad deeds) in the everyday life of a human being. Just as the administration of a country is done with the enforcement of the laws of the country by the political power in the country; be this political power the police of the country; or be it the courts in the country; or be it the country’s armed forces; or be it in any other form; by employing this political power, the laws of the

country are enforced and the entire citizenry is obliged to abide by these laws. In exactly the same way, all creations of Sat Par Brahm Pita Parmeshwar abide within his Hukam. Similarly, all the acts and deeds too in the daily life of a human being take place in accordance with the Vidhan of Karma, enforced by the supreme power of “Jor”. This supreme power alone of “Jor” is the basic premise of the human life. Therefore, this supreme power of “Jor” resides within the human body itself. The human being who grasps the magnificence of this supremely powerful word “Jor” becomes aware of the destructive power of one’s ego; such a human being sacrifices one’s self, proceeds on the path of Bandagi (submission before God) and is blessed with Gurbarsaad (Eternal Bliss and the Eternal Grace). Such a human being is highly fortunate who, by putting oneself in the service of the supreme power of Gurbarsaad and putting Naam (the Name – representing God and all his Creation) to practice in one’s life, becomes Sat Roop (Truth in a human form) and attains Jeevan Mukti (deliverance from the cycle of life and death; salvation).

As earlier described in this Gurbarsaadi Katha, the entire Gurbani (Gur’s words or God’s words; the verses in Sri Guru Granth Sahib Ji) is nothing but the magnificence of Jap Ji Bani. Every word of Jap Ji Bani has been repeatedly stressed upon in Gurbani. This supremely essential Truth founded in Gurbani is evidenced many times in this Gurbarsaadi Katha. Emphasizing upon this essential Truth, the blessed Satguru Avatars (Satguru incarnates; the ten Satguru Patshah Ji’s) have repeatedly exhibited the magnificence of this supremely powerful word “Jor” in Gurbani:

***“Jeeo Pind Sabh Raas Tumaaree
Teraa Jor Gopaalaa Jeeo. ||1||”***

(Sri Guru Granth Sahib 106)

“Kyaa Maanukh Kah-ho Kyaa Jor.”

(Sri Guru Granth Sahib 178)

***“Tetaa Jug Aayaa Antar Jor Paayaa
Jat Sanjam Karam Kamaae Jeeo.”***

(Sri Guru Granth Sahib 445)

“Naanak Tag Na Tutae Je Tag Hovai Jor. ||2||”

(Sri Guru Granth Sahib 471)

“Teraa Jor Teree Man Tek.”

(Sri Guru Granth Sahib 723)

“Asaa Jor Naahee Je Kichh Kar Ham Saakeh

Jio Bhaavai Tivai Bakhas. ||1||” Rahao

(Sri Guru Granth Sahib 736)

“Naanak Jor Govind Kaa Pooran Guntaas. ||2||13||77||”

(Sri Guru Granth Sahib 819)

The human body is bestowed by Sat Par Braham from his divine capacity of compassion; and therefore the human body and soul are nothing but the riches bestowed upon a human being by Sat Par Braham. The human birth and the human life have been granted to us by Sat Par Braham Parmeshar alone. The birth and the death of a human being are determined under and in accordance with the Vidhan of Karma alone. The destiny of a human being is nothing but one's own deeds manifesting themselves as their clear testimony in one's life. The supreme power driving the human body is “Jor”. A human being has no control even over one's own breaths. A human being isn't aware even of whether the next breath will materialize or not; or when one will breathe one's last, or when one's life will come to an end. It means that a human being has no hold over one's birth, life or death. Therefore, it is the supreme power “Jor” alone that runs all the affairs of a human life.

Just as it is the supreme power of Sat Par Braham Pita Parmeshwar, called as “Jor” in the Saloks (verses) of Puran Braham Gyan written in Gurbani, that bestows the birth, life and death upon a human being; in exactly the same way it is Sat Par Braham Pita Parmeshwar alone who is the source of all the powers possessed by a human being for living one's life. Thus the power of speech of a human being is bestowed by Sat Par Braham Pita Parmeshwar. It means that the basis of human art of speech is none other than the supreme power of Sat Par Braham Pita Parmeshwar; which is called as “Jor” by the blessed Satguru incarnate Nanak Patshah Ji in this

Pauri (verse) of Jap Ji Bani. Therefore, a human being has no control over one's own tongue, as it is the divine Vidhans that make the basis of the human power of speech and the basis of the human words. All a human being does is to perform the act of speaking, but this act takes place as destined in accordance with the Vidhan of Karma. Therefore, it isn't true if a human being assumes that one has a control over one's speech.

The whole Truth is this that, a human being isn't independent; rather a human being is subservient. It means that nothing is in the hands of a human being. Everything is made to come to pass in a human life by the supreme powers of Sat Par Braham Pita Parmeshwar. Therefore, a human being's capacity to remain quiet is also granted by Sat Par Braham Pita Parmeshwar. There are two parts to being quiet: one's tongue keeping quiet and the other part is one's mind being quiet. It isn't in the hands of a human being to watch over one's tongue. However much one might try, a human being cannot keep one's tongue under one's hold. Thus is why a human being has no "Jor" over one's own tongue. Even if for a while a human being takes a vow of silence and makes one's tongue to keep quiet; the human mind never keeps quiet. The human mind never ceases to constantly generate ideas. A human mind becoming quiet is the real silence. A human mind becoming free of paradoxes and ceasing to form ideas is the mind becoming quiet in the real sense. The human mind becoming quiet isn't in the hands of the human being. The human mind becoming quiet is called in Gurbani as the Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space). Sunn Samadhi is a very high state in one's Bandagi, which is attained only with Gurparsaad. The human mind becoming quiet is a very high state of Simran (meditation). Amongst all the supremely powerful Kalaa's (crafts and competencies; divine powers) of Sat Par Braham Pita Parmeshwar, Sunn Kalaa (the art and the state of complete, absolute silence and peacefulness) is the supreme-most and the mightiest Kalaa. This supremely mighty Kalaa possesses immense magnificence, and was contemplated based upon Gurbani in the Gurparsaadi Katha of the fifth Pauri (of Jap Ji Bani). It is a humble prayer to the Jigyasoo's (seekers of divine Truth) that they should try and learn the magnificence of this supremely powerful state of Sunn

(complete, utter peace and calmness); and when in Simran, they should make Ardas (humble prayer) for attaining this state. Because it is only in this state that Sat Par Braham Pita Parmeshwar himself abides in; and it is only upon attaining this state that a human being obtains Darshan (vision with the inner, spiritual eye) of Sat Par Braham Pita Parmeshwar. Those human beings who dedicate their entire selves at the feet of Satguru easily attain this state. Dedicating one's entire self before Satguru is the key to acquiring the Gurparsaad of Sunn Samadhi. The entire Bandagi is nothing but a Gurparsaadi Khel (endeavour carrying the blessings of the Guru and God; the entire process of bestowal of Naam is described as a Gurparsaadi Khel). Therefore, attaining the state of Sunn Samadhi too is a Gurparsaadi Khel. Therefore, it is the "Jor" of Sat Par Braham Pita Parmeshwar that is involved even in the attainment of this state by a human being.

The human being, victim to the Trishna (desires) of worldly objects, enjoyments and pleasures, is day and night busy in making demands. Though the human is a slave to Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), but he or she puts up one's demands before Sat Par Braham Pita Parmeshwar. Before a human being performs any act of religiosity, he or she is ready with one's demands. Rare is the person who seeks Gurparsaad from Sat Par Braham Pita Parmeshwar. Rare is the person who asks for Naam, Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). In nearly the entire Sangat (congregation; following) whosoever does Paath (reading of the religious texts), performs Nitnem (ritual recitals and prayers), or does Jaap (recitation of holy texts), first he or she places their demands before the Guru (teacher and mentor leading the Sangat; a Guru is one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti). In the Sangats of many a Sant (saint) beings, which is attended by tens of millions, almost everybody amongst those tens of millions is there with his or her demands. Some ask for a healthy, disease-free body and the other want a job. Someone is seeking domestic pleasures while someone else wants a son as an issue. Somebody

wants to get a daughter married, and the other wants her husband to become sensible. Someone is looking for growth in business and the other is praying to fulfil one's political ambitions. Everyone in the Sangat of the great beings carries an endless list of such demands. The surprising thing is that these great beings in their preaching don't even advise the mankind to renounce their demands and to seek Bandagi. Some people even take vows that if their tasks are fulfilled, they will organize Akhand Paath (non-stop ritualistic recital of holy texts), or make such other resolves. As if they are making a deal with Sat Par Braham Pita Parmeshwar; that he fulfil their such and such tasks, and they will perform such and such acts in his service. It is futile to try to make such deals with or to put up demands before Sat Par Braham Pita Parmeshwar, or before the Guru. It is sheer hypocrisy. It all is nothing but a stratagem of Maya that keeps the human being occupied in such rites and rituals. It is a supreme and elemental Truth that a human being gets only what is decreed by the divine Vidhan of Karma on the basis of one's past deeds. Nothing is to be gained by putting up demands or making vows; because by so doing the effect of one's past deeds is not nullified. Only the supreme power of Gurparsaad has the capacity to break the bonds of one's deeds. Until Sat Naam (Truth as a manifestation of the Name of God) permeates the Hirdha (literally meaning heart, Hirdha or Hirdha Kamal is one of the seven Sat Sarovars and part of one's spiritual being) of the human being, the bonds of one's deeds aren't broken; and till the time that one is so graced, one must face the consequences of one's past deeds.

Bandagi isn't accomplished by making demands, neither is Bandagi a negotiation. Bandagi is rather the dedication of one's entire self before Satguru with devotion, love and faith. Therefore, whenever one finds an opportunity to visit a Gurudwara (temple of Sikhism) or to join the Sat Sangat (congregation in the presence of Sat; or among those who have attained Jeevan Mukti and thus are part of Sat) of a great being, then one should make Ardas only for the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. Only by receiving Gurparsaad a human being can break free from the bonds of one's deeds and attain supreme bliss in life. Only by receiving Gurparsaad, and by caring and looking after it, a human being can fulfil one's objectives. Only by receiving

Gurparsaad, the pains and strife in the life of a human being come to an end. Only by receiving Gurparsaad, the Hirdha of a human being receives the illumination of Param Jyot (the divine light; God himself), which smashes all the bonds of one's past deeds and makes one realize one's independence. Therefore, one should renounce the demands and perform acts and deeds of religiosity without any expectation of returns. A Jaap, Kirtan (chanting of religious texts) or Paath without expectation of returns is considered as a Sat Karam (the deed of Sat; truthful deed) and proves helpful in acquiring Gurparsaad. Therefore, one should make Sat Karams and make Ardas for receiving Gurparsaad. By so doing the path to acquisition of Gurparsaad will open up, and one will have the means to acquire Gurparsaad.

Just as a human being has no "Jor" to fulfil one's demands and everything is obtained only in accordance with the divine Vidhan of Karma; in exactly the same way a human being has no "Jor" over giving. Those human beings who make the acts of giving; meaning thereby, do charity and perform virtuous deeds, perform Seva, remit Dasvandh (10% of the earnings for charity) or perform the deeds of Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti); all their deeds too take place only in accordance with the Vidhan of Karma. Such human beings acquire the capacity of charity, compassion, Dharam (righteousness; commonly interpreted as religion or seeking union with the divine) and Parupkar (selfless acts for benefaction of humanity) only by the grace of Sat Par Braham Pita Parmeshwar. The wisdom to perform deeds of Parupkar and possession of a Parupkari Hirdha (Hirdha with sentiments of Parupkar) are obtained by virtue of the grace of Sat Par Braham Pita Parmeshwar alone. Only those human beings who are blessed with the grace of Sat Par Braham Pita Parmeshwar perform Sat Karams such as Parupkar. By abiding in performing Sat Karams alone a human being acquires Gurparsaad.

Therefore, keep this supremely essential Truth firmly in mind that the acts of demanding and giving deign to manifest themselves in one's life only as determined by the Vidhan of Karma. By putting up demands or by making vows the bonds of our deeds aren't broken. A human being possesses "Jor" neither over demanding nor

over giving. By assuming that one is demanding or giving because of one's own "Jor" is nothing but one's ego. Ego is a grave mental ailment and the cause of all pains and strife. Therefore, one should never commit such a mistake (of egoism); should abide in Bandagi without making any demands; and if one gets an opportunity of giving, one should express one's gratitude to Sat Par Braham Pita Parmeshwar for giving one an opportunity to do a good turn. If one performs such deeds as of Paath, worship, Simran, compassion, contentedness, forbearance and other acts of religiosity, one should regard them as the grace of Sat Par Braham Pita Parmeshwar, bow one's head before Sat Par Braham Pita Parmeshwar and express one's gratitude towards Sat Par Braham Pita Parmeshwar.

A human being possesses no "Jor" over one's birth or over one's life; neither does a human being have any "Jor" over one's death. The cause of the bonds of births and deaths of a human being is nothing but one's own deeds. According to the Vidhan of Karma, a human being must repeatedly pass through the cycle of birth and death in order to square up the account of one's deeds. The human life, born of Kaal (Time; death), is consumed by Kaal. It is true that not only the human life is bound to be destroyed; but each and every object, being and creature born in Kaal is doomed for destruction. The only Truth of human life is that whosoever is born must meet death. This Vidhan of life and death is called as the divine Hukam in Gurbani; and no creature possesses any "Jor" before the divine Hukam. The Satguru Sahiban (the Satguru Patshah Ji's) have repeatedly stressed upon this supreme and essential Truth in Gurbani:

"Jamman Marnaa Hukam Hai Bhaanai Aavai Jaae."

(Sri Guru Granth Sahib 472)

"Jamman Marnaa Hai Sansaar."

(Sri Guru Granth Sahib 364)

"Jamman Marnaa Hukam Pachhaan. ||1||"

(Sri Guru Granth Sahib 412)

"Hukame Jamman Hukame Marnaa. ||2||"

(Sri Guru Granth Sahib 564)

***“Jamman Marnaa Hukamo Vartai
Gurmukh Aap Pachhaanai.”***

(Sri Guru Granth Sahib 754)

Those human beings who receive the grace of Sat Par Braham Pita Parmeshwar become conscious of this divine Vidhan of births and deaths. They come to realize that all this is the magnificence of Sat Par Braham Pita Parmeshwar, and his power that determines the birth and the death of a human being; and a human being is helpless before this supreme power. Those human beings whose deeds are good, i.e. Sat Karams, they obtain rebirth as a human being. But those human beings whose deeds are Asat Karam (untruthful deeds; deeds against Sat), they are made to wander in Juni's (low-life species). Those human beings whose deeds are of compassion, Dharam, contentedness and forbearance; they are endowed with an even more delightful human life. Those human beings who abide in Bandagi and pay attention upon their everyday deeds and focus their attention upon the deeds of Sat; they are blessed with Bandagi even in their coming births too. Those human beings who commit deeds of falsehood such as cheating, slander, malice, miserliness, bribery, black-marketing, deceit, violence, larceny, robbing others of their rights etc. and other untruthful deeds are made to wander in Juni's for an indeterminate length of time. In this way the human beings with Sat Karams are endowed with a pleasing life and an opportunity to become Sat Roop and to assimilate in Sat Par Braham Pita Parmeshwar; and those with deeds of falsehood are made to pass through the Juni's. Therefore, a human being has no “Jor” over one's birth, life and death; and all of these come to pass only in accordance with the divine Vidhans made by Sat Par Braham Pita Parmeshwar.

A human being acquires all worldly titles, political and others, only in accordance with the divine Vidhan of Karma. A human being acquires social clout and political powers in the world only as determined by the divine Vidhan of Karma. A human being acquires knowledge of worldly sciences and of various other subjects only in accordance with the divine Vidhan of Karma. A human being comes into one's vocation and livelihood through the divine Vidhan of Karma alone. A human being obtains wealth and riches, worldly pleasures and luxuries and material objects as decreed by the divine

Vidhan of Karma alone. Those human beings who presume that all these worldly accomplishments of their lives are a result of their own hard work and efforts; and in this way those human beings who pride themselves with all these worldly achievements; they forget in their arrogance that all of this has come about only by the grace and by the force of the Giver, the Creator, Sat Par Braham Pita Parmeshwar. Such egoistic human beings who in their arrogance make a misuse of their achievements; they do more harm than good to themselves. But those human beings are benefitted who regard all their worldly accomplishments as the gifts from Sat Par Braham Pita Parmeshwar, express their gratitude to him, and put their accomplishments to a good use.

Those human beings who, from the wealth acquired by them, dedicate Dasvandh at the feet of Satguru never face any scarcity of wealth; and even in their coming lives they do not lack wealth or riches. Those human beings who, from the earnings of their vocation, do not take out Dasvandh have to face penury in their coming births. Many human beings, who abide in Bandagi and perform their Bandagi without any expectations of rewards; in the event that they start craving for Raj Bhag (destiny to be a King or royal); they acquire reign in their next birth. This is how all the Kings and the political leaders acquire these titles. But those Kings who do not make charity or virtuous deeds; or those human beings who are rich but do not do charity or any acts of benefaction to others, are doomed to a life of poverty and starvation in their coming births. Similarly those political leaders who do not act for the benefit of the people and misuse their political power to meet their own selfish purposes are destined in their coming births to a life in Juni's, or a life in hell. Therefore, all wealthy and powerful people that we find in today's times must have committed many virtuous deeds in their past lives; and all those who are leading a poor or a troubled life mustn't have performed any deed of virtue in their previous lives. All of this game of one's deeds comes about only in accordance with the Vidhan of Karma. A human being has no "Jor" over it. It all transpires by the supreme power of Sat Par Braham Pita Parmeshwar alone.

Even the spiritual development of a human being and the

capacity to comprehend and appreciate Puran Braham Gyan too are acquired only with the Gurparsaad and Gurkirpa (divine grace) of Sat Par Braham Pita Parmeshwar. By the spiritual development of the human being is meant the Surat (consciousness) of the human being attaining higher states; which occurs only by the grace of Sat Par Braham Pita Parmeshwar. So long as the Surat of the human being doesn't become pure, one doesn't acquire the Sat Buddhi (wisdom of Truth) to comprehend and appreciate Puran Braham Gyan. Gurbani is a divine contemplation. Gurbani is Puran Braham Gyan. In order to comprehend it and deliberate upon it, it is necessary for the Surat of the human being to reach such a high plane. Those human beings whose Surat doesn't rise so high do not comprehend Gurbani. It means that howsoever much they might read Gurbani, they do not receive the Amrit (our essence or the life-element; the divine energy) that is contained within Gurbani. If this were possible, everybody who reads Gurbani would have come to acquire Amrit. But it is a supreme Truth that it doesn't happen this way; because it happens only when one acquires Gurparsaad. As the human being, after acquiring Gurparsaad, abides in Simran and perseveres in Samdhai, one's Surat begins to rise higher. Abiding in Simran, while persevering for a long time in Samadhi, proves to be highly beneficial. When the Simran of a human being blends into one's Surat, one attains Samadhi. When a human being begins abiding for a long time in Samadhi (2 hours or longer; longer the stay, higher the Surat will soar), one's Surat enters Sunn; by which the human being attains the state of Sunn Samadhi. When this happens, one's all Bajjar Kapaats are opened, the seven Sat sarovars are illuminated and Simran goes into every pore of body. In the state of Sunn Samadhi, one's mind achieves utter calm. Gradually practising Naam in this fashion, the Surat of the human being begins to easily abide in Sunn Mandal (the domain of Sunn Kalaa – the state of complete, absolute silence and peacefulness). This is the state where one obtains Darshan of Sat Par Braham Pita Parmeshwar; and upon achieving Darshan one attains Puran Braham Gyan. It is all a Gurparsaadi Khel and all these accomplishments come about by Gurparsaad alone. Only after making all these achievements, a human being acquires the capacity to contemplate upon Gurbani. Only after reaching such a state, a human being acquires the

capability to appreciate and to dwell upon the supreme Truth in Gurbani. Therefore, if a human being thinks that he or she can achieve all of this without Gurbarsaad; then it is merely his or her misconception and not a true fact. Therefore, a human being should abide in Simran, perform Seva without expectation of rewards and humbly make a constant Ardas at the feet of Sat Par Braham Pita Parmeshwar for the blessing of Gurbarsaad; so that one's Surat may attain a high and pure state, and thereby one may become capable of spiritual advancement and of contemplation of the wisdom of Gurbani.

The entire world is nothing but a playground of Maya. This is why the world has also been called as a Bhavsagar (sea of Maya's deceptions; sea of ignorance). A common person inhabiting this world leads a life of slavery under Maya. It means that the powers driving a human being are the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and Trishna. In order to satisfy Trishna, a human mind abides in the slavery of Maya; and under the influence of these Panj Dhoots makes all the five human action organs indulge in Asat Karams. Therefore, achieving victory over mind in itself is a triumph over Maya. A victory over mind is a victory over the world. It is not in the hands of a human being to escape the clutches of the Panj Dhoots and Trishna. It is not within the human ingenuity to triumph over Maya. A human being is incapable to have any hold over the Panj Dhoots and Trishna. It is only by the supreme power of Gurbarsaad that a human being can triumph over Maya. The same power of Sat Par Braham Pita Parmeshwar under which these forces (Panj Dhoots and Trishna) function is the supreme power with which a human being can vanquish Maya. Only by assimilating in Sat Par Braham Pita Parmeshwar a human being can vanquish Maya; and this is made possible only by acquiring the Gurbarsaad of Sat Par Braham Pita Parmeshwar. A human being doesn't have any "Jor" to conquer the world or to conquer Maya. Only the "Jor" of Sat Par Braham Pita Parmeshwar can conquer them. Therefore, those human beings who perform Bandagi under the illusion that they will conquer Maya are deluded and conceited. But those human beings who dedicate their entire selves at the feet of Satguru are able to acquire Gurbarsaad; and consequently they achieve victory over Maya. Therefore, while

one abides in deeds of religiosity, one should regard these religious deeds as the grace of Sat Par Braham Pita Parmeshwar; dedicate these religious deeds at the feet of Sat Par Braham Pita Parmeshwar and keep making Ardas for the blessing of Gurparsaad. By doing so, one day fortune will smile upon the human being and one will acquire Gurparsaad. Sat Par Braham Pita Parmeshwar will lead the human being to the spring of Gurparsaad (a Puran Sant or a Puran Braham Gyani), in whose Sangat one will get fortunate and acquire Gurparsaad. This is the only technique to conquer Maya and to acquire the “Jor” of Sat Par Braham Pita Parmeshwar; by which one can achieve victory over mind and even achieve victory over the world. This is the only trick with which the human being can put an end to the cycle of births and deaths and become a Jeevan Mukht (one who has attained deliverance, i.e., liberation while still in one’s physical body).

The entire world and the Creation are run only by the “Jor” of Sat Par Braham. It implies that the origin, the administration and the destruction of the entire Creation is managed only by the supreme powers of Sat Par Braham. The births, the deaths and the everyday lives of all creatures and beings take place only in accordance with the divine Vidhans made by Sat Par Braham Pita Parmeshwar. It is the divine Vidhans made by Sat Par Braham Pita Parmeshwar that cause everything to take place in the life of a human being. The destiny of a human being is written and comes to pass only in accordance with one’s deeds. Therefore, nothing is in the hands of a human being. It is only the supreme power of Sat Par Braham Pita Parmeshwar that is predominant, and does all and sees all as the embodiment of Karta. This supreme power makes home in one’s Hirdha itself, and residing there enacts everything and observes everything. Therefore, no good or bad deeds of the human being can escape the notice of this supreme power. This supreme power is Ik Drisht (seeing all as equal; non-discriminatory). This supreme power doesn’t discriminate against any being. This supreme power casts its grace or its wrath uniformly, impartially and as determined by the deeds of the human beings. It means that a King and a poor man are equals before this supreme power. This is why this supreme power has been called as Nirvair (without discrimination; without enmity). This supreme power bestows its grace upon every creature

uniformly, equally and equitably. The human beings who perform Sat Karams are, in accordance with the Vidhan of Karma, bestowed with the grace of this supreme power in the form of Gurparsaad; and those who commit Asat Karams face the wrath of this supreme power. It is this very supreme power that is repeatedly called in Gurbani by the names of Gurparsaad and Hukam. The conclusion is that it is not the will of the human being, but the divine will of Sat Par Braham Pita Parmeshwar, within which everything takes place.

JAP JI VERSE 34

*Raatee rutee thitee vaar.
Pavan paanee agnee paataal.
Tis vich dhartee thaap rakhee dharam saal.
Tis vich jee-a jugat kay rang.
Tin kay Naam anayk anant.
Karmee karmee ho-ay veechaar.
Sachaa aap sachaa darbaar.
Tithai sohan panch parvaan.
Nadree karam pavai neesaan.
Kach pakaa-ee othai paa-ay.
Naanak ga-i-aa jaapai jaa-ay. ||34||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) in this Pauri (verse) endows all humanity with the Puran Braham Gyan (entire divine wisdom) about the basis behind the origin of Karam Kaand (deeds determining one's destiny in this as well as in coming births). The Karam Kaand forms the basis of the birth, the life and the death of a human being. The Karam Kaand of a human being is founded upon Kaal (Time). Kaal is the foundation upon which the Vidhans (constitutions; sets of laws) of the origin, the caretaking and the destruction of the Creation are built. It is only to make all the divine Vidhans and to run the affairs of the Creation in accordance with these Vidhans that Kaal has been created. The supreme-most of all divine Vidhans is the Vidhan of Karma (destiny determined by one's good and bad deeds). Because, the birth, the life and the death of a human being are determined only in accordance with this divine Vidhan of Karma; and the birth, the life and the death of a human being have direct relationship with Kaal. From the time a human being is born, the entire life, the account of each and every moment of the life and the eventual death – all take place in accordance with Kaal. For example, take the birth of a human being; the first act of a human being is taking birth; the birth of a human being is reckoned on the basis of Kaal – a human birth is closely related with time; the time, date, month and year of the birth form an

everlasting association with the human being.

Once born, all the deeds of a human being take place in accordance to Kaal. Feeding of the child, change of the diet with time, sleeping of the child, waking up, crying, laughing, sitting, beginning to crawl, then standing erect and using one's legs for the movement, running – all take place only in their due course of time. Therefore, beginning to talk, having conversations, getting ready to go to school, studying, attaining adulthood, working at a job, doing business, becoming independent, becoming self-reliant, getting married, getting a family, taking care of the domestic affairs, taking care of one's children, getting old, coming into grandchildren and taking their care, and eventually meeting one's end – all this Karam Kaand takes place following only the cycle of Kaal. Thinking further and looking at the daily activities of the human being: sleeping, waking up, eating, drinking, and leaving for work and all the activities of the day and the night are associated with the time. Therefore, Kaal is a dominant factor in the Karam Kaand of a human being. Therefore, even the divine Vidhan of Karma, from the birth and the life till the death of the human being, makes everything take place in accordance with Kaal. The entire Karam Kaand of a human being takes place according to Kaal. The time of every deed of the human being is pre-determined in accordance to the Vidhan of Karma.

Therefore, in order to put the Vidhan of Karma for the birth, the life and the death into effect, Sat Par Brahm Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) created Kaal. The second, the minute, the hour, the Ghari (a period of time equal to 22.5 minutes), Pehar (a 3-hour period), the day, the night, the date, the day of the week, the month, the year, the season – are all units of Kaal. All the affairs of the whole world or of human life run only according to these units of Kaal. In order to run these affairs of the entire world, Sat Par Brahm Pita Parmeshwar created Kaal. The human beings are an important part of the world. Therefore, the Karam Kaand of the human beings is linked to the whole world through this cycle of Kaal. The whole world is driven by the acts of all human beings and creatures in the world; and the cumulative effect of the Karam Kaand of the creatures in the whole world gives

effect to all the affairs of the world. Therefore, without Kaal neither the human life, nor the world, nor any affair of the world is possible.

Just as without Kaal neither the foundation of the human Karam Kaand can be built nor the process of running the world can take place; in exactly the same way without the air, water, fire and Pataal's (different layers of the earth) the Karam Kaand of the human beings cannot be put into effect. Without these four elements even the human life is not possible; then how can the existence of the human beings be possible without these elements? The human body is created by the harmonious combination of the Akaash (space; sky; the heavens) with these four elements. This supremely essential Truth is revealed in Gurbani (Gur's words or God's words; the verses in Sri Guru Granth Sahib Ji) by the blessed Satguru incarnate Teg Bahadur Sahib Ji:

***“Paanch Tatt Ko Tan Racheyo Jaanaho Chatour Sujaan.
Jih Te Upjeyp Naankaa Leen Taahe Meh Maan. ||11||”***

(Sri Guru Granth Sahib 1427)

The whole Creation couldn't have come into existence without these five elements (air, water, fire, earth and the sky); this is why Sat Par Braham Pita Parmeshwar created these five elements so that the human being and entire universe could be created. Neither can the human life exist without these five elements. The air provides life to the human beings. Without the Guru (teacher and mentor; the status given to the air in Gurbani) of air a human being can stay alive only for a few minutes. Without the water a human being can survive for a few days. Even without fire, a human being cannot sustain oneself. The earth provides everything that a human being needs to lead one's life. From food-grains to all other objects that the human beings need to live their lives grow from within the earth. It is mother earth that provides the human beings with everything from all vegetation to every mineral. Therefore, without these five elements the human life cannot exist; neither can the world come into being. The human life and the world are the Karam Bhumi (workplace; place of action) of the human beings. Without these five elements the Karam Bhumi of the human beings cannot come into existence. Therefore, these five elements play a supremely important role in the human life. Even to

the extent that, if there is an imbalance of these five elements, the human body might find itself in poor health and may even come to perish. If there is an imbalance among these five elements in the universe, the world may be destroyed. Once the human body is destroyed, these five elements are assimilated back in themselves; by which the balance among these five elements in the world is maintained. Therefore, Sat Par Braham Pita Parmeshwar, by creating these five elements, has built the human Karam Bhumi and has brought the Vidhan of Karma into effect.

A human being takes birth only upon this earth. From the birth and until the death, all the Karam Kaand of a human being takes place only upon the earth. This is why the earth is termed as the Karam Bhumi of the human beings. In all the births, a human takes birth, lives and dies only upon the earth. Even all the deeds of a human being in all one's births take place only upon the earth. This is why the earth is the Karam Bhumi of a human being. Birth after birth a human being commits all one's good and bad deeds only upon the earth; and also reaps the fruits of all one's deeds birth after birth only upon this earth. Therefore, the Karam Kaand of a human being is inseparable from the mother earth. It was only to give effect to the Karam Kaand of the human beings that Sat Par Braham Pita Parmeshwar created the mother earth; and established the earth as Dharamsal (a place of Dharam; a place for worship) in the cosmos. By Dharamsal is meant a place where one devotes oneself to Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). By Dharam is meant becoming one with Sat Par Braham Pita Parmeshwar, assimilating in Sat Par Braham Pita Parmeshwar. Thus Dharamsal came into being in the form of the Karam Bhumi as a place where a human being, living and abiding in Bandagi (submission before God) and leading a delightful life, could find union with Sat Par Braham Pita Parmeshwar.

When Sat Par Braham Pita Parmeshwar first created the human being, he instructed the human being to lead one's life in accordance with the Vidhan of Karma. The human being was apprised of the good and the bad deeds and how these deeds will cast their impact on the human life, and sent into the world. The human being was instructed that if one commits bad deeds, one shall face its painful

consequences; and if the human being performs good deeds, he or she will have a pleasant life. If the deeds of the human beings are Asat Karams (untruthful deeds; deeds against Sat), one will wander in the cycle of births and deaths; and if one's deeds are Sat Karams (the deeds of Sat; truthful deeds) and one's Hirdha (literally meaning heart, Hirdha or Hirdha Kamal is one of the seven Sat Sarovars and part of one's spiritual being) stays in its pure and pious state, then one will not have a rebirth. It means that a human being is created for the sole purpose of performing Sat Karams; so that with Sat Karams one's Hirdha, like a fresh white cloth, stays pure white and stain-free as it was at the time of the birth; and so that when the human being leaves the physical body, he or she finds the opportunity to assimilate back in the Nirgun Saroop (the infinite divine power that is beyond the three attributes of Maya) of Sat Par Braham Pita Parmeshwar. This is why the Karam Bhumi of the human beings, the mother earth, is called as Dharamsaal. It implies that one should perform only Sat Karams while upon this earth. Those human beings who found their lives upon the deeds of Sat (Eternal Truth; God himself) are following these Sat Bachans (words of Truth; divine words) and their presence pleases the mother earth; and the mother earth engages itself in the service of the human beings in Bandagi. Because, such great beings do not make themselves a burden upon the mother earth; but instead they help in reducing the burden of the sinful deeds taking place upon the earth. Those human beings, whose deeds are of Asat (against Sat), become a burden upon earth. Their sinful deeds pollute the atmosphere on earth. Such sinful human beings cause pains in the life of the rest of the humanity. Therefore, paying due respects to the mother earth, and observing the words of the Guru (teacher and mentor; a Guru is one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti), we should focus our attention only upon carrying out Sat Karams.

Subsequently upon Dharamsal, this earth, Sat Par Braham Pita Parmeshwar created the arrangements for the birth, the life and the death of innumerable other kinds of creatures. In order to conclude the task of the origin of the Creation, Sat Par Braham Pita Parmeshwar made arrangements for the birth, the living and the death of all these creatures in the form of four Khani's (the sources of

birth; the four Khanis are: Andaj – the egg, Jeraj – the womb, Setaj – the sweat, and Ootatbhuj – the earth). Gurbani reveals this supremely elemental Truth in many Saloks (verses):

“Andaj Jeraj Outbhujaan Khaanee Setajaanh.”

(Sri Guru Granth Sahib 467)

“Andaj Jeraj Outbhuj Setaj Tere Keete Jantaa.”

(Sri Guru Granth Sahib 596)

***“Dus Athaa Athsathe Chaare Khaanee
Ehai Vartan Hai Sagal Sansaare.”***

(Sri Guru Granth Sahib 694)

“Chaar Baedh Chaare Khaanee.”

(Sri Guru Granth Sahib 1003)

All the creatures upon the earth take birth; live out their lives; and abiding in their acts and deeds meet their ends only in these four Khanis. Sat Par Braham Pita Parmeshwar has made provision for the birth of the creatures in all these categories upon this earth. Just the way Sat Par Braham Pita Parmeshwar has made provisions for the human birth within the human being itself. The birth of a human being takes place by the coming together of the blood of the mother and the sperm of the father. This technique of the human birth manifests itself within the human being. In this way the craft of the creation of the universe manifests itself within a human being when a human being is born from the womb of the mother by the combination of the sperm of the father and the blood of the mother. In exactly similar way, all the creatures that fall in the category of the Jeraj Khani are born by this technique, which manifests within all these creatures. Similarly the creatures in the Andaj Khani are born from the egg produced by the union of the mother and the father. All the birds are born under this category. All plant-life falls under the Ootabhuj category. All vegetation grows by itself upon the earth. When the seed of a flora is introduced into the earth then the seedling sprouts from within the seed, and the plant is born. Thus every seed carries the potential to give birth to an entire plant. As if there is an organism inside every seed. In exactly this way every grain of food

carries a living organism within itself. This supreme and essential Truth is revealed in Gurbani:

“Jete Daane Ann Ke Jeeaa Baajh Na Koe.”

(Sri Guru Granth Sahib 472)

Similarly those creatures in the Setaj category that are born out of sweat; the technique of their birth presents itself in the sweat. The creatures in this category are very small in size. As a human being sweats, one's sweat carries micro-organisms that take the form of these creatures. In this fashion all the creatures and the beings having consciousness are born in the form of these four Khanis, as per their respective technique endowed to them by Sat Par Braham Pita Parmeshwar. According to Gurbani, Sat Par Braham Pita Parmeshwar has created 8.4 million species:

“Lakh Chouraaseeh Mednee Ghatai Na Vadhai Utaahe.”

(Sri Guru Granth Sahib 936)

“Lakh Chouraaseeh Mednee Sabh Aavai Jaasee.”

(Sri Guru Granth Sahib 1100)

“Lakh Chouraaseeh Mednee Tujh Hee Te Hoe.”

(Sri Guru Granth Sahib 1283)

“Lakh Chouraaseeh Mednee Tisnaa Jalatee Karae Pukaar.”

(Sri Guru Granth Sahib 1416)

The arrangements for the births, the living and the deaths of the 8.4 million Juni's (species) has been made by Sat Par Braham Pita Parmeshwar upon this earth itself. All of these 8.4 million species take birth, lead their lives and come to their ends upon this earth and in the waters (the water is given the status of father in Gurbani) upon this earth. Sat Par Braham Pita Parmeshwar has made provision for the birth, the life and the death of all these creatures upon the earth. All these creatures differ immensely from each other in their build, shape, colour, form, name, actions, deeds, lifestyle, culture, eating, drinking, sleeping, awakening, walking, roaming, standing, sitting, diet, strengths, capabilities, interaction with the rest of the nature, sounds, communication, their contribution towards the affairs of the

rest of the world etc and all this is infinite. It is beyond the human capacity to learn the entire information about all these creatures. This is why this entire Creation is called as being innumerable and endless. All these creatures have the mother earth as their Karam Bhumi. Their births, lives and deaths come to pass only in accordance with their deeds.

The 8.4 million species is an amazing act of creation. It is an absolute Truth that every creature of the 8.4 million species carries within itself the Jyot (the divine light; soul) of Sat Par Braham Pita Parmeshwar, which is the element of the consciousness. This element of the consciousness itself is the Sat Tat (the essence of Sat). This Sat Tat is what makes the life appear in all creatures and in all vegetation. As long as there is Jyot within the creature, there is life in the creature. When the Jyot leaves the creature, the creature dies. It is this dominant power of Sat that forms the basis of life in all living beings. This Sat Tat alone is called as the soul. This supremely elemental Truth is displayed in Gurbani:

“Naam Ke Dhaare Sagle Jant.”

(Sri Guru Granth Sahib 284)

“Aape Jant Oupaaeian Aape Aadhaar.”

(Sri Guru Granth Sahib 556)

“Ketae Tere Jee Jant Sifat Kareh Din Raat.”

(Sri Guru Granth Sahib 18)

“Sabh Tujhai Dhiaaveh Jee Jant Har Saarag Paanaa.”

(Sri Guru Granth Sahib 84)

The supreme power of Sat alone is the basis of all living beings. Therefore, all the living creatures in the entire Creation are day and night engaged in the Sifat Salah (praise; paying tributes to God) of Sat Par Braham Pita Parmeshwar. All the living creatures meditate upon Sat Par Braham Pita Parmeshwar alone and by doing so all these creatures are liberated from the Juni's and are then endowed with birth as a human being. This is why all the creatures in the whole universe are day and night occupied in Sifat Salah and in

praying and worshipping Sat Par Braham Pita Parmeshwar, so that they are liberated from the Juni's and rewarded with birth as a human being. This is the reason why Gurbani calls the human birth as scarce. This is the reason that the human birth is termed the best amongst all Juni's. Because it is only in a human birth that one can find liberation from the cycle of birth and death.

The Sat Tat present within every creature maintains the account of one's deeds in accordance with the Vidhan of Karma. This Sat Tat alone present within each creature carries forward the account of one's deeds into the next birth; or in the case of the creatures roaming in the Juni's, into their next Juni. This Sat Tat, also called as the soul, carries the burden of one's deeds until the creature is liberated from the bonds of life and death. This Sat Tat alone deliberates upon the deeds of a creature and, based on the deeds, determines the next birth and the destiny of the creature. After a creature has passed through the Juni's, it is awarded with the birth as a human being for its liberation from the cycle of life and death. Only the human life contains the provision of Jeevan Mukti (deliverance from the cycle of life and death; salvation). The account of the deeds committed during a human life is maintained in Dargah (Divine Court); or to put it another way, the account of the deeds of a human being is kept in accordance with the divine Vidhan of Karma.

Sat Par Braham Pita Parmeshwar himself is Sat; and his Court is Sat. Therefore, Sat is the basis of all Creation. Sat is the basis of every living being. This is the reason that Sat Karams have a greatly powerful significance in a human birth. Sat Karams alone lay the foundation of the Mukti (liberation of soul from the slavery of Maya) of a human being. Those human beings who abide in Sat Karams are blessed with divine grace, and carrying on with their Sat Karams they come upon time when Sat Par Braham Pita Parmeshwar is pleased with their Sat Karams. By the grace of Sat Par Braham Pita Parmeshwar a human being finds the Sangat (congregation; following) of a Puran Sant (perfect saint). Abiding in the Sangat of a Puran Sant, when the human being dedicates oneself completely before the Puran Sant, the Satguru, he or she is blessed with Gurparsaad (Eternal Bliss and the Eternal Grace). Having obtained Gurparsaad, those human beings who care and look after it attain

Naam Simran (meditation upon Naam – the Name representing God and all his Creation). Naam casts its illumination upon their inner selves. Their Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) are opened. Their Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are illuminated; and with Naam Simran in every cell of their bodies, by triumphing over Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) and by transcending beyond Trigun Maya (Maya of the three attributes: Sato – the goodness, Rajo – the desires and Tamo – the vices), they become one with Sat Par Braham Pita Parmeshwar. Such great human beings have been called as Panch's; they whose mind is transformed into the Jyot; they who have subjugated the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) under their hold; they who have their all five sensory organs and all five action organs abide under Puran Hukam (Absolute Divine Will). Only such great beings, who have turned Sat Roop (Sat in a human form), find approval, honour and admiration in the court of Sat Par Braham Pita Parmeshwar.

One finds approval, honour and admiration in the court of Sat Par Braham Pita Parmeshwar only by the Nadar (kind gaze; divine grace and blessings) of Sat Par Braham Pita Parmeshwar. Those who are showered with the Karam (Gurparsaad) of Sat Par Braham Pita Parmeshwar; meaning those who are showered with the kindness, affection, compassion and Gurparsaad of Sat Par Braham Pita Parmeshwar, are the ones who acquire Jee-a Daan (bestowal of Puran Bandagi and Seva) and only such fortunate human beings abide in Bandagi. Only a human being who dedicates one's entire self before Sat Par Braham Pita Parmeshwar and before Satguru is the one who is showered with the grace, kindness, affection and compassion by Sat Par Braham Pita Parmeshwar and by Satguru; and such a human being is the one who acquires Gurparsaad. The human being who dedicates one's entire self at the feet of Satguru has the Gurparsaad of Sat Naam (Truth, as a manifestation of the Name of God) abide in one's Surat (consciousness). Such a human being has the seed of Sat Naam sowed within him or her. He or she attains Ajapa Jaap (state where Simran carries on without effort on

the part of the being). He or she attains Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness). He or she achieves Bandagi. He or she is showered with the grace, kindness, affection and compassion of Satguru and receives the gift of Amrit (our essence or the life-element; the divine energy; pure soul). This is the only secret to acquiring Gurparsaad. Thus by receiving Nadar of Sat Par Braham Pita Parmeshwar such a human being has Sat Naam mark its presence within oneself; meaning thereby that, Sat Naam casts its illumination within oneself. All one's Bajjar Kapats are opened. All Sat Sarovars are illuminated. One attains Samadhi and Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space). By practising abiding for long durations in Sunn Samadhi, the human being triumphs over Maya. The Hirdha of the human being attains Puran Sachyari Rehat (complete compliance with Absolute Truth). All five sensory organs and all five action organs are subjugated under Puran Hukam and the human being acquires acclaim in Dargah.

The human deeds are weighed on the scales of Sat and adjudged in accordance with the divine Vidhan of Karma. Perfect and imperfect deeds are accounted for by weighing them on the scales of Sat. That is to say, the settlement of Sat Karams and the Asat Karams is carried out by weighing them on the scales of Sat as per the divine Vidhan of Karma. A human being is powerless before the divine Vidhan. The genuine and the counterfeit are discerned only by the criteria of Sat. Those human beings who prove genuine on the criteria of Sat are blessed with Gurparsaad and included by Sat Par Braham Pita Parmeshwar among the divine treasures. That is to say, they are blessed with Suhag (acceptance in the Divine Court as a devotee) and Sada Suhag (eternal Suhag, denoting the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi) and are forever assimilated in Sat Par Braham Pita Parmeshwar. Gurbani reveals this supremely essential Truth in many Saloks:

“Aape Parkhe Paarkhoo Pavai Khajaanai Raas. ||4||”

(Sri Guru Granth Sahib 61)

***“Khare Parakh Khajaanai Paaeih
Khote Bharam Bhulaavaneaa. ||6||”***

(Sri Guru Granth Sahib 119)

***“Eko Ek Su Apar Parampar
Parakh Khajaanai Paaedaa. ||12||”***

(Sri Guru Granth Sahib 1034)

***“Khare Parakh Khajaanai Paaeean
Khoteaa Naahee Thaaoo.”***

(Sri Guru Granth Sahib 1092)

“Aise Jan Virle Jag Andar Parakh Khajaanai Paaeaa.”

(Sri Guru Granth Sahib 1345)

It implies that those human beings who receive Gurparsaad and abide in Bandagi; attain Samadhi and Sunn Samadhi; and, abiding in Simran in these states, attain lofty spiritual states; even they need to pass through several trials in order to triumph over Maya. Those human beings who succeed in triumphing over Maya are the only ones who reach the peaks of their divine passion, prove true at the criteria of Sat and receive honour in Dargah. The triumph over Maya is the summit of the criteria of Sat. The criteria of Sat is nothing but vanquishing of the Panj Doots and vanquishing of Trishna (desires). The perfect and the imperfect are judged only by this criteria of Sat. A great number of human beings acquire Gurparsaad, but only a rare person amongst them succeeds in triumphing over Maya and attains Puran Awastha (state of spiritual perfection). Therefore, those respected men and women who acquire Gurparsaad should dedicate their entire selves before Satguru. Satguru is Puran (perfect) and capable; by whose grace alone a human being can triumph over Maya. This is the only secret to Puran Bandagi; and the only secret to proving true at the criteria of Sat and winning the approval of Dargah.

JAP JI VERSE 35

*Dharam khand kaa ayho dharam.
Gyaan khand kaa aakho karam.
Kaytay pavan paanee vaisantar
kaytay kaan mahays.
Kaytay barmay ghaarhat gharhee-eh
roop rang kay vays.
Kaytee-aa karam bhoomee mayr kaytay
kaytay dhoo updays.
Kaytay ind chand soor kaytay
kaytay mandal days.
Kaytay sidh budh naath kaytay
kaytay dayvee vays.
Kaytay dayv daanav mun kaytay
kaytay ratan samund.
Kaytee-aa khaanee kaytee-aa banee
kaytay paat narind.
Kaytee-aa surtee sayvak kaytay
Naanak ant na ant. ||35||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with infinite kindness in the last Pauri (verse) bestowed the Puran Brahm Gyan (entire divine wisdom) about the magnificence of Karam Kaand (deeds determining one's destiny in this as well as in coming births) upon the entire humanity. It is the deeds that give rise to Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). It is only the deeds of the human being that lead one to the doorsteps of Sat Par Brahm Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe). It is only the deeds of the human being that beget the human being acceptance in Dargah (Divine Court). It is the Sat Karams (the deeds of Sat; truthful deeds) of the human being that make one eligible for the kindness, grace, trust, compassion and Gurbarsaad (Eternal Bliss and the Eternal Grace) of Sat Par Brahm Pita Parmeshwar. The earth is the Karam Bhumi (workplace; place

of action) of the human beings. All the five elements – the air, water, fire, earth and sky – play an important part in giving effect to the Karam Kaand of the human being. From the time of one's birth, all through one's life and until one dies, the human being carries out acts and deeds. One's deeds alone decide the destiny of the human being. By one's deeds, a human being writes one's own destiny. In accordance with the Vidhan (constitution; set of laws) of Karma (destiny determined in accordance with one's good and bad deeds) a human being writes one's own fate by one's deeds. The Sat Karams of a human being lead one to assimilate in Sat (Eternal Truth; God himself); and the Asat Karam (untruthful deeds; deeds against Sat) of the human being become responsible for one's wandering in Jun's (species), stuck in the cycle of births and deaths. Therefore, it is through one's deeds alone that a human being finds unification with Sat Par Brahm Pita Parmeshwar. Therefore, it is the Karam Kaand of a human being that determines one being installed in Dharam Khand. Those human beings who renounce vices and abide in the deeds of Sat are admitted into the Dharam Khand and start building their path of Bandagi (submission before God) to Sat Par Brahm Pita Parmeshwar.

The blessed Satguru incarnate Nanak Patshah Ji has divided the spiritual states of a human being into five Khands. In Pauris 34-37, Satguru Patshah Ji imparts Puran Brahm Gyan about these five Khands upon the entire humanity. In these four Pauris Satguru Patshah Ji reveals the entire roadmap, beginning with the Karam Kaand up to the time the Puran Bandagi (complete surrender before God) of the human being is approved and accepted in Dargah. In these four Pauris Satguru Ji has portrayed how a human being begins from an ordinary state, ascends through spirituality, finds acceptance in Dargah and forever becomes one with, and assimilates in, Sat Par Brahm Pita Parmeshwar. These five Khands of Bandagi are the Dharam Khand, the Gyan Khand, the Saram Khand, the Karam Khand and the Sach Khand.

The stage of complete accomplishment of one's Bandagi is called as the Sach Khand. Having attained this delightful summit of the spirituality, the Bhagat (devotee) is rewarded with the key to all divine treasures with the blessing of Akal Purakh (Immortal Being;

God) in the form of the divine decree to bestow Gurparsaad upon others. The essence of these five stages of Bandagi is as below:

Dharam Khand:

When you come to realize that the real objective of the human life is to attain Jeevan Mukti (deliverance from the cycle of life and death; salvation) and you begin to get interested in the acts of Paath (perusal of religious texts), worship, compassion, Dharam, contentedness and forbearance. Meaning thereby that, your Birti (consciousness) begins transforming into Sato Birti (consciousness of Sato; Sato is the goodness aspect of Maya and is characterized by the qualities of piety, divinity, contentedness and patience) and you begin to focus your attention upon Sat Karams. Gradually all your deeds begin to take the shape of Sat Karams. The thing to consider is that the entire Sangat (congregation; following) is stuck in this Khand, or in an even lower stage. A very small number amongst the Sangat proceed beyond this stage. The entire Sangat occupies itself merely in reading of Bani (Gurbani meaning Gur's words or God's words; the verses in Sri Guru Granth Sahib Ji). Almost the entire Sangat is busy in daily Nitnem (ritualistic reading of religious texts) – in reading of the Panj Bani's (five selected religious texts of Sikhism), in reading of Sukhmani Bani (the composition by Satguru the Fifth Patshah Arjun Dev Ji, comprising of 24 Astpadis), in reading of Asa Di Var (a collection of 24 Pauris written by Guru Nanak Ji) and in reading of Sri Guru Granth Sahib Ji. The entire Sangat is in ignorance and under the misconception that perhaps mere reading of Bani suffices. It is true that reading of Bani is a Sat Karam; but to assume that by merely reading of the Bani all spiritual attainments can be made is simply a delusion and ignorance. This is the reason that the spiritual progress of almost the entire Sangat as if has come to a halt. Therefore, it is vital for your spiritual progress that, instead of repeatedly reading the Gurbani, you try and act upon what the Gurbani says. Gurbani is a divine counsel. Reading this counsel can be useful only if this divine counsel is put to practice in life. The divine Gurparsaad is acquired by acting upon Gurbani, and not merely by reading of Gurbani. By acting upon Gurbani one acquires all that the Gurbani promises. Only those who act upon Gurbani attain the next, and those after the next, stages of

spirituality. Gurbani exhibits this supremely essential Truth:

***“Satgur Kee Baanee Sat Saroop
Hai Gurbaanee Baneesai.”***

(Sri Guru Granth Sahib 304)

Gurbani is Sat Saroop (a reflection of Sat; true inside and outside). It means that Gurbani is the Gyan Saroop (embodiment of wisdom) of Akal Purakh. Gurbani is Puran Braham Gyan and Guru (teacher and mentor; one who is divinely ordained to lead others on the path of Bandagi and Mukti). Gurbani is Sat and thereby Gurbani is Guru. Gurbani is Sat and thereby Gurbani is the Gyan Saroop of Nirankaar (the Formless One; God). Those human beings who put this Puran Braham Gyan, this Guru to practice in their lives are transformed into such human beings as Gurbani describes. Meaning thereby that, such human being are transformed into Sat Saroop. Those human beings who put Gur Shabad (God's words; Gurbani) to practice in their everyday lives are transformed into Sat Saroop. By turning into Sat Roop (Sat in a human form) they are assimilated in Sat Par Braham Pita Parmeshwar. By turning into Sat Roop they become one with Sat Par Braham Pita Parmeshwar. They are assimilated in the Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat Par Braham Pita Parmeshwar. Thus Gurbani is the counsel by putting which into practice in life a human being attains such high spiritual state. Therefore, it is a humble prayer before the entire humanity to put Gurbani into practice in life, rather than just read the Gurbani and leave it at that.

Gurbani also reveals this supremely essential Truth that only a rare human being puts the counsel of Gurbani to practice in one's life:

“Gur Kaa Sabad Ko Virlaa Boojhai.”

(Sri Guru Granth Sahib 120)

“Gur Kee Sikh Ko Virlaa Laevai.”

(Sri Guru Granth Sahib 509)

Rare is the human being who puts Gur Shabad to practice in one's everyday life. Rare is the human being who is blessed with the

realization that one should put the words of Gurbani to practice in one's life. This is the reason why almost the entire Sangat of the Jigyasoo's (seekers of the divine Truth), despite being aware of this supreme Truth, do not devote themselves in putting the words of God to practice in their lives. Many Jigyasoo's will have the question in their minds as to what exactly is meant by putting the Gur Shabad to practice in one's life, and how does one go about doing it. How exactly does a Jigyasoo transform one's everyday deeds into the deeds of Sat? Therefore, in order to put Gur Shabad into practice in one's life it is vital to understand what exactly is meant by it, and how it can be accomplished. The answer to these questions is fairly straightforward. All we need to do is what Gurbani counsels us to do.

For example when the Gurbani tells us to abide in Naam Simran (meditation upon Naam – the Name representing God and all his Creation), what is not understood here? Just go ahead and dedicate yourself in Naam Simran. Let Naam Simran be your Nitnem. Just as you daily read Panj Bani's and Sukhmani Bani, in the same way start abiding in Naam Simran. Gurbani is the Hukam (Divine Will) of Sat Par Braham Pita Parmeshwar; and Gurbani proclaims:

“Simaro Simar Simar Sukh Paavo.”

(Sri Guru Granth Sahib 262)

Gurbani also tells us that:

“Prabh Kaa Simran Sabh Te Oochaa.”

(Sri Guru Granth Sahib 263)

Then what is left there to think about? Just follow the Hukam of Sat Par Braham Pita Parmeshwar; follow the Hukam of Gurbani, the Guru; and dedicate yourself in Naam Simran of Sat Par Braham Pita Parmeshwar. When we begin doing so, we in fact begin to put these divine words of God into practice in our lives. It is a supreme and fundamental Truth that once we dedicate ourselves in putting this Gur Shabad alone to practice in our lives; we receive all the gains that the blessed Satguru incarnate Arjun Dev Ji has described in the first Astpadi (a poem of 8 verses) of the Sukhmani Bani. By putting this Gur Shabad alone to practice in our lives we shall make all spiritual attainments, as well as receive honour in Dargah.

“Prabh Kai Simran Dargah Maanee.”

(Sri Guru Granth Sahib 262)

By putting this Gur Shabad alone to practice in our lives, we shall attain the supremely powerful and the highest states of Puran Braham Gyan, Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways) and Dhyan (Naam Simran with deep concentration and detachment from all-else):

“Prabh Kai Simran Ridh Sidh Nao Nidh.”

(Sri Guru Granth Sahib 262)

By putting this Gur Shabad alone to practice in our lives, we shall attain Sehaj Samadhi (continual state of Samadhi – awake or asleep).

“Prabh Kai Simran Sehaj Samaanee.”

(Sri Guru Granth Sahib 263)

Sehaj Samadhi is the state of Samadhi (the deep trance-like state, where there is no thought, nothing except pure consciousness) 24 hours a day. Sehaj Samadhi is the Pooran Atal Awastha (the stage of unshakable faith). Sehaj Samadhi is the state of having gained the Param Padvi (the highest spiritual status). When we are in Simran, Nirankaar manifests himself in our Hirdha (literally meaning heart, Hirdha or Hirdha Kamal is one of the seven Sat Sarovars and part of one's spiritual being).

“Har Simran Meh Aap Nirankaaraa.”

(Sri Guru Granth Sahib 263)

It means that while abiding in Simran, Sat Par Braham Pita Parmeshwar manifests himself in our Hirdha in the form of Nirankar, Pargateyo Jyot (a manifested divine light; the pure divine light of God himself) and a Puran Braham Gyani (possessing Puran Braham Gyan). What else is gained by Naam Simran – to realize this supreme Truth, please centre your attention upon the first Astpadi of the Sukhmani Bani and you will discover all the gains that you will make; how all your unfulfilled tasks will come to fruition; how all your pains and strife will come to an end; how you will attain the high spiritual state and will forever be instated in Sehaj Samadhi.

Therefore, it is a humble prayer before everyone who reads this Gurparsaadi Katha (discourse graced by God and Guru) to adopt this supremely powerful and absolute Truth in one's life, and become eligible to receive the infinite kindness and grace of Guru.

The next example pertains to the supremely powerful and essential Truth revealed in the Gurbani about complete dedication of oneself by the human being at the feet of Satguru. Those human beings who dedicate their entire selves including body, mind and worldly possessions at the feet of Satguru are blessed and gratified. Those human beings who dedicate their entire selves including body, mind and worldly possessions before Satguru acquire the Gurparsaad of Naam (the Name – representing God and all his Creation), Naam Simran, Naam Di Kamai (Naam in practice in one's life), Puran Bandagi, Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti). The human beings who dedicate their body, mind and worldly possessions at the feet of Satguru, they carry on with their Bandagi under the aegis of Satguru, win over Maya, go beyond Trigun Maya and assimilate in Sat Par Braham Pita Parmeshwar. The human beings who dedicate their body, mind and worldly possessions at the feet of Satguru attain Param Jyot Puran Prakash (the perfect radiance of divine light; his aura; God himself) in their Hirdha; attain Pargateyo Jyot and Puran Braham Gyan, and turn Jeevan Mukti (one who has attained deliverance – i.e., liberation while still in one's physical body). Those human beings who dedicate their body, mind and worldly possessions before Satguru receive Gurkirpa (divine grace) and Gurparsaad and, by continuing with their Bandagi, turn their Hirdha into an immense Hirdha; suffuse their Hirdha with all divine virtues and powers; and become accomplished and all-knowing. Gurbani reveals this divine Hukam of complete dedication with body, mind and possessions in many Saloks (verses):

***“Tan Man Dhan Sabh Saop Gur Ko
Hukam Manniai Paaseai.”***

(Sri Guru Granth Sahib 918)

“Tan Man Dhan Arpo Tisai Prabhoo Milaavai Mohe.”

(Sri Guru Granth Sahib 256)

***“Tan Santan Kaa Dhan Santan Kaa
Man Santan Kaa Keeaa.
Sant Prasaad Har Naam Dhhiaaeiaa
Sarab Kusal Tab Theeaa. ||1||
Santhan Bin Avar Na Dhaathaa Beeaa.
Jo Jo Saran Parai Saadhoo Kee
So Paargraamee Keeaa.” (Rahao)***
(Sri Guru Granth Sahib 610)

***“Jis Kaa Tan Man Dhan Sabh Tis Kaa
Soee Sugarh Sujaanee.”***
(Sri Guru Granth Sahib 671)

Those human beings who dedicate their entire self including body, mind and wealth at the feet of the Sant (saint), the Satguru, are liberated from this world, this Bhavsagar (sea of Maya's deceptions; sea of ignorance), this web of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) and are forever acclaimed in Dargah and become immortal. This alone is the secret of acquiring the Gurbarsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi. By acquiring Gurbarsaad a human being abides in Simran and attains Samadhi. Abiding in Simran while in Samadhi and in Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space) all one's Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) are opened and all one's Sat Sarovars (the seven sources of Amrit, or of the spiritual energy, inside the human body) are illuminated. Thus abiding in Simran a human being triumphs over Maya, attains Puran Sachyari Rehat (complete compliance with Absolute Truth) in one's Hirdha and attains Param Pad (Param Padvi – the highest spiritual status).

Similarly if we focus our attention upon the acts of our everyday deeds, we can guard ourselves against the influence of Maya and transform our deeds into Sat Karams. Abiding in humility; being compassionate towards others; staying away from the lust, anger, greed, attachments and pride; avoiding the enticements of Trishna (desires); not hurting anyone's feelings; not causing pain to anyone;

being ever-true; keeping the body and the mind away from sinful deeds; staying afar from slander, malice and spite towards others; keeping clear of bribery; keeping away from black-marketing; avoiding harm of any kind to anybody; avoiding bad-mouthing anyone; seeking and doing benefaction for everybody; performing deeds of Parupkar; helping the poor and the needy in any way possible; making charity of labour, wealth and materials to help the poor; abiding in forbearance; abiding in Sat Santokh (divine contentedness; state where there is humility and an absence of desires); neither committing nor tolerating tyranny; believing in and never shying away from justice; renouncing the vices and concentrating upon virtues etc. are all those Sat Karams that by focussing our attention upon we can transform our deeds into Sat Karams; and from our deeds we can give rise to Dharam. That is to say, we can prepare our path of unification with Sat Par Braham Pita Parmeshwar.

Gyan Khand:

It is the state where you read and listen to Gurbani, accept Gurbani and then adapt it in your everyday life. Whenever a drop from the nectar of Braham Gyan (divine wisdom) casts its illumination upon your inner self, you instantly make it a part of your everyday life. Whatever it is that you understand from Gurbani, without losing a moment you make it into an art of living your life. By so doing you start bringing a transformation in your life. By virtue of this divine kindness, your mind begins cleansing; the grime over your mind begins to wash off and the mind ceases to accumulate any fresh grime; the sinful and debased ideas in your mind start to ebb. The mind begins to acquire calm. All your deeds start turning into Sat Karams. The burden of the older Asat Karams of your past begins to abate. When the deeds of a human being begin turning Sat, and Sat begins to abide in one's deeds; then gradually with more and more Sat Karams one reaches a state where the human being, by the grace of Sat Par Braham Pita Parmeshwar and by abiding in Sato Birti, begins experiencing the wisdom of spirituality. Gurbani pierces and enters one's Hirdha. The Hirdha of the human being begins attaining the state of detachment upon hearing of Gur Shabad. You start making advancements in your

spirituality. You set off on your spiritual journey. The yearning for putting Gur Shabad to practice in one's life begins to probe the Hirdha of the human being. As you put efforts in practising Gur Shabad, you begin to feel pleasure. You start turning into an Anter Mukhi (conscious of one's inner self).

As the detachment grows stronger, the longing to practise the words of God becomes more acute; the love for Gurbani increases, the love for one's Guru grows stronger; faith and devotion in the Guru soar; the longing for Sat Sangat (congregation with the presence of Sat; or among those who have attained Jeevan Mukti and thus are part of Sat) grows; the yearning for the Jaap (recitation) of Naam grows; the yearning for doing virtuous deeds heightens; the craving for performing Parupkar intensifies. When the human being is so blessed, one's Bharam's (misconceptions; incorrect religious notions and superstitions) begin to be destroyed. The concentration of mind enhances. One begins to be conscious of Maya. One begins appreciating how the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) lay the siege on the human being. One begins to notice the shortcomings in one's everyday actions. One begins to be able to tell the difference between the good and the bad deeds. One comes to understand Trishna. One becomes aware of how Trishna incites the human being into committing wrongful deeds. One begins to understand the deceptions of Maya. One becomes wise as to how Maya drives the world. One comes to the realization that the world is a web of Maya, a Bhavsagar. The blessed Satguru Sant Kabir Patshah Ji describes this state based on his Bandagi in this supremely marvellous Salok:

Raag Gourree Chetee.

“Dekho Bhaaee Gyaan Kee Aaee Aaandhhee.

Sabhai Udaanee Bhram Kee Taatee

Rehai Na Maya Baandhee. ||1|| Rahao.

Duchite Kee Due Thoon Giraanee

Moh Baledaa Tootaa.

Tisnaa Chaan Paree Dhar Oopar

Durmat Bhaandaa Footaa. ||1||

Aandhee Paachae Jo Jal Barkhai

Teh Teraa Jan Bheenaan.

***Keh Kabeer Man Bhaeiaa Pragaasaa
Udai Bhaan Jab Cheenaa. ||2||43||”***

(Sri Guru Granth Sahib 331)

Just as against a strong gale the shack made of straw comes down and all the straws are blown away, and the human being dwelling in the shack has no protection against the gale of such ferocity; in exactly the same way when the gale of wisdom blows, the entire web that Maya has woven over the mind of a human being is blown away. The mind of the human being gets busy in attempts to bolt away from the deceitful web of Trishna. The Durmat (ill-wisdom) of the human being is annihilated, and one is enlightened by Gurmat (God’s wisdom; wisdom revealed in Gurbani). The Bharams besetting the human being are destroyed and the human being, leaving dilemmas and double-mindedness behind, begins moving towards single-mindedness and single-consciousness. The Dubidha (double-mindedness; distortions and distractions of mind; disbeliefs) of the human being comes to an end and Amrit (our essence or the life-element; the divine energy) casts its illumination in the Hirdha of the human being. After the gale, when the showers arrive and the dweller in the scattered-away shack gets drenched; in exactly the same way when the gale of wisdom blows away the Dubidha, the Bharams, the web of Maya and then the illumination of Gurmat arrives in the Hirdha of the human being, it drenches the Hirdha with this shower of supremely powerful wisdom, with the shower of Amrit. All the worldly props that the human being takes for support come crashing down. It means that the mind of the human being, sustained by worldly supports, finds one true support of Sat Par Braham Pita Parmeshwar and is steadied. The Bharams of attachments and temptations, supported by worldly means, are destroyed and the human being becomes conscious of the only one true support of Sat Par Braham Pita Parmeshwar. When the thatched roof of Trishna comes crashing down in storm it smashes the vessel of Durmat. Durmat comes to an end, and one begins to have love and faith in Gurmat, and begins to believe in Gurmat. The human being is bound with the faith, love and belief in Sat Par Braham Pita Parmeshwar. After the gale of wisdom, the showers of Amrit drench the Hirdha of the human being.

The human being realizes the magnificence of Sat Par Braham Pita Parmeshwar. One realizes the magnificence of the supreme powers of Sat Par Braham Pita Parmeshwar. One realizes the basis of the origin of the Creation, and the immensity of the Creation of Sat Par Braham Pita Parmeshwar. One realizes the magnificence of the air, the water and the fire created by Sat Par Braham Pita Parmeshwar within the Creation. The air is Guru, and the water is the father to the world. One realizes this supremely essential Truth how there can be no life in the universe without the air or without the water. Meaning thereby that, one comes to the realization why the air is Guru; and why the water is the life-giving father and how these elements drive life. The human being begins to grasp the nature and the miracles of nature. One begins to grasp the immensity of the nature.

There are several Karam Bhumi's and upon these many Karam Bhumi's are several airs, waters and fires that lay the foundation of the Karam Kaand. There are many earths where the intermixture of the air, water, fire, earth and sky has resulted in the presence of life. Upon these earths Sat Par Braham Pita Parmeshwar has created the creatures in many Khani's and of many Bani's (sounds and speech); created their Karma Kaand's, and is driving all such Creations with his supreme powers. Each of these separate Creations have their own creative powers: Brahma – the supreme power of origin; Vishnu – the supreme power of administration; and Shiva – the supreme power of destruction. Therefore, in all these Creations there are many such powers as Brahma, Vishnu and Mahesh (Shiva).

These Creations have many god Indra's (Indra is said to be the King of all gods and goddesses) and many gods and goddesses in their kingdoms. There are many solar systems. There are many suns and many moons. Just as we inhabit our earth surrounded by a solar system; in the same way all these Creations have their own solar systems. Every Creation hosts the creatures born in various Khani's and uttering various Bani's, leading their lives and accomplishing their Karma Kaand's. Just as upon our own earth and in our own Creation there have been countless Bhagats, and some of which currently inhabit the world and guide the world. In the same way in all the Creations too there are innumerable Bhagats contemplating

the virtues and the wisdom, immersed in their Bandagi and guiding all other creatures. Just as upon our own earth there have been many Sidh beings (pure soul that has attained spiritual heights and powers by the discipline practice of asceticism), Tapasvi's (practisers of renunciation and meditation to find God) such as Mahatma Buddha, Braham Gyanis, Sants, Bhagats, Satgurus, Avatars (divine incarnates) and Khalsa's (pure souls that have obtained the Braham Gyan); and many such continue to arrive upon earth. In exactly the same way in all these Creations too there have been many Sidh beings, Tapasvi's like Mahatma Buddha, Braham Gyanis, Sants, Bhagats, Satgurus, Avatars (divine incarnates) and Khalsa's; and many more such continue to take birth.

Within the constitution of the Creation, there are innumerable gods and goddesses; innumerable demons; innumerable Rishi's and Muni's (saints and sages); treasures of innumerable kinds of wealth and riches; oceans replete with innumerable gems; innumerable Patshahs (spiritual kings) and innumerable worldly kings; innumerable kinds of Khani's in which the creatures are born having innumerable kinds of Bani's; innumerable creatures with their Surat (consciousness) immersed in Dhyan; innumerable kinds of ways to abide in Dhyan; innumerable Sevak's (humble beings engaged in Seva, i.e., selfless service to others) – no human being can get to the end of all these.

All the words of Puran Braham Gyan expressed in this Pauri convey just this, that Sat Par Braham Pita Parmeshwar himself is infinite, eternal, Aprampar (one who has no dimension or boundary), Apaar (immeasurable and omnipresent), Agam (one who cannot be perceived by the five human sensory functions) and Agochar (one that needs a divine sight to be perceived and experienced); and the creations too created by him are infinite and eternal. The human being comes to realize this supremely essential Truth in Gyan Khand. The human being becomes aware of the magnificence of the infiniteness, the eternality of Sat Par Braham Pita Parmeshwar in Gyan Khand.

The human being comes to realize the magnificence of Naam of Sat Par Braham Pita Parmeshwar. One begins to realize the magnificence of Naam Simran. One realizes the magnificence of

Naam Di Kamai. One grasps the magnificence of Puran Bandagi. One becomes knowledgeable of the magnificence of the Puran Braham Gyan in Gurbani. One becomes conscious of the magnificence of Sat. One comes into the knowledge of Sat Sangat. One comes to know the magnificence of Sat Sangat. One becomes acquainted with the Sangat of a Sant. One learns the magnificence of a Sant. One discovers the magnificence of Satguru. One becomes familiar with the magnificence of a Puran Braham Gyani. One is enlightened with the magnificence of Satguru Avatars (the ten Satguru Patshah Ji's). One becomes conscious of those who abide in Jaap of Naam. One finds out the magnificence of a Suhagan (God's bride; one who is accepted as a devotee in Dargah) and a Sada Suhagan (eternal bride of God; one who has attained Sada Suhag, i.e., Puran Braham Gyan, Puran Tat Gyan and Param Padvi). One understands the magnificence of a Sikh (a disciple of Guru), a Gursikh (a pious Sikh) and a Gurmukh (a soul whose expressions are God's expressions; a soul in Puran Bandagi; a soul in possession of Guprasaad of Naam; a soul in Sach Khand). One appreciates the magnificence of Param Padvi, Sehaj Awastha and Atal Awastha. One comprehends the Puran Sachyari Rehat of Hirdha. One recognizes the Andherli Rehat (inner compliance with Truth; also called as Sat Ki Rehat, or Puran Sachyari Rehat), which is the state of vanquishing Maya. One begins to see the magnificence of the supreme states of Simran, Ajapa Jaap (state where Simran carries on without effort on the part of the being), Samadhi, Sunn Samadhi and of Simran from every cell of one's body. One apprehends the magnificence of Sat Sarovars. One envisions the magnificence of all the Bajjar Kapats. One fathoms the magnificence of Gurparsaad.

The urge to join Sat Sangat becomes quite strong. The urge to acquire Gurparsaad becomes very powerful. The urge to achieve Sangat of a Sant becomes very intense. One begins to have Bairaag (disinterest; detachment) in the worldly matters. The urge to achieve Darshan (vision with the inner, spiritual eye) of Sat Par Braham Pita Parmeshwar becomes very forceful. The urge to abide in Jaap of Naam and in Naam Di Kamai becomes very compelling. Bani (Gurbani) starts guiding you and you attain the next stage in your Bandagi. The next Pauri describes the magnificence of the next stage.

JAP JI VERSE 36

*Gyaan khand meh gyaan parchand.
Tithai naad binod kod anand.
Saram khand kee banee roop.
Tithai ghaarhat gharhee-ai bahut anoop.
Taa kee-aa galaa kathee-aa naa jaahe.
Jay ko kahai pichhai pachhtaa-ay.
Tithai gharhee-ai surat mat man budh.
Tithai gharhee-ai suraa sidhaa kee sudh. ||36||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with infinite kindness in this Pauri (verse) bestows Puran Braham Gyan (entire divine wisdom) upon all humanity about the magnificence of “Gyan Khand” and “Saram Khand”, the stages in the Bandagi (submission before God) of a human being. The magnificence of the beginning stage, “Dharam Khand” (the stage of seeking divine union) is already described in the last Pauri. The magnificence of the next stage in Bandagi, “Gyan Khand” was also described in the last Pauri. The blessed Satguru incarnate Nanak Patshah Ji in his compassion once again stresses upon the magnificence of “Gyan Khand” in this Pauri. When a Jigyasoo (seeker of divine Truth) begins to grasp the magnificence of Gyan Khand, the wisdom of Gurmat (God’s wisdom; wisdom revealed in Gurbani) begins to kindle within the human being. It implies that each and every word of Gurbani (God’s words; Sri Guru Granth Sahib Ji) begins to leave a glorious impression upon the Jigyasoo. The magnificence of the Shabad of Gur (Gur Shabad; divine words of God; Gurbani) begins to pierce and enter the Hirdha (literally meaning heart, Hirdha or Hirdha Kamal is one of the seven Sat Sarovars and part of one’s spiritual being) of the human being. While in Bandagi of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe), the human being acquires the experience of all the divine and spiritual gains to be made. E.g. How a human being acquires Gurbarsaad (Eternal Bliss and the Eternal Grace); how one achieves Anhad Naad (the divine

un-struck music played on divine musical instruments); how one's Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) are opened; how one's Sat Sarovars (the seven sources of Amrit, or of the spiritual energy, inside the human body) are illuminated; how one acquires Puran Prakash (the perfect brightness of the supreme light; his aura) of the Param Jyot (the divine light; God himself) in one's Hirdha; how one attains Puran Sachyari Rehat (complete compliance with Absolute Truth) in one's Hirdha; how one attains Suhag (acceptance in the Divine Court as a devotee) and Sada Suhag (eternal Suhag; denotes the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi); how one attains Samadhi and Sunn Samadhi; how every cell of one's body abides in Simran (meditation upon God); how one triumphs over Maya and how a human being becomes one with Sat Par Braham Pita Parmeshwar – one comes to comprehend all these states. The wisdom of all these spiritual attainments begins to blaze within the human being.

The human being begins to develop belief, faith and love in Gurbani, in Sat Par Braham Pita Parmeshwar and in Satguru. These belief, love and faith alone lay the foundation of one's Bandagi. The Bairaag (disinterest; detachment in the worldly matters) intensifies. As the words of Gurbani fall upon one's ears, the human being begins to yearn for Darshan (vision with the inner, spiritual eye) of Sat Par Braham. One begins to comprehend Gurbani. The Hirdha and the mind of the human being begin to yearn for Bandagi. Whatever wisdom of Gurbani one gathers by reading or by hearing, like a drop of nectar it pierces and enters the Hirdha of the human being; and the human being starts craving to put this wisdom to practice in one's life. The urge to join the Sat Sangat (congregation with the presence of Sat; or among those who have attained Jeevan Mukti and thus are part of Sat) becomes strong. The urge to join the Sangat (congregation; following) of a Sant (saint) becomes powerful. The urge to acquire Gurparsaad gets even more intense. The Bairaag, faith, love and belief gain strength. The urge to abide in Jaap (recitation) of Naam (the Name – representing God and all his Creation) and in Naam Di Kamai (Naam in practice in one's life) builds up even more. The urge to put every Shabad that gets inscribed upon one's Hirdha to rigorous practice in one's life

becomes forceful. This forcefulness alone of the Gyan Khand guides the human being on this Gurbarsaadi Marg (path consecrated by God and Guru) of Bandagi; and with Gurkirpa (divine grace) and Gurbarsaad, the human being enters the next stage of Bandagi – the “Saram Khand”.

Saram Khand:

Saram (toil) implies to toil hard, to labour hard, and to strive hard. Therefore, this state is called as the state of great effort, labour and toil. The strong and burning quest of the Jigyasoo leads him to put the Shabad of God into practice. The human being moves into vigorously practising spirituality in one’s life. One begins practising Gur Shabad in one’s life. You in real sense begin the hard labour to attain the one real divine objective of your life – Jeevan Mukti (deliverance from the cycle of life and death; salvation).

Getting up at Amrit Vela (early hours, for Simran upon Naam), taking a bath, and then abiding for a long time in practice of Naam Simran. Those Jigyasoo’s whose detachment in worldly matters, and the urge to practise the divine words of God get too compelling do not sleep beyond the midnight. Such Jigyasoo’s renounce sleep and, waking up at midnight and taking their bath, abide for a long time practising Naam Simran. Post-midnight the ambience is peaceful. The forces of evil are tired and are taking a break. It is the time for the Jigyasoo’s to do their Alakh Jagaona (to give their clarion call; usually a shout of “Alakh Niranjana” meaning “The Imperceptible, Faultless One, i.e. God”). This is the time for the Jigyasoo’s to begin their Bandagi. Some Sants, great beings, state that Simran in these hours (beginning at midnight) is highly beneficial. (This is also the personal experience of Dassan Dass; the narrator) The Simran between 1 AM and 5 AM is the most productive. The Simran between 1 AM and 2 AM carries as much virtuosity as cannot be attained even by donating a Munn (40 Kgs) of diamonds in charity. The Simran from 2 AM till 3 AM carries more virtuosity than even the donation of a Munn (40 Kgs) of gold in charity. The Simran of between 3 AM and 4 AM carries more virtuosity than one can gain by donating even a Munn (40 Kgs) of silver in charity. The Simran from 4 AM till 5 AM has more virtuosity than even the charity of a Munn (40 Kgs) of copper cannot bring. The Simran carried out from

5 AM to 6 AM brings more virtuosity than even what one can gain by donating a Munn (40 Kgs) of iron in charity. In this way, as the day dawns the gain of virtuosity from Simran begins to abate.

In this fashion when a human being's practice of Gur Shabad gathers intensity, one begins to be painted in the colours of Gur Shabad, i.e. begins to be moulded by Gur Shabad. By practising Gurbani, a human being begins to acquire the shades of Gurbani. As the human being abides in the practice of Naam, Gurbani begins to infuse into one's Hirdha. The human being begins to acquire a deeper understanding of Gurbani. One discovers the glimpses of Mansarovar (the eternal source of divine powers; the source of all life; Akal Purakh himself) in Gurbani. The practice of Simran begins to sculpt the mind of the human being. Abiding in the practice of Simran, the human mind is magnificently sculpted. The human mind ceases to get the lowly and the abased notions; and keeps only the delightful, spiritual thoughts in it. The human mind begins abiding in Gur Shabad. The mind begins to acquire perfect calm. Those human beings who place themselves in the service of Satguru and in service of Sat Naam Simran (meditation upon Sat Naam – Truth as a manifestation of the Name of God) acquire the virtues of true devotion, love and belief. It means that those human beings who join the Sat Sangat of a Puran Sant (perfect saint), a Satguru, and under his aegis abide in Sat Naam Simran have their Hirdhas drenched in true devotion, love and belief; and by the grace of Sat Naam attain the state of Chad Di Kalaa (Eternal Bliss). Sat Naam begins to prevail within such human beings. Gurbani reveals this supremely essential Truth in this Salok (verse):

***“Jo Gurmukh Naam Dhhiaende
Tinee Charhee Chavagan Vannee. ||12||”***

(Sri Guru Granth Sahib 591)

Those human beings who meditate upon Sat Naam are painted in the colours of Sat Naam. They attain the state of Chad Di Kalaa. Those human beings who dedicate themselves at the feet of Satguru with their body, mind and worldly wealth attain the state of Dhyan (Simran of Naam – with deep concentration, and detachment from all-else) and their Hirdhas are suffused in the love of Sat Par Braham Pita Parmeshwar. Those human beings who make Sat Naam as their

sole shelter and refuge are thoroughly imbued in the colours of Sat Naam.

From Saram (toil) emerges the sentiment of humility. The humility contains within it the key to Dargah (Divine Court). The humility of the Hirdha contains within it the key to Dargah. In a Hirdha wrapped with humbleness, Sat Par Braham Pita Parmeshwar manifests himself. Only by suffusing one's Hirdha with humility a human being can attain Jeevan Mukti. By humbleness of Hirdha is meant the Hirdha of a human being imbibed with extreme humility. A Hirdha wrapped in humbleness is Gurbarsaad. Such a Hirdha is acquired by a human being only by the grace of Sat Par Braham Pita Parmeshwar. Those human beings who practise humbleness of Hirdha in their lives attain Puran Braham Gyan. Those human beings who regard themselves to be as humble as dust under the feet of all Creation acquire Atam Ras (Atam Ras Amrit; the highest form or the essence of Amrit; eternal bliss). Atam Ras Amrit is acquired only by those human beings who are Jeevan Mukti (those who have attained deliverance, i.e., liberation, while still in one's physical body) such as a Sant, a Satguru or a Puran Braham Gyani (possessing Puran Braham Gyan). It goes to say that the human beings whose Hirdha attains extreme humility and becomes a Hirdha wrapped in humbleness; Sat Par Braham Pita Parmeshwar himself manifests in their Hirdhas in the form of Pargateyo Jyot (a manifested divine light; God himself). Gurbani expresses this supreme and essential Truth in many Saloks:

***“Kar Kirpaa Jis Kai Hirdhai Gareebhee Basaavai.
Naanak Eehaa Mukat Aagai Sukh Paavai. ||1||”***

(Sri Guru Granth Sahib 278)

“Braham Gyaanee Kai Gareebhee Samaahaa.”

(Sri Guru Granth Sahib 273)

***“Braham Gyaanee Sagal Kee Reenaa.
Aatam Ras Braham Gyaanee Cheenaa.”***

(Sri Guru Granth Sahib 272)

This consciousness of the sentiment of humility tears open the

Hirdha of a human being, and the human being is overwhelmed with the sentiment of humility. Abiding in Sat Naam Simran with the sentiment of humility, the human being adapts humility in one's everyday life. The human being who puts humility to practice in one's life dedicates one's entire self at the sacred feet of God and Guru (teacher and mentor; a Guru is one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti). Sacrificing one's entire self before Guru with total determination and belief, with faith and trust, and with devotion and love; surrendering one's body, mind and worldly riches at the feet of Guru, the human being dedicates oneself entirely in Naam Simran. One transforms one's everyday acts into the deeds of Sat (Eternal Truth). One places oneself in the service of one's Satguru with one's mind, words and actions. One begins devoting Dasvandh (one-tenth) at the sacred feet of one's Satguru – one begins dedicating Dasvandh, both of one's time and of one's 'Dasan Nahuwan Di Kirat Kamai' (earnings of the ten nails of the hand, i.e., hard-earned money), at the feet of Satguru.

Humility annihilates the ego of the human being. The destructive force of ego acts as a wall of Kood (falsehood) preventing the human being from uniting with Sat Par Brahm Pita Parmeshwar. This wall of Kood comes crashing down when faced with the divine weapon of humility. Humility carries a divine supreme power that eradicates the ego of the human being and proves helpful in obtaining the Gurparsaad of Jeevan Mukti for the human being. This supreme power of humility abides in the Hirdhas and at the feet of the Sant Jan (saintly and humble beings). This is why Gurbani repeatedly affirms the magnificence of the feet of the Sant Jan. Those human beings who do Dandauth Bandhna (greeting by prostration) at the feet of the Sant Jan; kiss the feet of the Sant Jan and adorn the dust at their feet upon their forehead, acquire humbleness in their Hirdhas, and acquire extreme humility that obliterates their egos. Obliteration of one's ego in itself is Jeevan Mukti. This supremely essential fact is repeatedly exhibited in Gurbani:

***“Kar Saadhhoo Anjulee Pun Vaddaa Hae.
Kar Dandouth Pun Vaddaa Hae. ||1||”***

(Sri Guru Granth Sahib 13)

***“Santeh Charan Maathhaa Mero Pouth.
Anik Baar Santeh Dandouth. ||I||”***

(Sri Guru Granth Sahib 889)

“Saadhu Kee Hohu Renukaa Apnaa Aap Tyaag.”

(Sri Guru Granth Sahib 45)

“Hoe Sagal Kee Renukaa Har Sang Samaavo.”

(Sri Guru Granth Sahib 322)

“Sant Janaa Kee Renukaa Lai Maathhai Laavo. ||I||”

(Sri Guru Granth Sahib 812)

Salok Ma 5.

***“Pehlaa Maran Kabool Jeevan Kee Chhad Aas.
Hohu Sabhnaa Kee Renukaa Tao Aao Hamaarai Paas.||I||”***

(Sri Guru Granth Sahib 1102)

In Saram Khand, a Jigyasoo puts the Shabad of God (Gur Shabad), and humbleness of Hirdha to practice in one's life. The Sat Sangat of the Sant Jan is Gurparsaadi (graced by God and Guru). By repeatedly bowing before Sant Jan and prostrating before them a human being earns the virtuosity of a very high degree. Placing one's head at the feet of the Sant Jan sanctifies the head of the human being. Those humble beings who place their heads at the feet of the Sant Jan acquire the Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi (complete surrender before God). The Sant Jan regard themselves as dust at the feet of the entire Creation. Meaning thereby that, they are the embodiment of extreme humility. Therefore, by picking up the dust at the feet of the Sant Jan; by adorning this sacred dust upon one's forehead; and by smearing it on one's body the human being comes to acquire the Gurparsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi. Wherever the Sant Jan place their feet, Dargah manifests itself upon earth at that place. The Simran and the Seva (humble and selfless service to others) carried out in the Sat Sangat of the Sant Jan is straightaway approved in Dargah. The human beings who accord supremacy to Satguru; such human beings turn into Gurmukh's (a Gurmukh is a soul whose expressions are God's expressions; a soul

in Puran Bandagi; a soul in possession of Guprasaad of Naam; a soul in Sach Khand). The human beings who accord priority to Sat Sangat of Satguru; Naam casts its illumination upon the Hirdhas of such human beings. Those human beings who dedicate their body, mind and wealth at the feet of Satguru acquire Gurparsaad and become Jeevan Mukht. Those human beings who practise humbleness of Hirdha in their lives turn themselves into the dust at the feet of the whole creation and transform themselves into a Sant Hirdha (saintly-Hirdha). The blessed Bhai Lehna Singh practised humility in his life and dedicated his body, mind and worldly possessions at the feet of the blessed Satguru incarnate Nanak Patshah Ji; abided in the humbleness of Hirdha; placed himself in the service of Satguru Ji with mind, words and action and acquired Gurparsaad; and manifested himself upon this earth as Satguru Angad Dev Ji. This is the only secret to Puran Bandagi. By putting oneself in the service of Satguru with one's body, mind and worldly wealth the human being acquires Gurparsaad; and the Bandagi of the human being attains the next higher state.

Saram Khand is the state of worship of Sat Par Braham Pita Parmeshwar. When a human being practises humbleness of Hirdha, one's words and speech turn very pleasant. When a human being practises extreme humility, his or her words and speech turn very sweet. A sweet tongue is in the nature of the Sant Jan. A sweet discourse is in the nature of Sat Par Braham Pita Parmeshwar. The human being who practises humility is suffused in true love of Sat Par Braham Pita Parmeshwar. Such a human being discovers the Jyot (the divine light within) of Sat Par Braham Pita Parmeshwar in every creature; and he or she truly and uniformly loves the entire Creation. Consequently one's speech acquires sweetness. No one is an enemy or a stranger to such a human being. Sweet talk is a supremely powerful and truthful virtue; and by acquiring it the human being turns Ik Drisht (seeing all as equal; non-discriminatory). A sweet talking human being gains friendship of all. A sweet talking person has no enemy. A sweet talking person doesn't dwell upon other's vices. A sweet talking person doesn't indulge in slander, malice or spite. A sweet talking person doesn't utter hurtful or bitter words. A sweet talking person abides in service of Sat. Sweet talk is a supreme virtue of Sat Par Braham Pita Parmeshwar;

and the Hirdhas of Sant Jan are suffused with this virtue. Sat Par Braham Pita Parmeshwar does not deliberate upon the vices of any creature. Sat Par Braham Pita Parmeshwar observes and immediately ignores the vices of the human beings. Such a nature belongs to the Sant Jan. The magnificence of sweet talk is expressed in many Saloks of Gurbani. This supreme power of Sat Par Braham Pita Parmeshwar is described in Gurbani:

***“Mith Bolrhaa Jee Har Sajan Soaamee Moraa.
Hao Sanmal Thakee Jee Oh Kade Na Bolai Kaoraa.
Kaorhaa Bol Na Jaanai Pooran Bhagvaanai
Augan Ko Na Chitaarae.”***

(Sri Guru Granth Sahib 784)

By rigorously practising Gur Shabad, a Jigyasoo moulds one's mind into the mould of splendour. By moulding it is meant that the Jigyasoo practises to bring splendour in one's mind. The Jigyasoo begins to weigh all one's deeds on the scales of Sat. He or she keeps a strict watch over his or her everyday deeds. He or she realizes that all one's deeds must be Sat Karams (the deeds of Sat; truthful deeds). Only Sat Karams move one's Bandagi forward. Asat Karams (untruthful deeds; deeds against Sat) make an adverse impact on one's Bandagi. Asat Karams turn themselves into obstacles and cause hindrance in one's path of Bandagi. Asat Karams rob the human being of one's Amrit (our essence or the life-element; the divine energy; pure soul). Asat Karams are committed only when the human being is influenced by Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). It means that it is the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) that make a human being commit Asat Karams. This is why when one commits Asat Karams, the Panj Dhoots rob the human being of his or her Amrit. The Panj Dhoots make their home within the human body. This supremely essential Truth is explained in Gurbani:

***“Eis Dehee Andar Panch Chor Vaseh
Kaam Krodh Lobh Moh Ahankaaraa.
Amrit Lootah Manmukh Nahee Boojheh
Koe Na Sunai Pukaaraa.”***

(Sri Guru Granth Sahib 600)

The Dhoot of lust resides in the human organs of procreation. The Dhoot of anger dwells in the abdomen of the human being. The Dhoots of greed and attachments are lodged in the chest area of human being. The Dhoot of pride makes its home in the human brain. All these Panj Dhoots make a person commit Asat Karams through one's action organs in order to satisfy the Trishna (desires) of the human being. These Panj Dhoots turn the human body into a slave of Panj Dhoots and Trishna. As the human being accumulates the wealth of Naam through Simran, these Dhoots make him or her commit Asat Karams and rob the human being of one's Amrit. Until one attains triumph over Maya, these Panj Dhoots continue to rob the human being of one's Amrit. This is why a human being is instructed in Gurbani to closely examine one's acts and deeds:

***“Agai Karanee Keerat Vaacheei
Beh Lekhaa Kar Samjhaayaa.”***

(Sri Guru Granth Sahib 464)

By paying close attention upon one's deeds, the mind of the human being stays alert and keeps the influence of these Dhoots away. Consequently the Asat Karams of the human being begin to lessen and the Sat Karams begin to build-up; and as one's Bandagi proceeds ahead, the Surat (Surat; consciousness) too of the human being soars higher; as a result all the deeds of the human being are gradually transformed into Sat Karams. Once all one's deeds turn into Sat Karams, the Panj Dhoots are no longer able to rob the human being of one's Amrit. Once a human being attains this state, Amrit begins to amass in the vessel of one's body.

First of all, this vessel of the human body is lying upside down; and also smeared with the filth of the bad deeds of the human being. On top of it, this vessel has holes in the form of the lust, anger, greed, attachments, pride and Trishna. An upside-down vessel cannot gather Amrit. Amrit cannot stay in a vessel smeared with filth. How can a vessel with holes hold Amrit? Therefore, first of all, one needs to make the vessel upright. Thereafter the vessel needs to be cleansed of all the filth covering it. Then all the holes in the vessel need to be filled up; only then the vessel can contain Amrit. In Saram Khand, the Jigyasoo puts hard labour and toil to make this vessel

right-side-up. After this, with Simran and Seva, one washes the filth off the vessel. Thereafter, one carefully examines one's actions and deeds, and fills up the holes in the vessel. It is then that the vessel begins gathering Amrit. Once this vessel starts accumulating Amrit; the mind, the Hirdha and the soul of the human being begin purifying.

By abiding in Simran and in Seva, and by transforming one's deeds into the deeds of Sat, the mind, the Hirdha and the soul of the Jigyasoo begin to be suffused with Amrit. Thereby the mind, the Hirdha and the soul of the human being acquire a magnificent look and become free of all vices. By carrying on with Simran and with Seva, the mind and the Hirdha of the human being are purified. The mind attains perfect equanimity. The Hirdha turns pure. The human being is blessed with Gurparsaad. Having acquired Gurparsaad, the Bandagi of the human being enters Karam Khand (the stage of receiving divine benignity or grace).

Karam Khand:

By dedicating your entire self including your body, mind and worldly possessions at the feet of Guru, when you receive Gurparsaad, then by virtue of the eternal blessing and eternal trust, by Gurparsaad, all your Bajjar Kapats are opened. You are showered with Gurkirpa. You acquire the trust of Sat Par Brahm Pita Parmeshwar. The supreme power of Gurparsaad begins taking effect. Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body) is awakened. Naam permeates into the Sat Sarovars; and all the seven Sat Sarovars are illuminated. Simran abides in Surat. Ajapa Jaap (state where Simran carries on without effort on the part of the being) initiates. Constant Simran starts taking place within the human being. The vessel of the human body begins filling up with Amrit. You attain Samadhi. As one begins in practice of Simran, the Simran begins to sound in the Surat of the human being. As the sound of Kirtan (literally 'discipline of mind', but commonly 'chanting'), Katha (discourse) or of Gurbani falls upon one's ears, the human being attains the state of Samadhi. The Surat of the human being is instantly drawn into the Kirtan,

Katha and Gurbani. The Surat and the Shabad are unified. The Surat steadfastly abides in Shabad. The human being attains a state of constant Simran. Ida, Pingla and Sushmana, the three energy-channels, are illuminated. One's Gyan Netar (the wisdom eye; also called as Trikuti, the third eye; or Dib Drisht, the divine vision) is opened. By the Gurparsaad of Naam, the nerves of the Ida, Pingla and Sushmana are readily illuminated. With these nerves illuminating, the Gyan Netar opens and the human being attains the state of Samadhi.

“Sukhmanaa Eirhaa Pingulaa Boojhai

Jaa Aape Alakh Lakhaae.

Naanak Teho Te Oopar Saachaa

Satgur Sabad Samaae. ||60||”

(Sri Guru Granth Sahib 944)

“Eirhaa Pingulaa Aur Sukhmanaa

Teen Baseh Ik Thaaee.”

(Sri Guru Granth Sahib 974)

The nerves of the Ida, Pingla and Sukhmana are a vital part of the Suksham body, connecting all the Sat Sarovars; and, beginning at the base of spine, these nerves meet at Trikuti. The human life-force is contained in these three nerves. It means to say that, the life-force and all other human capabilities are activated from within these nerves and the Sat Sarovars. All the powers of the human body flow from these three nerves and the Sat Sarovars. These three nerves and the Sat Sarovars alone form the basis of the human life. These three nerves and the Sat Sarovars are illuminated only by the Gurparsaad of Sat Naam (Truth as a manifestation of the Name of God). The basis of the human Surat too is nothing but these three nerves and the Sat Sarovars. As these three nerves and the Sat Sarovars illuminate, the Surat of the human being attains even higher levels.

Once these three nerves are lit up, the Trikuti opens and the Gyan Netar is illuminated. These three nerves are illuminated when the Gurparsaad of Sat Naam reaches them. When the Gurparsaad of Sat Naam, flowing through these nerves, emerges into the Sat Sarovars, these Sat Sarovars too are lit up. This leads to all the Bajjar Kapats of

the human being getting opened and the human being attaining Samadhi. Sat Naam casts its illumination in every cell of the body. With Gurparsaad, a human being easily makes all these spiritual attainments.

The Jogi's (practitioners of Yoga, a discipline of asceticism) practise to awaken these nerves of Ida, Pingla and Sukhmana by the discipline of Pranayam (respiratory control; a form of breathing exercises). They propel the life-force upwards through Ida; take it downwards through Pingla; and lead the life-force into Sukhmana. In this practice of Yoga, the Jogis use the discipline of Pranayam to awaken the nerves of Ida, Pingla and Sushmana. Along with it, the Jogi's also practise the discipline of Yoga to awaken the seven Sat Sarovars. The Jogis practise to awaken these Sat Sarovars, one Sat Sarovar at a time. These practices are very hard and need to be exercised for a long duration; and only then one has a possibility of the awakening of the Sat Sarovars and of Ida, Pingla and Sushmana. It is said that the Jogi's concentrate upon one Sat Sarovar for years on end. Similarly they spend years practising to awaken Ida, Pingla and Sushmana. Thus the process of practising Yoga is extremely hard and takes a long time; but when a human being follows Prema Bhagati (loving devotion) and practises Sat Naam in life, by Gurparsaadi Gurkirpa one can easily make these spiritual attainments.

Once one reaches this state, he or she attains Suhag. You are accepted in Dargah of Akal Purakh (Immortal Being; God) as a Suhagan (God's bride; a devotee in Dargah) and your account of Naam is opened in Dargah of Akal Purakh. This is where the real divine Bandagi of the human being begins. Simran and Ajapa Jaap are constantly and directly credited into your account of Naam in Dargah. Your wealth of Naam starts accumulating. When a human being abides for a long time in practice of Naam, he or she attains Sunn Samadhi. One begins to realize the state of Sunn (complete, utter peace and calmness). The mind and the Hirdha attain perfect calm. The flights of fancy of the mind come to an end. The mind becomes free of all dilemmas. The mind is extinguished. The mind is transformed into the Param Jyot. The Puran Jyot Prakash (illumination of the divine light or soul) manifests itself in the

Hirdha of the human being. The body turns into Kanchan Dehi (pure-as-gold body); meaning thereby that the body is rid of all vices. The lust, anger, greed, attachments and pride come under the control of the human being. Trishna is quenched. The Hirdha attains Sat Santokh (divine contentedness; state where there is humility and an absence of desires). The power, youth, wealth, riches, speech, touch, slander, malice, spite and all other vices come to an end. The vessel of the body becomes spotlessly clean and pure-as-gold. All the holes of the vices in the vessel are filled up. The vessel becomes brimful with Amrit. Amrit begins to spill out of the vessel. Amrit starts to flow out from the vessel. It means thereby that Amrit starts oozing out of the human body. This supremely powerful state of the pure-as-gold body is described in many Saloks of Gurbani:

“Kanchan Kaaeiaa Kaseei Vannee Charhai Charhaao.”

(Sri Guru Granth Sahib 146)

***“Jih Prasaad Aarog Kanchan Dehee.
Liv Laavaho Tis Raam Sanehee.”***

(Sri Guru Granth Sahib 270)

“Kanchan Kaaeiaa Jot Anoop.”

(Sri Guru Granth Sahib 413)

“Kanchan Kaaeiaa Kot Garh Vich Har Har Sidhaa.”

(Sri Guru Granth Sahib 449)

“Kanchan Kaaeiaa Jotee Jot Samaaee. ||6||”

(Sri Guru Granth Sahib 833)

***“Kaho Kabeer Kanchan Bhaeiaa
Bhram Gaeiaa Samudrai Paar.”***

(Sri Guru Granth Sahib 1103)

When the human being acquires Kanchan Dehi, all one's Dubidha (double-mindedness, distortions and distractions of mind, disbeliefs) comes to an end. All one's Bharam's (misconceptions – incorrect religious notions and superstitions) are eliminated. Sat Par Braham Pita Parmeshwar manifests himself only in a Kanchan Dehi.

The Suksham Dehi (Astral body; Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) of the human being is constantly showered with Amrit. Everywhere and all around there is Prakash (the divine light; the Nirgun Saroop or the infinite divine power that is beyond the three attributes of Maya). Only a Kanchan Dehi receives the blessing of Param Jyot Puran Prakash (the perfect radiance of divine light; his aura; God himself). Only by acquiring Kanchan Dehi a Jigyasoo attains uninterrupted Sehaj Samadhi (continual state of Samadhi – awake or asleep). Only by acquiring Kanchan Dehi a human being is rid of all one's mental ailments. The Surat, the Mat (wisdom) and the Buddh (intellect) of the human being attain their highest states and the human being attains the state of the gods and the Sidh's (accomplished practitioners of asceticism, who have acquired all the supernatural powers of Ridhi-Sidhis). The Surat, the Mat and the Budh of the human being are completely subjected under Gurmat.

It is a very high spiritual state. It is a state when the Bandagi of the human being reaches very high planes. The Panj Dhoots and Trishna are under your hold. The real battle with Maya, in all ferocity, takes place now and by the grace of Gurparsaad, you triumph over Maya and over your mind. Naam permeates every cell of your body. Every part of the human being, i.e. every cell of the body beats with Naam. The divine light begins to emanate from every cell of the human body. The human eyes too begin to radiate the divine light. Your Dasam Duaar (the tenth door; once opened, it establishes a connection between the human being and the Akal Purakh) is opened and you establish a direct contact with Akal Purakh. By the opening of Dasam Duaar, you get a Darshan (vision with the inner, spiritual eye) of your own Suksham Dehi, transformed into Kanchan Dehi. By the opening of Dasam Duaar, the human being acquires Anhad Shabad Amrit (incessant fall of Amrit at the Dasam Duaar along with Anhad Naad, the divine unstruck music of five primal sounds and the chanting of the divine words). Anhad Shabad begins to constantly sound at the Dasam Duaar of the human being. This Anhad Shabad, sounding at the Dasam Duaar of the human being, is nothing but the Dhunatmak Naam Amrit (nectar of Naam, i.e. divine energy in a phonetic,

musical form) of Sat Par Braham Pita Parmeshwar. Gurbani reveals the supremely essential Truth about this Anhad Shabad sounding at the Dasam Dwaar:

***“Anhad Sabad Dasam Dwaar Vajiou
Teh Amrit Naam Chuaaeiaa Thaa. ||2||”***

(Sri Guru Granth Sahib 1002)

***“Dasam Dwaaraa Agam Apaaraa
Param Purakh Kee Ghaatee.”***

(Sri Guru Granth Sahib 974)

This incessantly playing Anhad Shabad, this Dhunatmak Naam Amrit itself is the divine Akhand Kirtan (divine unstuck chanting of the divine words). Anhad means that which is without ‘had’ (limit) and without boundary; that which never ends; that which is endless and keeps playing constantly. This Anhad Shabad is not heard in the human ears. This Anhad Shabad is immensely powerful; and plays and sounds only at the Dasam Dwaar of the human being. This supremely powerful Anhad Shabad, this Dhunatmak Naam Amrit resonates with the divine music of the entire nature, and with the Amrit Bani (divine speech) of Sat Par Braham Pita Parmeshwar. All the other music and melodies pale before it, when the Anhad Shabad makes its appearance. When a human being concentrates upon the music of this Anhad Shabad, his or her Hirdha and mind instantly attain a perfect calm.

The human beings who attain this magnificent and supremely powerful state of Karam Khand are showered with immense, immeasurable grace of Sat Par Braham Pita Parmeshwar. Their Surat, Mat, Mind and Buddh reach very high spiritual levels. The state of the Jigyasoo’s who reach such a powerful stage cannot be described. This Gurparsaadi Katha (the discourse graced by God and Guru) is merely a glimpse of the supremely powerful state of such great beings. Those human beings who claim to be able to describe this supremely powerful state make such a claim only because of their arrogance. As a result of which they have to repent later. The human beings who attain such a state are able to experience the immense supreme powers of Sat Par Braham Pita Parmeshwar; and

because of it they start calling themselves as utterly poor. They start to acknowledge that they are devoid of all wisdom and knowledge. All this is magnificence of Sat Par Braham Pita Parmeshar alone. They efface themselves in their divine romance. They efface their own existence and assimilate themselves in Sat Par Braham Pita Parmeshwar.

JAP JI VERSE 37

*Karam khand kee banee jor.
Tithai hor na ko-ee hor.
Tithai jodh mahaabal soor.
Tin meh raam rahi-aa bharpoor.
Tithai seeto seetaa mahimaa maahe.
Taa kay roop na kathnay jaahe.
Naa ohe mareh na thaagay jaahe.
Jin kai raam vasai man maahe.
Tithai bhagat vaseh kay lo-a.
Kareh anand sachaa man so-ay.
Sach khand vasai nirankaar.
Kar kar vaykhai nadar nihaal.
Tithai khand mandal varbhand.
Jay ko kathai ta ant na ant.
Tithai lo-a lo-a aakaar.
Jiv jiv hukam tivai tiv kaar.
Vaykhai vigsai kar veechaar.
Naanak kathnaa karrhaa saar. ||37||*

The blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji) with infinite kindness imparts the knowledge about the magnificence of “Karam Khand” (the stage of receiving divine benignity or grace) upon the entire humanity. In Karam Khand, the Jigyasoo’s (seekers of divine Truth) are blessed with immense, illimitable grace of Sat Par Braham Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe) and with the supreme power of Gurparsaad (Eternal Bliss and Eternal Grace). Once the Bandagi (submission before God) of a human being reaches Karam Khand, it begins to be considered in Dargah (Divine Court). The nerves of Ida, Pingla and Sukhmana (the three energy-channels passing through the spinal column; the divine energy of Kundalini Shakti spreads through these nerves making the corrections and purification throughout the body) are illuminated and the Trikuti (the third eye; also called as Gyan Netar, the wisdom

eye; or Dib Drisht, the divine vision) receives Ek boond Amrit making the human being attain Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness). Gurbani reveals the magnificence of the Ek boond Amrit:

***“Ek Boond Gur Amrit Deeno
Taa Atal Amar Na Muaa.
Bhagat Bhandaar Gur Naanak Ko Saupae
Fir Lekhaa Mool Na Laeiaa. ||4||3||14||”***

(Sri Guru Granth Sahib 612)

Obtaining the Ek boond Amrit is the sign that the human being is blessed with Gurbarsaad. By obtaining the Ek boond Amrit, the Ajapa Jaap (state where Simran carries on without effort on the part of the being) is initiated. By obtaining the Ek boond Amrit, the human being moves into the state of Samadhi. By obtaining the Ek boond Amrit, the human being acquires the Gurbarsaad of Naam (the Name – representing God and all his Creation), Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life) and Puran Bandagi (complete surrender before God). By obtaining the Ek boond Amrit, the human being achieves Suhag (acceptance in the Divine Court as a devotee) of Sat Par Brahm Pita Parmeshwar. By obtaining the Ek boond Amrit, the human being begins to abide for long durations in practice of Sat Naam Simran (meditation upon ‘Sat Naam’ – ‘Truth as a manifestation of the Name of God’); and the Jugyasoo begins finding immense bliss in practising Simran. By practising Simran over a length of time, the mind of the human being achieves calm; and the human being attains the state of Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space).

By practising Naam while in Sunn Samadhi, the mind of the human being gets cleansed. By practising Naam during Sunn Samadhi, the mind of the human being is transformed into Jyot Saroop (embodiment of the divine light). By practising Naam during Sunn Samadhi, the Suksham Dehi (Astral body; Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) of the human being turns Kanchan (pure-as-

gold). By practising Naam during Sunn Samadhi, the human being brings the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) under one’s control. By practising Naam during Sunn Samadhi, the Trishna (desires) of the human being is quenched. By practising Naam during Sunn Samadhi, the human being vanquishes Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. Hopes, expectations and yearnings; and Tamo – the vices viz. the Panj Dhoots). By practising Naam during Sunn Samadhi, one’s slavery of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) comes to an end; and Maya dedicates itself in the service of the human being. By practising Naam during Sunn Samadhi, the Hirdha of the human being attains Puran Sachyari Rehat (complete compliance with Absolute Truth). By practising Naam during Sunn Samadhi, the human being transcends beyond the Trigun Maya and becomes one with Sat Par Braham Pita Parmeshwar; since Sat Par Braham Pita Parmeshwar has his abode in Sunn Mandal (the domain of Sunn Kalaa – the art and the state of complete, absolute silence and peacefulness). Sunn Kalaa is the highest and the supremely powerful amongst all Kalaa’s (crafts and competencies; divine powers) of Sat Par Braham Pita Parmeshwar. (The Gurparsaadi Katha – the discourse with the grace of God and Guru – of Sunn Kalaa is presented in Pauri 5. Those Jigyasoo’s who wish to understand the magnificence of Sunn Kalaa in more depth may once again go through the Gurparsaadi Katha at Pauri 5). It is the Sunn Kalaa by which Sat Par Braham Pita Parmeshwar created the entire Creation. The human beings who become one with Sat Par Braham Pita Parmeshwar; such great beings too establish their abode in Sunn Mandal. The magnificence of Sunn Samadhi is immense; Gurbani reveals the magnificence of Sunn Mandal, Sunn Kalaa and Sunn Samadhi in many Saloks (verses):

***“Oth Poth Jan Har Ras Raate.
Sunn Samaadhh Naam Ras Maate.”***

(Sri Guru Granth Sahib 264)

“Sunn Samaadhh Anhat Teh Naad.”

(Sri Guru Granth Sahib 293)

Salok.

***“Sargun Nirgun Nirankaar Sunn Samaadhee Aap.
Aapan Keeaa Naankaa Aape Hee Fir Jaap. ||1||”***

(Sri Guru Granth Sahib 290)

***“Andin Raataa Man Bairaagee
Sunn Mandal Ghar Paaeiaa.”***

(Sri Guru Granth Sahib 436)

“Sunn Mandal Ik Jogee Baisae.”

(Sri Guru Granth Sahib 685)

***“Sunn Samaadh Mahaa Parmaarath
Teen Bhavan Pat Naamang.”***

(Sri Guru Granth Sahib 634)

***“Naamaa Kahai Chit Har Seo Raataa
Sunn Samaadh Samaaougo. ||4||2||”***

(Sri Guru Granth Sahib 973)

***“Kahu Kabeer Jo Naam Samaane
Sunn Raheaa Liv Soee. ||4||4||”***

(Sri Guru Granth Sahib 1103)

By practising Naam while in Sunn Samadhi, all the Sat Sarovars (the seven sources of Amrit, or of the spiritual energy, inside the human body) of the human being are illuminated. By practising Naam during Sunn Samadhi, all the Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) of the human being are opened. By practising Naam during Sunn Samadhi, Sat Naam casts its illumination upon the entire body, in every cell of the body. By practising Naam during Sunn Samadhi, the Dasam Duaar (the tenth door; once opened, it establishes a connection between the human being and the Akal Purakh) of the human being is opened. By practising Naam during Sunn Samadhi, the human being acquires Anhad Shabad Amrit (incessant fall of Amrit at the Dasam Duaar along with Anhad Naad, the divine un-struck music of five primal

sounds and the chanting of the divine words). By practising Naam during Sunn Samadhi, the Nirgun-Sargun become one (Nirgun represents God beyond the Trigun Maya, observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Nirgun Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan) and the human being is able to get Darshan (vision with the inner, spiritual eye) of Nirgun within Sargun. Just as the human body is Sargun; and the Param Jyot Puran Prakash (the perfect radiance of divine light; his aura; God himself) is the embodiment of Nirgun. Those human beings for whom Nirgun-Sargun become one are able to get Darshan of Nirgun Saroop (embodiment of Nirgun) within their own body. It means that they are able to get a Darshan of the Prakash Roop (manifestation of the divine light) of their body. A human being acquires all spiritual experiences during Sunn Samadhi alone. The Bandagi of the human being finds approval in Dargah, and reaches its accomplishment, only during Sunn Samadhi. A human being is blessed with the Darshan of Akal Purakh (Immortal Being; God) too only when one is in Sunn Samadhi. A human being also acquires Puran Braham Gyan (entire divine wisdom) and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways) during Sunn Samadhi itself. A human being attains Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss) too only during the state of Sunn Samadhi. Only while in Sunn Samadhi a human being also becomes one with Sat Par Braham Pita Parmeshwar. Only during Sunn Samadhi a human being also attains Atal Awastha (the stage of unshakable faith) and Param Padvi (the highest spiritual status). It is only during Sunn Samadhi that a human being attains Jeevan Mukti (deliverance from the cycle of life and death; salvation). Also it is only when one is in Sunn Samadhi that one's all five sensory organs and all five action organs are subjugated under Puran Hukam (Absolute Divine Will). It is when the human being is in Sunn Samadhi that the Ridhi-Sidhis (supernatural powers; these come at a very early stage of Bandgi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for his

administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh) place themselves at the feet of the human being and engage themselves in one's service. It is only in Sunn Samadhi that the human being is blessed with the Gurparsaad of being ordained to bestow Amrit upon others, and ordained to serve the humanity by Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti). It is from within Sunn Samadhi that a Puran Braham Gyani (one in possession of Puran Braham Gyan), a Puran Sant (perfect saint), and a Satguru is born. This is why Gurbani calls Sunn Samadhi as Maha Parmarath (the great and divine purpose). Even Sat Par Braham Pita Parmeshwar bows before the mind and the Hirdha absorbed in Sunn; and he is compelled to manifest himself in such a Hirdha.

Abiding in Bandagi in Karam Khand, when a Jigyasoo attains such a supremely powerful state, there is a complete transformation in one's speech. The words spoken by the Jigyasoo carry a divine supreme force. All one's words turn into Puran Sat (Absolute Eternal Truth). All one's words are brought to come true by the supreme powers of Sat Par Braham Pita Parmeshwar. The words spoken by such great human beings come into effect. Such great beings are called as Soorbeer (the gallant), Bali (the mighty) and Mahabali (greatly mighty):

***“Soorbeer Bachan Ke Balee.
Kaolaa Bapuree Santee Chhalee. ||3||”***
(Sri Guru Granth Sahib 392)

***“Jin Mil Maare Panch Soorbeer
Aiso Kaun Balee Re.
Jin Panch Maar Bidaar Gudaarae
So Pooraa Eh Kalee Re. ||1||”***
(Sri Guru Granth Sahib 404)

“Panje Badhhe Mahaabalee Kar Sachaa Dhoaa.”
(Sri Guru Granth Sahib 1193)

Bandagi is a battle with Maya. Bandagi is a Gurparsaadi Khel

(an endeavour that carries the blessings of the Guru and God; the entire process of bestowal of Naam is described as a Gurparsaadi Khel) to vanquish the lust, anger, greed, attachments and pride. Bandagi is a Gurparsaadi Khel to overcome Trishna. Vanquishing the lust, anger, greed, attachments and pride and overcoming one's Trishna is a tall order. Battling the Panj Dhoots, overcoming them and bringing them forever under one's control is quite a tough task. Achieving victory over one's mind takes a lot of effort. Achieving calm in one's mind, ridding one's mind of dilemmas, bringing the flights of fancies of one's mind to an end – these are no easy tasks. Ridding one's mind and Hirdha of all vices and practising Puran Sachyari Rehat in one's life is an extremely hard work. Bringing Trigun Maya into one's service is an extremely difficult task. This is why the human beings who win the battle with Maya are called as Bali, Mahabali and Soorbeer in Gurbani. The Panj Dhoots are completely under hold of such Sants (saints), such great beings. Such Sants, such great beings have quenched their Trishna and attained Sat Santokh (divine contentedness; state where there is humility and an absence of desires) in their Hirdhas. Maya keeps itself at the service of such great beings; and they assimilate themselves in Sat and are transformed into Sat Roop (Sat in a human form). The words of such Sat-Roop-turned-great-beings carry within them the grace of Sat Par Braham Pita Parmeshwar. The words of such great beings are the divine Hukam (command; will). This supremely essential Truth is manifested in Gurbani:

***“Jaa Kaa Kaheaa Dargeh Chalai.
So Kis Kao Nadar Lai Aavai Talai. ||3||”***
(Sri Guru Granth Sahib 186)

***“Meree Baandhee Bhagat Chadaavai
Bandhhai Bhagat Na Chootai Mohe.
Ek Samai Mo Kao Geh Baandhai
Tao Fun Mo Pai Jabaab Na Hoe. ||1||”***
(Sri Guru Granth Sahib 1252)

Such Mahabali and Soorbeer, such great beings who are turned into Puran Sants, carry divine Hukam in their words. Those human beings who are blessed with the grace of Sat Par Braham Pita

Parmeshwar and with Gurbarsaad no longer need to look up to any force or to any person for fulfilment of any need. Sat Par Brahm Pita Parmeshwar manifests himself in their Param-Jyot-Puran-Prakash-turned-Hirdha. This is the reason that Gurbani calls a Brahm Gyani as Parmeshwar (the Supreme Lord; God), Gur Parmeshwar (God, the Supreme Lord), Nirankar (the Formless; God) and Vidhata (the ultimate authority; God). Even Sat Par Brahm Pita Parmeshwar has to accede to the words of such Mahabali and Soorbeer great beings. Sat Par Brahm Pita Parmeshwar abides in the hold of his Bhagats (devotees). A Bhagat has the capability to undo the knots of the human deeds. But even Sat Par Brahm Pita Parmeshwar does not possess the capability to repudiate the words of such Mahabali and Soorbeer great beings. Consequently the words of these Mahabali and Soorbeer great beings carry a revolution within them. Their words are Puran Sat, and the divine Hukam. The words of such beings prove true and come true.

Such Mahabali and Soorbeer great beings have Sat Naam abide in every cell of their bodies; and Akal Purakh himself pervades and dwells in every cell of their bodies. Sat Par Brahm Pita Parmeshwar manifests himself in their Hirdhas. Such great beings are also addressed as a Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God himself), a Brahm Gyani. They have God absorbed in every cell of their bodies.

Such Soorbeers, such Mahabalies, such true-of-their-words great beings are ordained by Dargah of Sat Par Brahm Pita Parmeshwar to serve the humanity with Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar. When they dedicate themselves into this service, their service carries within it the supreme force of Sat Par Brahm Pita Parmeshwar. From then on, the Bandagi of these great beings takes the role of providing deliverance to the mankind; leading the mankind into Jaap (recitation) of Naam; bestowing Jee-a Daan (bestowal of Puran Bandagi and Seva) and guiding the mankind on the path of Bhagati (devotion); bestowing Gurbarsaad upon the mankind, bestowing Puran Sat upon the mankind; and placing themselves in the service of Puran Sat. In such a state of service, they experience within themselves the supreme powers of

Sat Par Braham Pita Parmeshwar. Those great beings who achieve success in their service earn great acclaim in Dargah. The great beings who are blessed with such a supremely powerful service are indeed very fortunate. By performing Seva (humble and selfless service to others) the ego of the Suksham is eradicated. Those great beings who dedicate all praise and all glory earned by their Seva at the feet of Sat Par Braham Pita Parmeshwar and at the feet of Guru (teacher and mentor; a Guru is one who has accomplished Bandagi and attained Jeevan Mukti and is divinely ordained to lead others on the path of Bandagi and Mukti) advance their Bandagi to the next stages. Those human beings who are overwhelmed with the supreme powers of Sat Par Braham Pita Parmeshwar and start priding upon themselves fritter away their Bandagi. Their pride holds their Bandagi from proceeding further ahead. If these human beings come to realize this supremely essential Truth; come to realize their mistake and seek forgiveness from their Guru, they once again attain Chad Di Kalaa (Eternal Bliss); but those human beings who get wrapped up in their pride and start thinking great of themselves have their Bandagi come to a sudden halt. Rather they even lose this supremely powerful state. Those human beings, who having realized the supreme power of Sat Par Braham Pita Parmeshwar through Seva regard it as their victory and pride themselves for it, lose their winning bid. Those human beings, who acquire humility through their Seva and suffuse their Hirdhas with humbleness, are victorious. Such great beings dedicate all the praise and glory at the feet of Sat Par Braham Pita Parmeshwar and at the feet of Guru, and are blessed and gratified. Such great beings lay all credit from the Seva at the feet of Sat Par Braham Pita Parmeshwar and at the feet of Guru and, with a feeling of humbleness, acquire even more humility and even more sweetness in their behaviour. Therefore, the victory in this Gurparsaadi Khel of Bandagi lies in losing after winning. Those human beings who lose when they are winning, meaning thereby that those who perform Seva; abide in respect, greatness and glory of the supreme powers of Sat Par Braham Pita Parmeshwar; acquire still more humility and dedicate all praise and glory at the feet of Gur (God) and at the feet of Guru and call themselves as utterly poor; the Seva of such great beings is successful and such human beings are blessed and gratified. But those human beings, who experience and

realize the supreme powers of Sat Par Braham Pita Parmeshwar and become egoistical, lose every gain that they had made. This is why Gurbani expresses this supremely essential Truth:

***“Jeet Haar Kee Sojhee Karee.
Tao Iss Ghar Kee Keemat Paree. ||7||”***

(Sri Guru Granth Sahib 235)

***“Kehat Kabeer Jeet Kai Haar.
Baho Bidh Kaheo Pukaar Pukaar. ||5||1||9||”***

(Sri Guru Granth Sahib 1159)

Therefore, those human beings in Bandagi, who are blessed to perform Seva and who by performing Seva realize the supreme powers, the respect, greatness and glory of Sat Par Braham Pita Parmeshwar; they should attain still more humility and they should practise even more humbleness and humility of Hirdha. Those in Bandagi should practise upon these words of Puran Braham Gyan; and by so doing they will be blessed and gratified. The human beings who reach this state and do not lift their heads from the feet of Satguru; their Seva is readily accepted and approved in Dargah and they easily make losing-to-win to work for them. They receive the immense, illimitable grace of Satguru and by this their Bandagi is accepted in Sach Khand (the realm of ultimate, absolute Truth).

The great beings who reach this state feast upon knowledge and wisdom. They are forever absorbed in the magnificence of Sat Par Braham Pita Parmeshwar. Carrying out acts of Parupkar and Maha Parupkar they keep themselves engrossed in serving Puran Sat and acting Puran Sat. They themselves become part of the magnificence of Akal Purakh. Such great beings themselves become the magnificence of Sat Par Braham Pita Parmeshwar. The greatest and the best magnificence of Sat Par Braham Pita Parmeshwar is a Puran Braham Gyani, a Satguru, a Puran Sant, a Puran Khalsa (a pure soul that possesses Puran Braham Gyan), an Avatar (divine incarnate; the ten Satguru Patshah Ji's) of Sat Par Braham Pita Parmeshwar, and a Kalki Avatar. Such great beings possess immense magnificence. These great beings manifest the magnificence of Sat Par Braham Pita Parmeshwar upon this earth. Gurbani establishes this supremely

essential Truth:

***“Saadh Kee Mahimaa Baranai Koun Praanee.
Naanak Saadh Kee Sobhaa Prabh Maahe Samaanee.||1||”***
(Sri Guru Granth Sahib 271)

***“Saadh Kee Upmaa Teho Gun Te Dhoor.
Saadh Kee Upamaa Rahee Bharpoor.
Saadh Kee Sobhaa Kaa Naahee Ant.
Saadh Kee Sobhaa Sada Beant.”***
(Sri Guru Granth Sahib 272)

“Braham Giaanee Kaa Ant Na Paar.”
(Sri Guru Granth Sahib 273)

The human being who has disciplined one's Hirdha and mind, meaning thereby one who has rid one's Hirdha and mind of all vices; triumphed over Maya and attained Puran Sachyari Rehat; such great beings come to possess immense magnificence. Such great beings transcend beyond Trigun Maya, become one with Sat Par Braham Pita Parmeshwar, and attain immensity and eternity. The magnificence of such great beings is indescribable. Such great beings have their look and form painted in the colours of Naam; and their Hirdha sheds all vices and turns into an immensely magnificent Hirdha. Such great beings rid their Hirdhas of all vices and suffuse them with all true divine virtues. Such great beings have all the supreme powers of Sat Par Braham Pita Parmeshwar manifest themselves in their Hirdhas. All divine virtues, once these are absorbed in the Hirdha, are transformed into the supreme powers.

Those human beings who triumph over Maya, shed all vices and by obliterating their egos attain Jeevan Mukti; no force in the Creation can kill them or even harm them; because, they themselves are transformed into the source of all supreme powers. No destructive force can trick them. They are freed of the clutches of Maya, and therefore even Maya cannot deceive them. Maya turns into their slave, places itself at their feet and keeps itself in their service. All Ridhi-Sidhi's place themselves at their feet and keep themselves ready in their service. Those great beings who attain

Param Jyot Puran Prakash in their Hirdhas and the illumination of Sat Naam in every cell of their bodies; no destructive force can bring any harm to them. Such great beings achieve ever-existence. They never perish. They become one with the indestructible Sat Par Braham Pita Parmeshwar, and become themselves indestructible:

***“Braham Giaanee Sukh Sehaj Nivaas.
Naanak Braham Giaanee Kaa Nahee Binaas. ||5||”***
(Sri Guru Granth Sahib 273)

“Braham Giaanee Sadh Jeevai Nahee Martaa.”
(Sri Guru Granth Sahib 273)

The Braham Gyanis, the great beings, abide in Sehaj Samadhi (continual state of Samadhi – awake or asleep). They are forever instated in the state of Sehaj Samadhi. As they become one with Sat Par Braham Pita Parmeshwar, they turn indestructible. They turn forever, in all coming ages, immortal. Such great beings whose mind is transformed into Jyot (the divine light within; pure soul) and whose Hirdha attains Puran Sachyari Rehat are portrayed as Braham Gyanis by the blessed Satguru incarnate Arjun Dev Patshah Ji in Gurbani:

Salok.

***“Man Saachaa Mukh Saachaa Soe.
Avar Na Paekhai Ekas Bin Koe.
Naanak Eh Lachhan Braham Giaanee Hoe.||1||”***
(Sri Guru Granth Sahib 272)

Here, some of the divine virtues of a Puran Braham Gyani are described. A Puran Braham Gyani is such a magnificent and great personality: whose soul, Hirdha and mind are absorbed in Puran Sat; who serves nothing but Puran Sat; who sees Sat, hears Sat, speaks Sat, acts Sat and serves Sat; all whose actions and reactions are truthful; who has attained Puran Sachyari Rehat, and has attained Andherli Rehat (inner compliance with Truth) of triumph over Maya; who is beyond Maya, Maya being Asat (not Sat); who is a completely pure soul, and has Puran Prakash (the supreme light; his aura; aura around the enlightened ones) in one's Hirdha. Only by

obtaining Darshan of the Nirgun Saroop of Akal Purakh a human being can attain Puran Prakash in one's Hirdha; which purifies the Hirdha and gives birth to a Sada Suhagan (eternal bride of God; one who has attained Sada Suhag, i.e., Puran Braham Gyan, Puran Tat Gyan and Param Padvi). Only such a Hirdha that is eternally blessed with Param Jyot Puran Prakash can become a Khalsa (a pure soul that has obtained Braham Gyan). Only such a soul can acquire the Gurparsaad of Puran Tat Gyan and Puran Braham Gyan, and become a Puran Braham Gyani: which places itself in the service of Akal Purakh Par Braham Parmeshwar on a continuous basis; which engrosses itself in the glory of the almighty Par Braham Pita Parmeshwar; which places itself entirely in the service of the almighty Par Braham Pita Parmeshwar; which bestows the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva; which finds Parmatma (the supreme soul; God) everywhere and in everything; which is Nirvair (hate-less; without enmity); which is Ik Drisht (seeing all as equal; non-discriminatory); which is Nirbhao (fearless); which has fully experienced and realized Braham Gyan and divinity; which has attained Param Padvi; which has attained Atal Awastha; which is a Sada Suhagan; which forever abides in Mansarovar (the eternal source of divine powers; the source of all life; Akal Purakh himself). A Puran Braham Gyani alone is Puran Sat; rest everything is perishable.

Such great beings attain Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness). The glory of such great beings is described in the 8th Astpadi (a poem of 8 verses) of Sukhmani Bani (the composition by Satguru the Fifth Patshah Arjun Dev Ji, comprising of 24 Astpadis). Those human beings who achieve Puran Sachyari Rehat in their Hirdha are the ones who attain Puran Braham Gyan; attain Puran Tat Gyan and attain Atam Ras Amrit. Such great beings attain Sada Suhag. Such great beings make their abode in Sach Khand.

Sach Khand:

The state of Sach Khand is the state of supremely powerful spirituality. The grandeur of the state of Sach Khand is immense. When you triumph over Maya, you are forever instated in the state of Sach Khand; you attain Puran Sachyari Rehat in your Hirdha and

you come to the stage of Jeevan Mukti; you acquire the blessing of Atal Awastha; you attain Param Padvi; triumphing over Trigun Maya, you attain Param Jyot Puran Prakash, Puran Braham Gyan and Puran Tat Gyan. You become Nirbhao and Nirvair; you become Ik Drisht. When you acquire the capability to see, hear, speak and act Puran Sat and acquire the Gurparsaad to be in the service of Puran Sat; then your Bandagi is considered accomplished and approved in Dargah of Akal Purakh and you are blessed with the Gurparsaad of Sada Suhag; by this Gurparsaad you are endowed with the status of a Sada Suhagan. You are granted Darshan of Sat Par Braham Pita Parmeshwar. You get Darshan of Nirgun in Sargun. Sargun and Nirgun become one. Abiding in Seva, your ego is eradicated. Abiding in Parupkar and Maha Parupkar the Hirdha is suffused with humbleness and ego is annihilated. You become one with Akal Purakh. You attain Jeevan Mukti. You clearly notice the supreme power of Sat Par Braham Pita Parmeshwar in action in every direction. At this stage Akal Purakh blesses you with all eternal, divine and spiritual treasures and endows you with the right to bestow the Gurparsaad of all these eternal, divine and spiritual treasures upon the Sangat (congregation; following). You become a bestower of Amrit, a bestower of Bandagi and Seva. You become a bestower of Gurparsaad and then, helping Sangat in their Bandagi in their attainment of Jeevan Mukti, you immerse yourself in the services of Maha Parupkar with the help of these eternal, divine and spiritual treasures. Such Braham Gyanis, such great beings are exhibited as the supremely powerful embodiment of Parmeshwar by the blessed Satguru incarnate Arjun dev Patshah Ji in Sukhmani Bani:

***“Braham Giaanee Ko Khojeh Mahesar.
Naanak Braham Giaanee Aap Parmesar. ||6||”***
(Sri Guru Granth Sahib 273)

“Braham Giaanee Sarab Ka Thaakur.”
(Sri Guru Granth Sahib 273)

***“Braham Giaanee Mukat Jugat Jee Kaa Daataa.
Braham Giaanee Pooran Purakh Bidhaataa.”***
(Sri Guru Granth Sahib 273)

“Braham Giaanee Aap Nirankaar.”

(Sri Guru Granth Sahib 273)

The Braham Gyanis, the great beings, are portrayed in the supremely powerful form of “Sarab Ka Thakur” (Lord and Master of All). The Braham Gyanis, the great beings, are portrayed in the supremely powerful form of the Dataa (the Donor; God) and the Karta (the Creator; God). The Braham Gyanis, the great beings, are portrayed in the supremely powerful form of the bestower of Mukti (liberation of soul from the slavery of Maya). The Braham Gyanis, the great beings, are portrayed in the supremely powerful form of the bestower of Bandagi and of the bestower of the means of Bandagi. The Braham Gyanis, the great beings, are portrayed in the supremely powerful form of “Puran Purakh Vidhata” (the perfect being, the ultimate authority; God). The Braham Gyanis, the great beings, are portrayed in the supremely powerful form of “Nirankar” (the Formless; God). The glory of a Puran Braham Gyani, the glory of a Sadh (a Sadhu; a saint with great spiritual attainments; one blessed by God to impart the wisdom of Gur Shabad upon others) and the supremely powerful glory of Apras Aparas (one who is untouched by Maya, and one who can lead others away from Maya) is expressed by Satguru incarnate Arjun Dev Patshah Ji in Astpadis 7, 8 and 9 of Sukhmani Bani; and the supremely powerful glory of Satguru is expressed in Astpadi 18. It is a humble prayer at the feet of the Jigyasoo’s to concentrate upon these Astpadis, and it will turn their Bandagi into quite an easy task. Under the aegis of such great beings alone a human being acquires the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. Under the aegis of such great beings alone a human being can effortlessly put Naam into practice in one’s life. Under the aegis of such great beings alone a human being can easily triumph over Maya. Under the aegis of such great beings alone a human being can easily practise Puran Sachyari Rehat in one’s Hirdha. Under the aegis of such great beings alone a human being can abide in Bandagi and effortlessly make all spiritual attainments.

This state of becoming one with Akal Purakh itself is the state of Sach Khand. Sat Par Braham Pita Parmeshwar manifests himself in the Hirdhas of such great beings. Wherever these great beings are

present, Dargah manifests itself at that place upon earth. The Sangat of such great beings alone is the supremely powerful Sat Sangat (congregation with the presence of Sat; or among those who have attained Jeevan Mukti and thus are part of Sat). The Sangat of such great beings alone is the supremely powerful Sangat of Sach Khand. In the Sangat of such great beings alone abides the supremely powerful glory of Sach Khand. Maya cannot gain entry in the Sangat of such great beings. Those human beings, who abide in Simran in the Sangat of such great beings, easily make the Param Jyot (the divine light; God himself) manifest itself in their Hirdhas. Those who dedicate their entire selves at the feet of such great beings; Sat Naam readily casts its illumination upon the Surat (consciousness) and the Hirdha of such human beings. Those human beings who surrender themselves completely at the feet of such great beings easily have all their Bajjar Kapats opened, and all their Sat Sarovars illuminated. The human beings dedicating themselves completely at the feet of such great beings easily attain the Ek boond Amrit. The human beings dedicating themselves completely at the feet of such great beings easily attain Samadhi and Sunn Samadhi. The human beings dedicating themselves completely at the feet of such great beings easily attain the supremely powerful state of Karam Khand.

Such souls as arrive at Sach Khand are forever immersed in Prema Bhagati (loving devotion) for their Parmatma (the supreme soul; God) and by virtue of the gift of their eternal, divine and spiritual treasures turn exceedingly mighty. Such souls are forever assimilated in the almighty Par Braham Pita Parmeshwar and, abiding in Sunn Samadhi, realize the supreme-most state of becoming one with Akal Purakh. Such souls can never conceal themselves. Such souls are manifested by the almighty Sat Par Braham Pita Parmeshwar himself amongst the mankind as an embodiment of the highest state of the eternal, spiritual Maha Parupkar. These souls abide in eternal Maha Parupkar and bestow the message of the eternal Sat upon the mankind. Such souls do not belong to a particular section of the society. They are beyond the worldly bonds of religions and caste-systems and engage themselves in service of the entire humanity, in aid of everyone. Whosoever is admitted in their Sat Sangat, is transformed. Such souls bestow the blessing of Gurparsaad upon their Sat Sangat and, with this

Gurparsaad, a number of persons achieve the blessings of Naam, Bandagi and Seva and attain Jeevan Mukti. Such souls arrive in this world in order to provide deliverance to a large number of people, to carry them across the Bhavsagar (sea of Maya's deceptions; sea of ignorance), and to lead them to their true abode.

Such souls transform themselves into Sat Roop; manifest themselves upon this earth as Pargateyo Jyot; and engage themselves in Parupkar of the humanity by bestowing Puran Braham Gyan and Puran Tat Gyan upon them. Sat Par Braham Pita Parmeshwar manifests himself upon this earth in the form of such souls and enjoys the bliss of his own Creation. Sat Par Braham Pita Parmeshwar is Rasik Bairagee (enjoying Ik Ras – divine bliss, while being detached from worldly matters). This alone is his most powerful Gurparsaadi Khel. He bestows; he induces the human beings into Jaap; induces into Bandagi, into Seva; and then manifests himself in the human being, engages in Maha Parupkar and thus enjoys the bliss of this entire game of his own making. First he induces the human being into his Bandagi and gratifies the being with his Nadar (kind gaze; divine grace and blessings); and then manifests himself in that human being and relishes the bliss of his own Bandagi and Seva. In this way he manifests his supreme powers within the human being and savours this supremely powerful game of his own creativity. Once a human being reaches this supremely powerful state, the Param Jyot manifested within oneself begins to experience the sureme power of Sat Par Braham Pita Parmeshwar all around oneself, throughout all Creation. This supremely powerful state is described by Bhagat Nam Dev Ji in Gurbani:

***“Sabh Gobind Hai Sabh Gobind Hai
Gobind Bin Nahee Koe.”***

(Sri Guru Granth Sahib 485)

Those great beings who realize this supremely powerful state of Sach Khand and become one with Sat Par Braham Pita Parmeshwar; they are able to experience the immensity of the Creation. Such great beings, when they realize Darshan of Akal Purakah, or when they realize Darshan of Sargun in Nirgun, they are able to sight all Khand's (regions, heavenly bodies), Mandal's (planetary system or

constellations) and Brahamand's (universes). Such human beings, when they become one with Sat Par Braham Pita Parmeshwar, are able to observe these Khand's, Mandal's and Brahamand's within themselves. A collection of Khand's makes a Mandal; just as the earth, the sun, the moon and the other planets combined make a solar system; and many such solar systems combined make a universe. Such great human beings are able to perceive many such universes; by which they are able to explicitly grasp the immensity of the Creation. Many such great being acquire the capability to roam these Khand's, Mandal's and Brahamand's in their Suksham form. By using this capability they are able to leave their physical body in order to fulfil their tasks of Parupkar in accordance with the Hukam of Sat Par Braham Pita Parmeshwar; and once having finished these tasks of Parupkar, they return back into their physical body.

Such great beings turn Ik Drisht. They turn Nirvair. They find Sat Par Braham Pita Parmeshwar in all humanity. Such great beings have all five of their sensory organs and all five of their action organs subjugated under Puran Hukam. All their deeds are performed keeping within Puran Hukam. All their deeds turn into Sat Karams, and take place under Puran Bhana (Absolute Will of God). They serve nothing but Puran Sat, and act nothing but Puran Sat. Their entire life is dedicated in Parupkar and Maha Parupkar. They bestow the wisdom of Puran Sat upon the humanity and deliver them by carrying them across the Bhavsagar of this world. In such a state they perceive the Hukam of Sat Par Braham Pita Parmeshwar in action everywhere. They perceive Karta Purakh (the Creator; God) in action in the entire Creation. Such great beings, by abiding in service of Puran Sat, make constant progress. Seva takes the role of their Bandagi; and such Seva too is limitless. Being absorbed in Seva, their spiritual state is under constant advancement; because, spiritual progress too knows no limits. As these great beings bestow Gurparsaad and unite the humanity with Bandagi of Sat Par Braham Pita Parmeshwar, their spiritual state soars higher. The magnificence of such great beings is immense. This is why the state of such great beings is indescribable. Such immense, eternal and supremely powerful state of Puran Bandagi can be experienced, but cannot be described. This supreme-most state of abiding in Mansarovar is attained only through Bandagi; and can be experienced, but can't be

described. The blessed Sant Kabir Patshah Ji has revealed this supremely essential Truth in his words:

***“Kabeer Charan Kamal Kee Mauj Ko Keh Kaise Onmaan.
Kehibe Ko Sobhaa Nahee Dekhaa Hee Parvaan. ||121||”***

(Sri Guru Granth Sahib 1370)

This Gurparsaadi Katha too of Jap Ji Bani (Jap Ji Sahib; composition by the blessed Satguru incarnate Nanak Patshah Ji appearing at the very beginning of Sri Guru Granth Sahib) is merely a glimpse of the state of such great beings, who abide in Mansarovar.

JAP JI VERSE 38

*Jat paahaaraa dheeraj suni-aar.
Ahran mat vayd hathee-aar.
Bha-o khalaa agan tap taa-o.
Bhaandaa bhaa-o amrit tit dhaal.
Gharhee-ai sabad sachee taksaal.
Jin ka-o nadar karam tin kaar.
Naanak nadree nadar nihaal. ||38||*

With immense, immeasurable Gurkirpa (divine grace) and with blessing of Gurbarsaad (Eternal Bliss and Eternal Grace) by the blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji), by Satguru the true Patshah Ji and Sat Par Brahm Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe), an attempt is made to present a glimpse of Mansarovar (the eternal source of divine powers; the source of all life; Akal Purakh himself) before the Satsangat through the Gurbarsaadi Katha (the discourse graced by God and Guru) of the supremely powerful bani of Jap Ji Sahib (composition by the blessed Satguru incarnate Nanak Patshah Ji, appearing at the very beginning of Sri Guru Granth Sahib). It is a humble prayer at the feet of the entire humanity to adopt these pure and sacred pearls of Puran Brahm Gyan (entire divine wisdom) studded into the immense and immeasurable priceless gems of the words of Jap Ji Sahib as a way of life, gain full benefit from this infinite and immense divine treasure; receive the Gurbarsaad of Naam (the Name – representing God and all his Creation), Naam Simran (meditation upon Naam), Naam Di Kamai (Naam in practice in one's life), Puran Bandagi (complete surrender before God), Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti); and acquire honour in Dargah (Divine Court). The blessed Satguru incarnate Nanak Patshah Ji, up to Pauri (verse) 37, has bestowed a clear blueprint of the Sach Khand (the realm of ultimate, absolute Truth), the Mansarovar, upon the humanity. Satguru incarnate Patshah Ji has bestowed Puran Brahm Gyan upon

the humanity beginning with the supremely powerful, all-accomplished with Sarab Kalaa's (supreme and divine abilities), Agam (one who cannot be perceived by the five human sensory functions), Agochar (one that needs a divine sight to be perceived and experienced), and unparalleled persona of Sat Par Braham Pita Parmeshwar, Ik Oangkaar (One God); and up to Sach Khand. Right from the Mool Manter (Definition of the Origin; the very first composition in Jap Ji Sahib), the blessed Satguru incarnate Patshah Ji has strung a necklace of pure and sacred Puran Braham Gyan, beginning with the magnificence of all primal supreme powers of Sat Par Braham Pita Parmeshwar and up to the supremely powerful magnificence of Karta Purakah (the Creator; God), Nirbhao (the Fearless), Nirvair (the Non-discriminating) Akaal Moorat (the Immortal), Ajuni (beyond birth and death), Saibhang (the Self-existent) and the Gurparsaad; and bestowed it upon the entire humanity. The secrets of the origin of all Creation; the secrets of the immensity of the Creation; the secrets of the supreme powers of Sat Par Braham Pita Parmeshwar; the secrets of the magnificence of Sat Naam (Truth as a manifestation of the Name of God); the secrets of the magnificence of Sat Naam Simran (mediation upon Sat Naam); the secrets of the magnificence of Sat Naam Di Kamai (putting Sat Naam to practice in life); the secrets of the stages of Bandagi (submission before God): Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand; the secrets to acquiring Puran Bandagi and Seva (humble and selfless service to others) of Maha Parupkar; secrets of finding approval in Dargah for one's Seva; secrets of how to acquire the supreme power of Gurparsaad; secrets of the magnificence of supreme power of Gurparsad; secrets of the supremely powerful state of Suni-ai (listening); secrets of the supremely powerful state of Mannay (believing); secrets of the supremely powerful spiritual states of a Suhagan (God's bride; one who is accepted as a devotee in Dargah) and a Sada Suhagan (eternal bride of God; one who has attained Sada Suhag, i.e., attained Puran Braham Gyan, Puran Tat Gyan and Param Padvi); secrets of the supremely powerful state of Satguru Avatars (divine incarnates; the ten Satguru Patshah Ji's); secrets of the magnificence of a Gurmukh (a soul whose expressions are God's expressions, a soul in complete Bandagi, a soul in possession of Guprasaad of Naam, a soul in Sach

Khand), a Sant (saint), a Braham Gyani (divinely wise; possessing Braham Gyan), and a Bhagat (devotee); secrets of the supremely powerful state of Sunn (void; complete, utter peace and calmness); secrets of the Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body), of opening of the Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) and of receiving Amrit (our essence or the life-element; the divine energy; pure soul); secrets of Sat Naam Simran in every cell of one's body and of the supremely powerful state of Kanchan Dehi (pure-as-gold body); secrets of practising Andherli Rehat (inner compliance with Truth; also called as Sat Ki Rehat, or Puran Sachyari Rehat – complete compliance with Absolute Truth) in life; secrets of the Puran Sachyari Rehat in one's Hirdha; secrets of triumphing over Maya, of transcending beyond the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. Hopes, expectations and yearnings; and Tamo – the vices viz. the lust, anger, greed, attachments and pride) and assimilating in the Nirgun Saroop (the infinite divine power that is beyond the three attributes of Maya) of Sat Par Braham Pita Parmeshwar; secrets of vanquishing the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and Trishna (desires); secrets of liberation from the slavery of Maya; secrets of attaining Puran Braham Gyan and of attaining Jeevan Mukti (deliverance from the cycle of life and death; salvation); secrets of acquiring Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways) and Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss) – the conclusion is that the blessed Satguru incarnate Nanak Patshah Ji has bestowed all the secrets of the spiritual world upon the humanity in the form of Jap Ji Bani.

In this Pauri (38) once again the blessed Satguru incarnate Nanak Patshah Ji bestows the essential sense of Jap Ji Bani upon the humanity. Once again by his supreme compassion we are endowed with the secrets of Puran Bandagi and of finding approval in Dargah. By stringing these priceless pearls of Puran Braham Gyan revealed in Jap Ji Bani in our Hirdha we can easily attain Puran Bandagi and the supremely powerful state of acceptance in Dargah. The liberation

from Maya itself is Jeevan Mukti. This whole world is a playact of Maya. In order that the entire humanity may understand this playact of Maya, the blessed Satguru incarnate Nanak Patshah Ji has bestowed Puran Braham Gyan through this Pauri. Equating the Bhavsagar of Maya with a goldsmith's shop, he imparts upon us the technique to triumphing in this game-play of Maya. The word "Jat" denotes the worldly, evil and destructive powers of Maya. The word "Paahaaraa" means a store (market; shop). It means to say that the entire world is a store (marketplace) of these highly evil and destructive powers of Maya. The supremely essential Truth to understand is how Maya plays its destructive game with the human being, and keeps one bound in the chains of her slavery.

Our daily routine life is influenced by the three attributes of Maya. These three attributes are Maya's powers, which keep the human being engrossed in their game. If we acquire the knowledge, understanding and wisdom about these three attributes of Maya, and if we scrutinize our actions in day-to-day life, we will realize that all our actions are performed under one or the other form of Maya, be it either Rajo or Tamo or Sato. The powers of Rajo and Tamo are gravely destructive; and the power of Sato leads us towards the Gurparsaad of Bandagi.

Tamo: the lust, anger, greed, attachments and pride.

These five enemies of our soul reside within our body; these are also called as the Panj Dhoots. These are even called as mental diseases.

Rajo: the Asa (hopes and expectations), Trishna (desires) and Mansa (intents; inclinations)

Sato: the compassion, Dharam (righteousness, commonly interpreted as religion or seeking union with the divine), charity, contentment and forbearance.

In conclusion, we are slaves of Maya, and nothing besides. Barring a few persons, the entire humanity is in slavery of the Rajo and Tamo powers of Maya. It implies that all our deeds are committed under the hold of the lust, anger, greed, attachments, pride and Trishna. Even when we do a deed of religiosity, it is only to fulfil some demand of ours. The inherent and deeply spiritual

implication is that we are hopelessly trapped in the web of Maya, and are nothing but a slave of Maya. Hence it is necessary for us to make a decision: do we destroy our lives in slavery of Maya, or do we bring Maya under our hold and lead the magnificent life of a Jeevan Mukh (one who has attained deliverance – i.e., liberation while still in one's physical body); do we keep getting bogged down in this swamp of Maya, or do we extricate ourselves from this terrifying swamp, break the bonds of births and deaths, kindle the Jyot (the divine light) of Parmatma (the supreme soul; God) in our Hirdha and assimilate in the Nirgun Saroop; do we plunge and drown ourselves in this Bhavsagar of Maya, or do we forsake the slavery of Maya, take ourselves across the Bhavjal (Bhavsagar), adorn our Hirdha with Param Jyot Puran Prakash (the perfect radiance of divine light; his aura; God himself) and receive acclaim in Dargah; do we keep suffering the grave harms caused by Maya, fall prey to the dangerous mental ailments (of lust, anger, greed, attachments, pride and Trishna), make ourselves a candidate for the lowest of the hells, and depart from this world squandering away this beautiful gem of life, or do we triumph over Maya, place Maya under our slavery, transcend beyond the Trigun Maya and assimilate ourselves in Parmatma.

Once we have understood this game of Maya we will realize the immense power of our soul; the power that has the capacity to make Param Pita (the Supreme Creator; God) Parmatma manifest in our Hirdha; the power that has the capability to release us from the slavery of Maya, illuminate our Hirdha with Param Jyot Puran Prakash, and transform us into a Sant Hirdha (saintly-Hirdha). This game of Maya too is created by Sat Par Brahm Pita Parmeshwar himself. Now it is up to us to see and measure how much appreciation do we have for our Creator; to see how much we adore the Karta Purakh, the One who makes it all happen; to see how much we care for the Daataa (the Donor; God); to determine how much conviction, faith, trust, belief, devotion and affection we have for him.

This whole world is a fabrication of Maya, and functions under the influence of Maya. Only a human being who is beyond the pale of Maya is a Puran Sant (perfect saint), a Sant Satguru, a Puran

Braham Gyani. Besides such human being, everything else works for Maya. Only a Puran Sant, Puran Sant Satguru, a Pargateyo Jyot (a manifested divine light, a soul that becomes the pure divine light of God himself) Puran Braham Gyani, a Puran Khalsa (pure soul that possesses Puran Braham Gyan) is the one who is constantly absorbed in the almighty Sat Par Braham Pita Parmeshwar. Maya engages itself in the service of such a human being. Maya makes its place at the feet of a Puran Sant, a Puran Satguru, a Puran Braham Gyani. Only those human beings find a place in Dargah who are triumphant over Maya. The rest all abide in the slavery of Maya, and keep going through the cycle of births and deaths. The rest all remain mired in the deep swamp of Maya; remain trapped in the clutches of Maya. This is the game of Akal Purakh (Immortal Being; God), who by creating this web of Maya tests our true love, true devotion and true faith in him; and those human beings who lead their lives walking the path as directed by him, he holds their arms and carries them across this Bhavsagar and honours them in Dargah. The path directed by Akal Purakh Ji is none other than the Path of Sat (Eternal Truth; God himself) and Sat alone. Akal Purakh Ji tells us just to walk the path of Sat. Akal Purakh Ji encourages us just to abide in Sato Birti (consciousness of Sato – characterized by piety, divinity, contentedness and patience); and those who do so are blessed with the capacity to find a place in Dargah. Only those human beings who commit all their deeds under Sato Birti are the ones who accumulate their Sat Karams (the deeds of Sat; truthful deeds) and thereby reach a state where they acquire the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. Consequently through the process of Puran Bandagi they transform themselves into a Puran Sant, and achieve triumph over Maya. Just think about where do we stand? Almost all of us have forgotten the One who provides all and who bestows all. We have forgotten the One who has bestowed us with all necessary facilities for a comfortable life, in keeping with our deeds. The One alone who bestowed everything upon us; him we have forgotten and are instead immersed in the deep swamp of Maya. By doing so, we will not become worthy to realize our spiritual aim, which is to attain Mukti (liberation of soul from the slavery of Maya) in this human life. Therefore, for once we need to understand this game of Maya; we need to perform good deeds under

Sato Birti. We need to dedicate our life in Naam, Puran Bandagi and Seva, so that we may attain Mukti. Therefore, a life without the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva is accursed; a life in slavery of Maya is accursed; only Gurparsaad happens to be the means to gain honour in Dargah.

The blessed Satguru incarnate Nanak Patshah Ji has used the words “Dheeraj” (patience; forbearance) to denote the goldsmith running this shop of “Jat”. The goldsmith uses “Ahran” (anvil) and “Hathee-aar” (a hammer-like tool) to mould the gold ornaments. The Ahran, forged from iron, being very steady and with a very heavy base doesn’t lose balance with the strikes of the hammer. Striking repeatedly with hammer on this Ahran, the goldsmith fashions the golden ornaments. The goldsmith uses “Khalaa” (bellows) to blow the air and to center the heat of the fire at the right point on the gold, which softens the gold; and then striking the soft spot with Hathee-aar the goldsmith shapes the gold. Even with repeated strikes there is no effect upon the Ahran, but the gold is transformed into the shape of the ornament. In exactly the same way, the wisdom of a human being in Bandagi becomes Ahran-like; and the “Vayd”, i.e., the Puran Braham Gyan in Gurbani (Gur’s words or God’s words; Sri Guru Granth Sahib Ji) becomes the Hathee-aar of such beings. The word “Bha-o”, meaning the Bhana (Will of God), or Hukam (Divine Order), which gives effect to everything under the divine Vidhans (constitutions; sets of laws) of Sat Par Braham Pita Parmeshwar; is the “Khalaa” of the human being in Bandagi. A human being in Bandagi is like the goldsmith running the shop in this Bhavsagar, the world of Maya; with Dheeraj in one’s heart; founding one’s wisdom upon the Puran Braham Gyan of Gurbani; earning these priceless gems of Puran Braham Gyan; perfected with Gurmat (God’s wisdom; wisdom revealed in Gurbani); and thereby making oneself worthy and capable to abide in Puran Hukam (Absolute Divine Will).

Let’s, with the blessings of the immense, illimitable Gurkirpa and Gurparsaad of Sat Par Braham Pita Parmeshwar, try and find out in more details about these priceless gems of the divine Sat. Dheeraj is the axis, the centre of Bandagi. Dheeraj contains within it the supreme power that begets the human being the Gurparsaad of Puran

Bandagi and acceptance in Dargah. Dheeraj has within it the supreme power that compels Sat Par Brahm Pita Parmeshwar to manifest himself in your Hirdha. Dheeraj implies that the human mind has attained perfect calm. The perfect calm of mind arises out of Dheeraj. Dheeraj has within it the supreme power that helps supremely in moulding the human mind. Dheeraj carries within it the supreme power that helps in cleansing the human mind. The human mind can only be moulded by putting Gur Shabad (God's words; Gurbani) to practice in one's life. The human mind can only be cleansed by practising Gur Shabad in one's life. The human mind can be conquered only by practising Gur Shabad in life. Conquering one's mind is conquering Maya. Conquering one's mind is conquering the world. Dheeraj embodies within it the supreme power that helps in conquering the human mind. The supreme powers of complete trust, devotion and love too are born out of Dheeraj alone.

When a human being tries to walk the path of Sato Karams (deeds performed under Sato Birti), he faces many obstacles. When a human being adopts the path of the compassion, Dharam, contentedness and forbearance, Maya stands in one's way taking the form of several kinds of obstacles. Because of these obstacles, the faith of the human being is shaken; because of which the human being dreads walking this path of Sat. When a human being abides in Bandagi, Maya assumes different forms and disconcerts the Birti (mind; consciousness) of the human being. It is a common complaint among the human beings in Bandagi that, as they abide in Simran, their mind wavers and doesn't persevere in Simran. The cause of this wavering of mind is nothing but the Panj Dhoots lodged within the human body that prevent the human being from abiding in Simran. All the five sensory organs of the human being, abiding in the slavery of these Panj Dhoots, keep all the five human action organs under the slavery of Maya. Consequently, the Chitter-gupt (the divine records of one's good and bad deeds) of the human being is highly tainted by the filth of the Kood Karams (deeds of falsehood; deeds against Sat).

When we abide in Simran, the powers of the lust, anger, greed, attachments and pride assume many forms and start distracting our

mind. Many Jigyasoo's (seekers of divine Truth) when they abide in Simran, the Kood Karams of their past lives present themselves before the Jigyasoo's. When it occurs, the Jigyasoo's should accept all such their Kood Karams, which face them and distract their mind, and seek forgiveness of Satguru. The cleansing of one's mind is akin to a battle with Panj Dhoots and Trishna. Conquering one's mind is nothing but winning this battle with Maya. One doesn't achieve victory over Maya in this battle in a day. Battling with Panj Dhoots isn't a simple task. Cleansing of one's mind isn't an easy task. It is impossible to win this battle with Maya without the supreme power of Dheeraj. So long as Maya remains unconquered, there is always a possibility of the human being slipping from the path of Bandagi. Because, on the path of Bandagi the human being has to pass through several trials of Maya, and only after coming through these trials the human being can triumph over Maya. To the extent that, even some human beings among those who attain such high states as Karam Khand too fail in these trials of Maya. Therefore, this battle with Maya can only be won with the supreme power of Dheeraj. Therefore, when during Bandagi an obstacle presents itself before you, then keeping complete faith in your Satguru and in Sat Par Braham Pita Parmeshwar, with devotion and love, face such obstacles and, keeping Dheeraj, continue your battle with Maya.

A Satguru, a Sant, a Sadh (Sadhu; a saint with great spiritual attainments; one ordained by God to bestow the wisdom of Gur Shabad upon others) are the springs of this supreme power of Dheeraj. Acquiring this supreme power of Dheeraj is Gurparsaad (graced by Guru and God), and this supreme power is acquired only by Gurkirpa and Gurparsaad of a Satguru, a Sadh or a Sant. Only by Gurkirpa and Gurparsaad one achieves admission in the Sangat (congregation; following) of a Satguru, a Sadh or a Sant. Those human beings who persevere in Sato Karams and keep their attention centred upon their Bandagi achieve admission in the Sat Sangat (Sangat in the presence of Sat; or among those who have attained Jeevan Mukti and thus are part of Sat) of a Sant. Such human beings are united with Satguru; with whose grace the human beings acquire the supreme power of Dheeraj. Gurbani reveals this supremely essential Truth in many Saloks (verses):

***“Kar Kirpaa Mohe Saadh Milaaeaa.
Man Tan Seetal Dheeraj Paaeaa.
Prabh Abinaasee Baseaa Ghat Bheetar
Har Mangal Naanak Gaavai Jeeo. ||4||5||12||”***
(Sri Guru Granth Sahib 98)

***“Kar Kirpaa Sant Mile Mohe
Tin Te Dheeraj Paaeaa.
Santee Mant Deeo Mohe
Nirbhao Gur Kaa Sabad Kamaaeaa. ||3||”***
(Sri Guru Granth Sahib 206)

***“Gurmat Dharam Dheeraj Har Naae.
Naanak Naam Milai Gun Gaae. ||12||9||”***
(Sri Guru Granth Sahib 225)

“Braham Giaanee Kai Dheeraj Ek.”
(Sri Guru Granth Sahib 272)

“Antar Panch Agan Kyo Dheeraj Dheejai.”
(Sri Guru Granth Sahib 905)

***“Sat Soorao Seel Balvant
Sat Bhaae Sangat Saghan
Garooa Mat Nirvair Leenaa.
Jis Dheeraj Dhur Dhaval Dhujaa
Sayt Baikunth Beenaa.”***
(Sri Guru Granth Sahib 1393)

Courtesy the grace of Sat Par Braham Pita, by acquiring the Gurparsaad of Dheeraj in the Sat Sangat of a Satguru, Sat Naam begins to abide in Surat (consciousness) of the human being. With the glimpse of a Sant and by picking up the dust at the feet of the Sant, a human being acquires the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. By this, Naam casts its illumination in the Surat of the human being, and one's mind attains calm. It is a completely true fact that a human being can abide in Bandagi only under the aegis of a Puran Sant. Under the aegis of a Sant, Maya cannot exercise its influence and therefore the mind

acquires calm and the Surat abides in Naam Simran. By constantly abiding in practice of Naam under the aegis of a Sant, the mind of the human being is cleansed and the Panj Dhoots come under the control of the human being. The Trishna of the human being is quenched. In this way, the human being attains victory over mind and triumphs over Maya. By the grace of one's Satguru, when the human being dedicates one's entire self including body, mind and worldly possessions at the feet of the Satguru, then by the supreme power of Gurparsaad the human being aces all the trials of Maya, vanquishes the Trigun Maya and becomes one with Sat Par Braham Pita Parmeshwar.

Gurmat plays the role of the Ahran in the Bandagi of the human being. Practising Gurmat itself is Bandagi. By practising Gurmat, the mind of the human being attains the unshakable state of an Ahran. The entire Gurbani is nothing but Gurmat. Gurmat is nothing but Gurbani. There is no Gurmat beyond Gurbani. Gurmat is Puran Sat (Absolute Eternal Truth). The words of a Puran Sant too are Gurmat; because, the Puran Saints bestow only Puran Sat. A common person doesn't abide in Gurmat. A common person abides in Manmat (own wisdom, as opposed to Gurmat or God's wisdom), Sansarik Mat (worldly wisdom; materialism) and Durmat (ill-wisdom; evilness) which fall under the domain of the disastrous powers of the Rajo and the Tamo attributes of Maya. This is the reason that the human mind is always unsteady, as it is under the influence of Maya. The word "Vayd" implies Puran Braham Gyan. Gurmat in itself is Puran Braham Gyan. Puran Sat itself is Puran Braham Gyan. Practicing Puran Braham Gyan itself is practicing Gurmat. By practicing Puran Braham Gyan, the Manmat, the Sansarik Mat and the Durmat of the human being are gradually converted into Gurmat. Those human beings, who while carrying out Sat Karams practice Sat Naam Simran, receive Gurparsaad by the grace of the Nadar (a kind gaze; divine grace and blessings) of Sat Par Braham Pita Parmeshwar. With the acquisition of Gurparsaad, the Bandagi of the human being arrives in Karam Khand. The human being's account of Naam is opened in Dargah. By receiving the Ek Boond Amrit, the nerves of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column; the divine energy of Kundalini Shakti spreads through these nerves making the

corrections and purification throughout the body) are illuminated and Naam casts its illumination in the Surat of the human being. The human being attains Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness). One finds the blessing of Ajapa Jaap (state where Simran carries on without effort on the part of the being). The Surat and the Shabad (divine words; Gurbani) are unified. The Shabad is inscribed upon the Surat. The mind attains calm and is steadied. One begins to hear the beat of Sat Naam in one's Surat. By practising Sat Naam Simran for a long duration in Samadhi, Sat Naam casts its illumination in all seven Sat Sarovars, and all Bajjar Kapats of the human being are opened. By awakening of the Sat Sarovars, Sat Naam permeates every cell of the body. One attains Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space). Practising Sat Naam Simran for long durations in Sunn Samadhi, one's body turns Kanchan (pure-as-gold). The Dasam Duaar (the tenth door; once opened, it establishes a connection between the human being and the Akal Purakh) of the human being is opened. One begins to have astonishing spiritual experiences. One's Bandagi arrives in Sach Khand. The mind is thoroughly cleansed. The Hirdha attains Puran Sachyari Rehat. One brings the Panj Dhoots and Trishna under one's hold. The Bandagi of the human being vanquishes the Trigun Maya and transcends beyond Maya. One gets Darshan (vision with the inner, spiritual eye) of Akal Purakh. One gets Darshan of Nirgun in Sargun. One finds the blessings of Puran Braham Gyan and Atam Ras Amrit. In such a state the Mat (wisdom) of the human being turns Ahran-like. Thereby, the human mind is transformed into Param Jyot Puran Prakash. The mind of the human mind attains the state of complete steadiness. All five sensory organs and all five action organs of the human being are subjugated under the Puran Hukam of Param Jyot Puran Prakash, Sat Par Braham Pita Parmeshwar. The human being attains Atal Awastha (the stage of unshakable faith) and Param Padvi (the highest spiritual status). In this way, by practising Gurbani, the Mat of the human being takes the form of an Ahran and the human being attains Jeevan Mukti.

The next word carrying supremely essential Truth within it is "Bha-o". Bha-o implies fear. Bha-o implies the Bhana (Will of God; one's destiny determined through God's Will). Bha-o implies

Hukam (Divine Order). It is just the way the governments of the day govern various countries on earth in accordance with the respective constitutions of the countries. The citizens of these countries are subjected under the laws and the rules determined by these constitutions. The day-to-day lives of the citizens are regulated and administered as per the laws written down in the constitutions. Therefore, if the citizens have the Bha-o of these laws in their minds, they refrain from the wrongdoings and follow these rules and regulations in order that they may lead peaceful lives. Those citizens who violate these laws become entitled to punishment. In exactly the same way Dargah of Sat Par Braham Pita Parmeshwar employs its supreme power in accordance with the divine constitutions. The entire Creation is subjected under the Vidhans manifested in the divine constitution; these Vidhans run all the affairs of the entire Creation smoothly and superbly. The human life, beginning with the birth and until one's death, and even after death, is run in accordance with these divine Vidhans. The human life is founded upon one's own deeds. The human being finds worldly pleasures or pains in one's life as determined by the Vidhan of Karma (destiny determined as per one's good and bad deeds). The human being acquires comforts and luxuries too in one's everyday life only in keeping with one's own past deeds. One finds riches or penury. One finds domestic pleasures or strife. These divine Vidhans alone are described in Gurbani as 'Bha-o', 'Bhana' and 'Hukam'. The entire nature abides in the 'Bha-o' of Sat Par Braham Pita Parmeshwar. This supremely essential Truth is revealed by the blessed Satguru incarnate Nanak Patshah Ji in Gurbani:

Salok Ma 1.

***“Bhai Vich Pavan Vahai Sadvaao.
 Bhai Vich Chaleh Lakh Dareeaa.
 Bhai Vich Agan Kadhai Vegaar.
 Bhai Vich Dhartee Dabee Bhaar.
 Bhai Vich Ind Firai Sir Bhaar.
 Bhai Vich Raajaa Dharam Duaar.
 Bhai Vich Sooraj Bhai Vich Chand.
 Koh Karorhee Chalat Na Ant.
 Bhai Vich Sidh Budh Sur Naath.***

Bhai Vich Aadaane Aakaas.
Bhai Vich Jodh Mahaabal Soor.
Bhai Vich Aaveh Jaaveh Poor.
Sagaleaa Bhao Likheaa Sir Lekh.
Naanak Nirbhao Nirankaar Sach Ek. ||1||
(Sri Guru Granth Sahib 464)

The air, addressed as Guru (teacher; mentor) in Gurbani, blows according to the Hukam of Sat Par Braham Pita Parmeshwar. The blowing of the air, the Guru, is beyond the reach of the human beings. The waters (the water is called as the father of the world in Gurbani) in the hundreds of thousands of streams in the whole world flow as per the Hukam of Sat Par Braham Pita Parmeshwar. The fire serves the world in keeping with the Hukam of Sat Par Braham Pita Parmeshwar. The presence of the heat of fire in all plant-life is a clear evidence of the supremely powerful Hukam of Sat Par Braham Pita Parmeshwar. The whole of earth abides in the Hukam of Sat Par Braham Pita Parmeshwar. All the Khands (Astral regions; heavenly bodies) and the Brahamands (universes) are established in space by the supreme power of the Hukam, and abide in the Hukam of Sat Par Braham Pita Parmeshwar. The god Indra (Indra is said to be the King of the gods) too abides by the Hukam of Sat Par Braham. It means that even the clouds rain upon the earth only by the will of Sat Par Braham Pita Parmeshwar. The court of Dharam Raj (the god of Dharam; the Divine Judge who determines one's next Juni or life-form based upon one's record of good and bad deeds. Those who abide in Naam Simran are beyond the adjudication of Dharam Raj. Instead they are escorted by him into the next higher realms of Truth) too functions and carries out all its affairs only in accordance with these divine Vidhans. Even the sun and the moon are established in their places by the divine supreme power and go about their business in accordance with the divine Vidhans. It implies that the rising of the day and the falling of the night, the rising and setting of the sun and the moon too takes place in accordance with the divine Vidhans alone. All the Sidh's (a Sidh is pure soul that, through the discipline of asceticism, has attained spiritual heights and powers, including the supernatural powers of Ridhi-Sidhi's), Budh's (possessing divine knowledge), Naath's (persons with means and endowments) and the demi-gods abide with the Vidhan of Vidhi (the Ultimate

Authority; God). All mighty Soorma's (gallant fighters) and warriors too abide by the divine Vidhans. The creatures in the entire Creation live and die in keeping with the Bhana. The entire Creation abides in the Bhana of Sat Par Braham Pita Parmeshwar. Therefore, everything abides in the Bha-o of Sat Par Braham Pita Parmeshwar. Only Sat Par Braham Pita Parmeshwar has no Bha-o. Only Sat Par Braham Pita Parmeshwar alone is Nirbhao (fearless).

But it is only the human being that is the one creation of Sat Par Braham Pita Parmeshwar that gets entangled in the Bhavsagar of Maya, and abides in ego. Only the human being is the one creature that doesn't accept the Bhana, defies the Hukam in one's ego, and struggles and battles with the Bhana. The human being credits oneself for all one's successes, and blames the nature for all one's failures. The human being alone is one such creature that tries to lead one's life in one's own way, and refutes the Vidhans made by the nature. Knowingly and unknowingly, the human being defies the Hukam of Sat Par Braham Pita Parmeshwar in every moment of one's life. Trapped in the illusory web of Maya, the human being forgets that one is blessed with a human life by the grace of Sat Par Braham Pita Parmeshwar, with the sole purpose of leading a life of Sat and attaining the supreme status (of Jeevan Mukti). Ignoring this supreme purpose of one's human life, the human being becomes trapped in the deleterious web of Maya and fritters away the priceless gem of life in vain. This is why the blessed Satguru incarnate Nanak Patshah Ji in this Pauri blesses us with the Puran Braham Gyan of this supremely powerful and supremely essential Truth about 'Bha-o'. Just as the goldsmith blows the air through the bellows to centre the fire at the right point upon the gold, so as to heat and mould the gold, in exactly the same way a human being, abiding in the Hukam of Sat Par Braham Pita Parmeshwar and obeying the Bhana, can easily accomplish one's Bandagi. By defying the Bhana, the human being gets more and more bound by one's Karma; and by acceding to the Bhana, the human being is released from under the influence of one's Karma. Therefore, those who battle with the Bhana and complain get more and more tied down by their deeds; and those who abide in the Bandagi of Sat Par Braham Pita Parmeshwar and abide with the Bhana, the account of their deeds is squared up and closed. Therefore, whenever we face

adverse circumstances, then with a calm mind, with Dheeraj, make an Ardas (humble prayer) at the feet of Sat Par Braham Pita Parmeshwar; and whatever option presents itself before you in the form of Sat, try and find the solution to the problem by its use.

A human being in Bandagi is known as a Banda (divine servant). Therefore, Banda implies a person abiding by the Bhana of Sat Par Braham Pita Parmeshwar. Therefore, by Bandagi is meant being steadfast in abiding by the Bhana of Sat Par Braham Pita Parmeshwar. The mind of the human being achieves steadfastness by glowing in the fire of the Bhana. It means to say that the human mind attains the state of steadfastness by burning in the fire of (i.e. abiding by) the supreme power that abides in the Bhana. The human Hirdha becomes resolute in the Puran Sachyari Rehat by burning in the fire of the supreme power that abides in the practice of the Puran Braham Gyan of Gurmat and of Gurbani; and the human mind is transformed into Param Jyot Puran Prakash. By acquiring Gurparsaad with one's Sat Karams and accumulating the wealth of Naam by abiding in Sat Naam Simran, the human mind turns into a magnificent Sat Roop (Sat in a human form) by burning in the fire of Sat Naam Simran. The supreme power of abiding by the Bhana comes into effect with Gurparsaad. Those human beings who place themselves in the service of Satguru with mind, words and deeds, easily acquire this supremely powerful Gurparsaadi Gurkirpa (divine grace, with blessings of God and Guru). With this, the Bandagi of such human beings readily attains very high states. Gurbani repeatedly reveals the magnificence of this supremely powerful grace of the Bhana:

***“Jin Satgur Kaa Bhaanaa Manneaa
Tin Charhee Chavagan Vanne.”***

(Sri Guru Granth Sahib 314)

***“Satgur Kaa Bhaanaa Chit Kare
Satgur Aape Kirpaa Karae. ||4||1||3||”***

(Sri Guru Granth Sahib 490)

***“Teraa Bhaanaa Toohai Manaah
Jis No Hohe Daeaalaa.”***

(Sri Guru Granth Sahib 747)

***“Gur Parsaadee Man Bhaeaa
Nirmal Jinaa Bhaanaa Bhaavae.”***

(Sri Guru Granth Sahib 918)

“Apnaa Bhaanaa Aap Karaae.”

(Sri Guru Granth Sahib 1051)

***“Bhaane No Lochai Bahuteree
Aapnaa Bhaanaa Aap Manaaedaa. ||2||”***

(Sri Guru Granth Sahib 1063)

***“Teraa Bhaanaa Manne So Milai Tudh Aae.
Jis Bhaanaa Bhaavai So Tujeh Samaae.”***

(Sri Guru Granth Sahib 1063)

The human being who receives the grace of Satguru; the Satguru himself blesses and makes the human being obey the Bhana. The human being, who acquires extreme humility and renounces ego, is readily influenced by this supreme power into acquiescence of the Bhana. The human being who is thus persuaded and brought into acquiescence of the Bhana by Sat Par Brahm Pita Parmeshwar himself; the mind of such a human turns pure. All the grime accumulated over the mind (from one's bad deeds) of such a human being is washed away. The mind of such a person is cleansed, and acquires a state of steadfastness. When a human being immersed in Bandagi acquires the Puran Prakash (the perfect brightness of the supreme light; his aura around the enlightened beings) of the Param Jyot (the divine light; God himself), and one's mind is transformed into the Jyot, then all five sensory organs and all five action organs of the human being are subjugated under the Puran Bhana. When the mind turns into the Jyot, the Manmat (Sansarik Mat and Durmat) of the human being is transformed into Gurmat and the mind is subjugated under Puran Brahm Gyan. By this, all five sensory organs and all five action organs of the human being are subjugated under Puran Brahm Gyan and begin to abide in Puran Bhana (absolute Bhana). All the deeds of the human being fall under the Bhana.

The next supremely true and essential word is “Bhaa-o”

(adoration). Bhaa-o implies love, divine romance, complete trust and devotion in Sat Par Braham Pita Parmeshwar. Love is the language of Sat Par Braham Pita Parmeshwar. Sat Par Braham Pita Parmeshwar values only love; values devotion and values trust. Only the complete love, arisen out of complete devotion and trust, pleases Sat Par Braham Pita Parmeshwar. Therefore, the complete love, arisen out of complete devotion and trust, carries the supreme power that compels Sat Par Braham Pita Parmeshwar to manifest himself in your Hirdha. The complete love in itself is Puran Bandagi. The complete devotion in itself is Puran Bandagi. The complete trust in itself is Puran Bandagi. The complete love, devotion and trust are Puran Bandagi in themselves. Bandagi isn't without the complete love, devotion and trust. The Bandagi without the complete love, devotion and trust is stubbornness, not Bandagi. By stubbornness the human being doesn't attain Jeevan Mukti, since the Bandagi of stubbornness isn't approved in Dargah. The complete love alone is the language of Sat Par Braham Pita Parmeshwar, and the complete love carries within it the supreme power of perfect grace and Gurparsaad. The magnificence of the word "Bhaa-o" is mentioned repeatedly in Gurbani. The supremely essential Truth about the word "Bhaa-o" is revealed repeatedly in Gurbani:

***"Saachaa Saaheb Saach Naae
Bhaakheaa Bhaao Apaar."***

(Sri Guru Granth Sahib 2)

"Gobind Bhaao Bhagat Kaa Bhukhaa. ||7||"

(Bhai Gurdas Ji Vaar 10, Pauri 7)

"Satgur Sevee Bhaao Kar Mai Pir Deho Milaae."

(Sri Guru Granth Sahib 38)

***"Jinhee Toon Seveaa Bhaao Kar
Se Tudh Paar Utaareaa."***

(Sri Guru Granth Sahib 968)

"Vadbhaagee Naam Dhheaaeaa Aheniss Laagaa Bhaao."

(Sri Guru Granth Sahib 1416)

Sat Par Braham Pita Parmeshwar is the fount of immense love. The language of Sat Par Braham Pita Parmeshwar is nothing but love. The sentiment of complete love in one's Hirdha becomes a means for the human being to acquire Gurparsaad. The blessed Bhai Gurdas Ji too has sung praises of the immense magnificence of this supremely essential Truth. Sat Par Braham Pita Parmeshwar hungers after nothing but the true love of a human being. The word 'Bhaa-o Bhagat' implies Prema Bhagati (loving devotion). Only by the grace of Satguru and by Gurparsaad a human being acquires this immense power of love. Those human beings who place themselves in the service of Satguru with complete devotion, trust and love in their Hirdha attain infinite, eternal grace of Sat Par Braham Pita Parmeshwar, and acquire Gurparsaad. Those human beings, who place themselves in the service of Gur (God) and Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti), are the ones who attain Jeevan Mukti. Those human beings who care and look after the Gurparsaad received from Satguru and meditate upon Sat Naam acquire the gift of Prema Bhagati of Sat Par Braham Pita Parmeshwar. Such human beings are indeed very fortunate who practise Sat Naam Simran in their lives with complete devotion, trust and love.

The next supremely true fact that a human being must understand is the supreme Truth that the Suksham Dehi of the human being, also called as soul, has all supreme powers assimilated within it. In this Pauri the blessed Satguru incarnate Nanak Patshah Ji has addressed the Suksham Dehi as a "Bhaandaa" (vessel). When Sat Par Braham Pita Parmeshwar created the human being, he kept all divine treasures within one's Suksham Dehi. The Suksham Dehi of the human being, also called as the soul or the Atma (essence of the self), contains within it the immense, eternal Amrit and all divine treasures. The supreme powers of Ida, Pingla and Sushmana, which possess the capability to awaken this Amrit; these powers are also placed within the Suksham Dehi. All the divine treasures are kept within the Suksham Dehi in the form of the seven Sat Sarovars. The supremely powerful springs of Amrit, such as all the Bajjar Kapats and the Dasam Duaar, are also established within this supremely powerful Suksham Dehi. The source of all supreme powers

manifests itself within the human body. This supremely essential Truth is divulged in Gurbani:

“Sareer Sarovar Gun Pargat Keeae.”

(Sri Guru Granth Sahib 367)

***“Sareer Sarovar Bheetarae Aachai Kamal Anoop.
Param Jot Purkhotamo Jaa Kai Rekh Na Roop. ||1||”***

(Sri Guru Granth Sahib 857)

***“Sareer Sarovar Naam Har Pragateyo
Ghar Mandar Har Prabh Lahe. ||2||”***

(Sri Guru Granth Sahib 1336)

“Sunnaho Sapat Sarovar Thaape.”

(Sri Guru Granth Sahib 1037)

The Sat Sarovars have been created by Sat Par Braham Pita Parmeshwar from Sunn Kalaa (the art and the state of complete, absolute silence and peacefulness). Sat Par Braham Pita Parmeshwar himself and all his divine treasure and supreme powers abide in Sunn (void; complete, utter peace and calmness). Therefore, all the divine treasures and the supreme powers instated within the Suksham Dehi of the human being abide in Sunn; and once the Hirdha and mind of the human being arrives in Sunn, these divine treasures and supreme powers manifest themselves within the Suksham Dehi of the human being. Therefore, a human being in Bandagi has all spiritual experiences only once one attains Sunn Samadhi. These Sat Sarovars have been endowed with the words of “Kamal Anoop” (incomparable lotus-flower) in Gurbani. When the Hirdha Kamal of the human being blossoms and illuminates, the Param Jyot Puran Prakash manifests itself in the Hirdha. This is the reason that this counsel has been repeatedly emphasized in Gurbani that Sat Par Braham Pita Parmeshwar manifests himself only in the Hirdha of a human being. The Hirdha itself of a human being is Sat Par Braham Pita Parmeshwar himself in the form of Param Jyot Puran Prakash.

This “Bhaandaa” of a human being, which is the source of all supreme powers, is lying upside down. Not just so, but when we

consider further we find that this Bhaandaa is smeared with the filth of Maya. This Bhaandaa has got layers of grime of human vices over it. This Bhaandaa is also covered in the dirty tatters of destructive forces such as the lust, anger, greed, attachments, pride, Trishna, glamour, taste, fragrance, domination, youth, wealth, riches, speech (of bad language), and touch etc. In such a state how can this Bhaandaa hold Amrit? This is why the blessed Satguru incarnate Nanak Patshah Ji in Jap Ji Bani has emphasized upon the techniques to charge this Bhaandaa, this source of the immense, eternal divine powers. He has imbued us with the techniques to defeat the evil and disastrous forces of Maya and to bring this Bhaandaa to a state of being brimful with Amrit. Only by the grace of Prema Bhagati and by Gurparsaad this Bhaandaa can be made upright and clean, and made to manifest all the supreme powers within it.

By keeping Dheeraj, by abiding in Gurmat, by practicing Puran Braham Gyan of Gurbani in life, by acceding to the Bhana, by practicing Gur Shabad in life, by practicing Sat Naam Simran in life, by acquiring and caring after the Gurparsaad, and by practicing Puran Sachyari Rehat of Hirdha in life – not only this Bhaandaa is turned right-side-up, but is also turned pure-as-gold, and all the divine treasures instated within it are revealed. Practicing Gur Shabad, when this Bhaandaa is made upright and spotlessly clean, Amrit begins accumulating in it. All the Sat Sarovars are charged and illuminated. The fountains of Amrit issue forth from within these Sat Sarovars. Practicing Sat Naam Simran, this Bhaandaa is filled with Amrit. When this Bhaandaa becomes brimful with Amrit, Param Jyot Puran Prakash casts its illumination in the Hirdha and Sat Naam Simran abides in every cell of the body. When this Bhaandaa becomes brimful with Amrit, Amrit begins to spill out of it. This is the state when such great beings begin bestowing Amrit upon the Sat Sangat. The Hirdha attains Puran Sachyari Rehat and the human being vanquishes the Trigun Maya and becomes one with Akal Purakh. Nirgun and Sargun become one. The human being attains Atam Ras Amrit. The human being is blessed and ordained by Dargah to bestow Gurparsaad upon others. A bestower of Amrit, a Puran Braham Gyani manifests oneself upon this earth.

The supreme power of triumphing over “Jat”, meaning all evils

of Maya; the supreme power of Dheeraj, i.e. the supreme power of keeping the mind in a state of steadfastness; the supreme power of the Puran Braham Gyan of transforming the Mat of the human being into Gurmat; the supreme power of “Bhao”, i.e. of abiding in the Bhana of Sat Par Braham Pita Parmeshwar, carrying out Sat Karams and placing oneself in the service of Puran Sat; the supreme power of Prema Bhagati, in complete love and with complete devotion and trust – all these supreme powers create supremely powerful Taksal (institution of divine knowledge) where a human being abides in Bandagi, which moulds one’s mind, intellect and Hirdha by which the human being finds acceptance in Dargah, acquires Puran Braham Gyan, Tat Gyan and Atam Ras Amrit, and transforms oneself into a bestower of Amrit. This supremely powerful and divine gift of Puran Bandagi is received only by the Gurkirpa and Gurbarsaad of Satguru and of Sat Par Braham Pita Parmeshwar. Only the human being who is blessed with Nadar of Satguru and of Sat Par Braham Pita Parmeshwar finds this supremely powerful Taksal; in which with the rigorous practice one’s Bandagi is accepted into Sach Khand. This supremely essential Truth is repeatedly stressed upon in Gurbani:

“Nadar Kare Ta Paaseai Sach Naam Guntaas. ||3||”

(Sri Guru Granth Sahib 53)

“Nadar Kare Kai Aapanee Aape Lae Milaae Jeeo. ||8||”

(Sri Guru Granth Sahib 72)

***“Naanak Jis Nadar Kare
Tis Mel Lae Saaee Suhaagan Naar. ||1||”***

(Sri Guru Granth Sahib 90)

“Gur Parsaadee Ko Nadar Nihaale.”

(Sri Guru Granth Sahib 111)

“Jis No Nadar Kare Saa Sohaagan Hoe. ||4||10||”

(Sri Guru Granth Sahib 351)

***“Nadar Kare Ta Satgur Milai.
Pranvat Naanak Bhavjal Tarai. ||4||18||”***

(Sri Guru Granth Sahib 354)

***“Karam Hovai Ta Param Pad Paaeeai
Kathe Akath Kahaanee. ||3||”***

(Sri Guru Granth Sahib 422)

“Pooraa Satgur Taan Milai Jaan Nadar Karaeee.”

(Sri Guru Granth Sahib 424)

“Nadar Kareh Je Aapnee Ta Nadree Satgur Paaeaa.”

(Sri Guru Granth Sahib 465)

***“Bin Satgur Kinai Na Paaeo Bin Satgur Kinai Na Paaeaa.
Satgur Vich Aap Rakhioun Kar Pargat Aakh Sunaaeaa.”***

(Sri Guru Granth Sahib 466)

The human being that Sat Par Braham Pita Parmeshwar casts his ‘Nadar’ upon; Sat Par Braham Pita Parmeshwar leads such a human being into the Sat Sangat of a perfect Satguru. The human being whose seeds of the Sat Karams in one’s past lives and of the Bandagi in one’s past life sprout; Sat Par Braham Pita Parmeshwar shepherds such a human being into the Sat Sangat of a perfect Sant, a Satguru. In, and only in the Sangat of a perfect Satguru, a human being receives the Gurparsaad of Sat Naam, Sat Naam Simran, Sat Naam Di Kamai, Puran Bandagi and Seva. Only by acquiring this supreme power of Gurparsaad, the Bandagi of a human being becomes possible. Only under the aegis of a perfect Satguru it is possible for a human being to practise Gur Shabad. Only under the aegis of a perfect Satguru the supreme powers of Ida, Pingla and Sushmana are awakened; and, acquiring the Ek boond Amrit, Sat Naam blends into the Surat of the human being and the human being attains the status of a Suhagan; and attains Samadhi and Sunn Samadhi. Only once it happens, all Bajjar Kapats of the human being are opened, all seven Sat Sarovars are illuminated, and the Bandagi of the human being reaches ‘Karam Khand’. Only under the aegis of a perfect Satguru, practising Gur Shabad and abiding in Simran and in Seva, the mind of the human being is cleansed; the Panj Dhoots come under one’s hold; Trishna is quenched – and having attained Puran Sachyari Rehat in one’s Hirdha and having manifested Param Jyot Puran Prakash in one’s Hirdha, the human being vanquishes Maya. Only by the grace of a perfect Satguru and by Gurparsaad, a human being

obtains Darshan of Sat Par Braham Pita Parmeshwar; acquires Puran Braham Gyan, Tat Gyan and Atam Ras Amrit; accomplishes one's Bandagi and, turning into a Sada Suhagan, the human being attains Param Padvi, and becomes Jeevan Mukht. This alone is Puran Sat. This alone is the secret of Puran Bandagi.

SALOK

Salok.

*Pavan guru paanee pitaa maataa dharat mahat.
Divas raat du-ay daa-ee daa-i-aa khaylai sagal jagat.
Chang-aa-ee-aa buri-aa-ee-aa vaachai dharam hadoor.
Karmee aapo aapnee kay nayrhai kay door.
Jinee Naam dhi-aa-i-aa ga-ay maskat ghaal.
Naanak tay mukh ujlay kaytee chhutee naal. ||I||*

With immense, immeasurable Gurkirpa (divine grace) and with blessing of Gurbarsaad (Eternal Bliss and Eternal Grace) by the blessed Satguru (Truth Guru) incarnate Nanak Patshah Ji (Guru Nanak Ji), by the blessed Satguru the true Patshah Ji and by the blessed Sat Par Brahm Pita Parmeshwar (Truth, the Transcendent Lord and Creator of the Universe), a humble attempt is made to present a glimpse of the magnificence of the supreme power of Mansarovar (the eternal source of divine powers; the source of all life; Akal Purakh himself) and of the supremely powerful magnificence of the souls abiding in Mansarovar by this Gurbarsaadi Katha (the discourse graced by God and Guru) through the bani of Jap Ji Sahib (composition by the blessed Satguru incarnate Nanak Patshah Ji, appearing at the very beginning of Sri Guru Granth Sahib). Although the magnificence of Gurbani (Gur's words or God's words; Sri Guru Granth Sahib Ji) is immense and indescribable; the magnificence of Mansarovar is immense and indescribable; the magnificence of Sat Par Brahm Pita Parmeshwar is immense and indescribable; the magnificence of Sat Naam (Truth – as a manifestation of the Name of God) is immense and indescribable; the magnificence of the souls absorbed in Sat (Eternal Truth; God himself) is immense and indescribable; the magnificence of a Satguru, a Sant (saint), a Brahm Gyani (divinely wise; possessing Brahm Gyan – the divine wisdom) and a Khalsa (a pure soul who has obtained the Brahm Gyan) is immense and indescribable – and this is experienced only by the souls abiding in

Bandagi (submission before God), and only such souls are capable of experiencing it. Therefore, this supremely powerful magnificence is beyond describing. Therefore, this is merely an attempt to depict just a glimpse of the Mansarovar through this Gurparsaadi Katha. Therefore, by perusing this Gurparsaadi Katha, and by adopting all that you gather by its perusal in your everyday life, you too can experience the supreme power of Mansarovar in your present lifetime and make a success of your life. This alone is the promise of Satguru, and the promise of Sat Par Braham Pita Parmeshwar that whosoever shall put even a single gem from this immense source of Puran Braham Gyan (entire divine wisdom) to practice in one's life shall be assimilated in Mansarovar, and shall become one with Sat Par Braham Pita Parmeshwar.

The blessed Satguru incarnate Nanak Patshah Ji bestows the discourse and the magnificence of the supreme power of Sat Par Braham Pita Parmeshwar, abiding within all creatures born in this world, upon the entire humanity one more time through this supremely powerful Salok (verse). 'Pavan' (air) alone is the life in all creatures. 'Pavan' alone is the supreme power that forms the basic, essential element of life within all flora and fauna. 'Pavan' alone is the basic, essential element among the five elements forming the human body, which sustains life within a human being. Without 'Pavan' the human life is not conceivable. The 'Gur' represents the element that is omnipresent; that is a supreme power of Sat Par Braham Pita Parmeshwar; that banishes the darkness and suffuses the human life with Param Jyot Puran Prakash (the perfect radiance of divine light; his aura; God himself). This supreme life-giving element is also present in 'Pavan'. This is why 'Pavan' is called as the Guru. The birth and the existence of a human being are due to the Jyot (the divine light within) of Sat Par Braham Pita Parmeshwar. It is because of the presence of this Jyot of Sat Par Braham Pita Parmeshwar, and by the command of this Jyot, that the five-element (air, fire, earth, water and sky) human body comes into being. It is because of this Jyot of Sat Par Braham Pita Parmeshwar that the 'Pavan Guroo' functions within the human body in the form of our breathing, and provides life to the human body. This supreme power alone of our breathing, driven by the 'Pavan Guroo', is what is referred to as our life-element. It is only because of this supreme

power that all the organs of the human body carry out their respective functions. This supreme power alone causes the heart to beat and the blood to circulate within the human body. This supreme power alone causes the brain to work within the human body, and all five sensory organs and all five action organs of the human body to carry out their functions. When this Jyot leaves the human body, the human body ceases to live and all the five elements assimilate back into the nature. This supremely essential Truth is revealed and stressed upon repeatedly in Gurbani:

“Sabh Meh Jot Jot Hai Soe.”

(Sri Guru Granth Sahib 13)

***“Ekaa Jot Jot Hai Sareeraa.
Sabad Dikhaae Satgur Pooraa.”***

(Sri Guru Granth Sahib 125)

“Prabh Kee Jot Sagal Ghat Sohail.”

(Sri Guru Granth Sahib 282)

***“Eho Sareer Sabh Dharam Hai
Jis Andar Sache Kee Vich Jot.”***

(Sri Guru Granth Sahib 309)

***“Jaat Meh Jot Jot Meh Jaataa
Akal Kalaa Bharpoor Raheaa.”***

(Sri Guru Granth Sahib 469)

***“Eae Sareeraa Mereaa
Har Tum Meh Jot Rakhee
Taa Tu Jag Meh Aaeaa.
Har Jot Rakhee Tudh Vich
Taa Tu Jag Meh Aaeaa.”***

(Sri Guru Granth Sahib 921)

This supremely essential Truth dawns upon a human being only with Gurkirpa and Gurbarsaad of a Poora (perfect) Satguru. A common person embroiled with Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) does

not realise this supreme and elemental Truth. Only those human beings who receive Gurparsaad by the grace of a Poora Satguru and immerse themselves in Bandagi achieve this Puran Braham Gyan.

Another supremely powerful element providing life to the human beings is water, which is created under the Hukam (Divine Will) of Sat Par Braham Pita Parmeshwar. The creation of water is an immensely astounding act of Sat Par Braham Pita Parmeshwar. The science of the present age has established that the water is formed by combining two parts of hydrogen gas with one part of oxygen gas. The science has also established that the hydrogen gas is a highly combustible element, and the oxygen gas aids in combustion. It is a unique miracle of nature that these two mutually opposite elements combine to form water, which extinguishes fire and infuses life in the whole world. Gurbani calls this unparalleled miracle of nature as ‘Vismaad’ (‘astounding’), and calls water as ‘Pitaa Jagat Kaa’ (‘Water is the progenitor of the world’); because water provides life to all creatures and plant-life in the universe. This supreme and essential Truth is revealed in Gurbani:

“Vismaad Poun Vismaad Paanee.”

(Sri Guru Granth Sahib 464)

“Pehlaa Paanee Jeeo Hai Jit Hareaa Sabh Koe.”

(Sri Guru Granth Sahib 472)

***“Paanee Chit Na Dhopaee Mukh Peetai Tikh Jaae.
Paanee Pitaa Jagat Kaa Fir Paanee Sabh Khaae. ||2||”***

(Sri Guru Granth Sahib 1240)

Without air, a human being can survive only for a few moments. The medical sciences of today have shown that when there is insufficient oxygen gas in the blood, the life of a human being is endangered. The oxygen drives the life in the human body; and when the human body doesn’t receive oxygen, it dies. This supreme and basic Truth was already divulged in Gurbani hundreds of years ago. This is why ‘Pavan’ is given the status of ‘Guroo’ in Gurbani; because without ‘Guroo’ life is not possible. A human being can survive a few days without water. Even the plant-life can sustain its

greenery only for a small amount of time without water. Therefore, water forms the basis of life. This is the reason that water is called as 'Jeeo' (life-giver) in Gurbani; meaning thereby that without the life-giving water, life cannot sustain itself. In this way the air and the water are the basic constituents of life, whose magnificence is imparted upon the entire humanity by Satguru incarnate the blessed Nanak Patshah Ji through this supremely powerful Shabad (divine words) of Gurbani.

The next basic element of life is the earth. Along with air and water, earth too is an essential element used in creating the human body. Without earth, the creation of the human body is not possible. Apart from this supreme Truth, earth plays a supremely powerful role in human life. Earth is the Karam Bhumi (workplace; place of action) of the human beings. Everything that a human being needs to live one's life is provided by the earth. Every kind of foodstuff for satisfying the hunger of a human being grows from within the earth. Every kind of clothing material to cover the body of a human being grows from within the earth. The earth alone provides a place of home for a human being to stay; and everything needed in the home too is produced from within the earth. All minerals and every commodity necessary for the human life are obtained from the earth. It goes to say that without earth neither the creation of the human body is possible nor can a human being find means to live one's life. In this way the earth supports the whole world, bears the burden of the whole world and helps in running and nurturing of the whole world. This is how the earth carries the entire world in its lap. This is why the earth is extolled as 'Dharat Mahat', i.e., the mother supreme in Gurbani.

The earth is the Karam Bhumi of a human being. A human being carries out all one's deeds while living and residing upon the earth. This is how a human being runs one's affair along with the entire world. This is how the affairs of the entire world are run. In order to run this whole game of worldly affairs and the human life, Sat Par Brahm Pita Parmeshwar while creating the earth also established the association between the earth, the sun and the moon, by which the rising and setting of the sun and the moon give effect to the day and the night upon the earth. The rising of the sun brings the day

upon earth and when the sun sets it signals the arrival of the night. This mutual association between the earth and the sun makes the day and the night possible upon the earth at the pace accorded by Sat Par Braham Pita Parmeshwar. The entire world constantly carries out its activities during the day and the night. The day and night have a deep impact upon the activities of the human beings and of the whole world. The eating and drinking, sleeping and waking, working for livelihood, trading and all other activities are concluded only in accordance with the day and the night following their cycle of Kaal (time). This is why the blessed Saguru incarnate Nanak Patshah Ji has addressed the day and the night as Khidawa and Khidawi. This is how the entire world is absorbed in this astonishing divine play of night and day created by Sat Par Braham Pita Parmeshwar.

Abiding within the day and the night, a human being gives effect to one's good and bad deeds. This is how a human life is spent. Leading one's life abiding in this cycle of Kaal, a human being accumulates one's Sat Karams (the deeds of Sat; truthful deeds) and Asat Karam (untruthful deeds; deeds against Sat). The account of these Sat and Asat Karams is constantly maintained by the supreme power established within the human being. Gurbani calls this supreme power as 'Chitter-gupt' (the divine records of one's good and bad deeds), and depicts this supreme essential Truth:

“Chitr Gupat Sabh Likhte Lekhaa.”

(Sri Guru Granth Sahib 393)

***“Lekhaa Chitr Gupat Jo Likheaa
Sabh Chootee Jam Kee Baakee. ||2||”***

(Sri Guru Granth Sahib 668)

“Chit Gupat Karameh Jaan.”

(Sri Guru Granth Sahib 838)

The supreme power keeping account of all one's deeds is also addressed as Dharam Raj (the god of Dharam; the Divine Judge who determines one's next Juni or life-form based upon one's record of good and bad deeds. Those who abide in Naam Simran are beyond the adjudication of Dharam Raj. Instead they are escorted by him

into the next higher realms of Truth). It implies that as per the divine Vidhan (constitution; laws) of Karma (destiny determined in accordance with one's good and bad deeds) the everyday deeds of a human being are inscribed upon one's soul. The human soul carries the burden of one's Sat and Asat Karams. The human soul constantly bears the burden of all the deeds of the human being carried out in one's previous lifetimes, as well as in the past in this lifetime. The fate of a human being is written only in accordance with these Sat and Asat Karams, and comes to pass in one's everyday life. All one's sorrows and distresses, all pleasures and luxuries, prosperity and poverty, diseases and sicknesses, highs and lows, good and bad taking place in one's life come into effect only as written in one's destiny. Until the time that the human soul carries the burden of all one's past deeds, the human being cannot attain Jeevan Mukti (deliverance from the cycle of life and death; salvation) and remains stuck in the cycle of births and deaths. When the account of one's deeds is squared up, the human soul is freed from the burden of the deeds, attains Jeevan Mukti and forever becomes one with Sat Par Braham Pita Parmeshwar.

The Sat Karams of a human being bring one closer to Sat Par Braham Pita Parmeshwar and the Asat Karams take one afar. With Sat Karams, the life of the human being turns peaceful, pleasurable and prosperous. With Asat Karams, a human being has to face pains, strife and distresses. By abiding with Sat Karams a human being becomes entitled for Gurparsaad. By persisting in Asat Karams the human being becomes eligible for hell. Abiding in Sat Karams the human being is continually granted human births to accomplish one's Bandagi. With Asat Karams, the human being is sent to wander in 8.4 million Juni's (species). By accumulating Sat Karams the human being receives Gurparsaad; and abiding in Naam (the Name – representing God and all his Creation), Naam Simran (meditation upon Naam) and Naam Di Kamai (Naam in practice in one's life) finds acceptance in Dargah (Divine Court), clears one's account of past deeds, unburdens one's soul from one's burden of deeds and becomes Jeevan Mukat (one who has attained deliverance – i.e., liberation while still in one's physical body). With Asat Karams the human being multiplies the burden of deeds on one's soul and becomes deserving of a life in hell or of a life in Juni's. In this way,

following the supremely powerful Vidhan of Karma, a human being writes one's own destiny; and the fate of a human being is in one's own hands. Gurbani repeatedly stresses upon the supremely essential Truth about the Vidhan of Karma:

“Jehaa Beejai So Lunai Karmaa Sandarhaa Khet.”

(Sri Guru Granth Sahib 134)

***“Vin Karmaa Kich Paaiai Nahee
Kya Kar Kaheaa Jaee. ||2||”***

(Sri Guru Granth Sahib 430)

***“Naanak Vin Karmaa Kya Paaiai
Poorab Likheaa Kamaae. ||2||”***

(Sri Guru Granth Sahib 645)

***“Vin Karmaa Kich Paaiai Naahee
Je Bahuteraa Dhaavai.”***

(Sri Guru Granth Sahib 722)

***“Har Jan Naam Adhaar Hai
Dhur Poorab Likhe Vad Karmaa.
Gur Satgur Naam Dhriraaeaa
Jan Naanak Safal Janammaa. ||4||2||”***

(Sri Guru Granth Sahib 799)

***“Naam Binaa Fokat Sabh Karmaa
Jeo Baajeegar Bharam Bhulai. ||1||”***

(Sri Guru Granth Sahib 1343)

As per the Vidhan of Karma when one's Sat Karams are awakened, then by the grace of Satguru the human being receives Gurparsaad. Therefore, the human beings who focus their mind upon Sat Karams and accumulate Sat Karams in their daily lives receive the beneficence of Sat Par Braham Pita Parmeshwar, and fortune smiles upon such persons. As a result they achieve admission in the Sangat (congregation; following) of a Poora Satguru. By the grace of the Poora Satguru, the human being receives the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi (complete

surrender before God) and Seva (humble and selfless service to others). By the grace of a Poora Satguru and under the aegis of a Poora Satguru a human being effortlessly abides in Naam Simran and Naam Di Kamai, and easily accomplishes one's Bandagi. The human birth is successful only if one receives the Gurparsaad of Naam. Besides Naam Simran, all the other deeds of the human being cannot make one's life successful. Therefore, even all the other religious rites and rituals fail to make a human birth successful. Only with Naam Simran and Naam Di Kamai a human being can make a success of one's life. Naam Simran carries immense magnificence, revealed in the first Astpadi (a poem of 8 verses) of Sukhmani Sahib (Sukhmani Bani, the composition by Satguru the Fifth Patshah Arjun Dev Ji comprising of 24 Astpadis). In this Astpadi, the blessed Satguru incarnate Arjun Dev Ji reveals this supremely essential Truth:

“Prabh Kaa Simran Sabh Te Oochaa.”

(Sri Guru Granth Sahib 263)

Thus a human being writes his own destiny through one's deeds. Abiding in the domain of Kaal every deed of a human being, performed during each and every breath, is recorded with Mansarovar. No act of a human being is hidden from Mansarovar. Much as the human being might consider his deed to be performed in secrecy, it is inscribed in Mansarovar in its true form. The ideas, the thoughts, the speech, the written and unwritten words of the human being, i.e. the accounts of every breath of the human being are recorded at Mansarovar. This is the reason that the great beings who have made their abode in Mansarovar come to know about the human beings present before them. This is the reason that every human being who comes in the presence of such great beings who dwell in Mansarovar has his or her Truth revealed before them by itself. Thus a human being cannot escape the justice of Mansarovar based upon one's deeds. The courts of the human beings may be manipulated and a human being may be deprived or short-changed with justice. But there is no imparity in the justice of Mansarovar, and no one can escape the justice of Mansarovar. Thus the supremely powerful Vidhan of Karma constantly functions under the Hukam of Sat Par Brahm Pita Parmeshwar and engages itself in providing

justice to each and every creature. Therefore, every human being must focus their attention solely upon Sat Karams, as only Sat Karams can prove helpful in opening the path of Mukti (liberation of soul from the slavery of Maya) of the human being.

The human beings carrying out Sat Karams are blessed with the Gurparsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva of Parupkar (selfless acts for benefaction of humanity) and Maha Parupkar (guiding the mankind on the path of Bhagati and Jeevan Mukti). The human beings who dedicate their entire self at the feet of their Satguru receive the illumination of Sat Naam within their inner selves. The human beings who dedicate themselves entirely with their body, mind and worldly possessions at the feet of their Satguru are immersed in the meditation upon Sat Naam. Sat Naam is etched in their Surat (mind; consciousness). The forces of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column; the divine energy of Kundalini Shakti spreads through these nerves making the corrections and purification throughout the body) are awakened within them and they receive the Ek Boond Amrit (our essence or the life-element; the spiritual energy within the human being). Their Kundalini Shakti is activated; and by receiving the Ek Boond Amrit, they attain Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness). Their Surat is assimilated in Sat Naam. The Ajapa Jaap (state where Simran carries on without effort on the part of the being) begins. The Ajapa Jaap is a state of continuous Jaap (recitation of Sat Naam). Sat Naam casts its illumination in every cell of the body, and every cell gets absorbed in Simran. The human body is suffused with Amrit. Every cell of the body transforms into Amrit. By the benevolence of Satguru, the human being attains the state of Dhyana (Simran of Naam – with deep concentration, and detachment from all-else):

***“Karmee Satgur Paaseai Andin Lagai Dhyaan.
Tin Kee Sangat Mil Rahaa Dargeh Paase Maan.”***

(Sri Guru Granth Sahib 313)

“Bal Budh Giaan Dhiaan Apnaa Aap Naam Japaasea.”

(Sri Guru Granth Sahib 460)

The state of Dhyān is a supremely powerful state that is attained only with the grace of Satguru and Gurbarsād. When a human being rigorously practises meditation under the state of Samādhi, one's mind gets cleansed. By being immersed in the meditation upon Naam, all one's Bajjar Kapats (divine doors that, once opened, channel Amrit into the body and establish connection between human being and Akal Purakh) are opened. All seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are illuminated. When a human being is immersed for a long duration in Samādhi practising Naam, one brings the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) under one's control, and one's Trishna (desires) is extinguished. The human being wins this battle with Maya by the force of one's Naam Simran. Besides, the human being attains peace in one's Hirdha. The human being attains Sunn Samādhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space). The mind is transformed into the Jyot. All five sensory organs and all five action organs are subjugated under Puran Hukam (absolute divine will) of Sat Par Brahm Pita Parmeshwar. The human being achieves victory over Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. Hopes, expectations and yearnings; and Tamo – the vices viz. the lust, anger, greed, attachments and pride). The efforts of the human being turn successful. One's Bandagi is accomplished. One's Bandagi receives approval of Dargah. The human being is blessed with Darshan (vision with the inner, spiritual eye) of Akal Purakh (Immortal Being; God). With Darshan of Akal Purakh, the human being is bestowed with Puran Brahm Gyan and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways). The human being is bestowed with Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). The human being is endowed with Param Padvi (the highest spiritual status). The human being becomes Jeevan Mukh. The human being becomes a Mukh Ujjal (radiant face; a blessed soul) in Dargah.

By acquiring the supremely powerful state of having gained Puran Brahm Gyan, Puran Tat Gyan and Atam Ras Amrit, the human being turns into a bestower of Amrit, a bestower of Jeeva Daan (bestowal of Puran Bandagi and Seva) and a supremely

powerful source of Amrit for the entire humanity. The human being is ordained with the Seva of Parupkar and Maha Parupkar. One is ordained with the Seva to provide salvation to the mankind. One is endowed with the supreme power to drink the poison (of bad deeds) of the Sangat, and to bestow Amrit upon the Sangat. One is endowed with the supreme power to serve Puran Sat (Absolute Eternal Truth). One is endowed with the supreme power to bestow Puran Sat upon the Sangat. The life of such great beings becomes a beacon guiding the entire mankind on the path of Mukti. They attain deliverance for themselves, as well as obtain deliverance for their entire family and the entire clan. They even obtain deliverance for their families in their previous as well as in their coming lifetimes. This supremely essential Truth is explicitly exhibited in Gurbani:

“Kul Udhaareh Aapnaa Dhan Janaedee Maae.”

(Sri Guru Granth Sahib 28)

“Aae Se Parvaan Hai Sabh Kul Kaa Kareh Udhaar. ||7||”

(Sri Guru Granth Sahib 66)

“Aap Hoaa Sadaa Mukat Sabh Kul Nistaareaa.”

(Sri Guru Granth Sahib 86)

“Aap Tareh Sagle Kul Taare.”

(Sri Guru Granth Sahib 117)

***“Aap Tarai Sagle Kul Taarai
Har Naam Mann Vasaavaneaa. ||1||”***

(Sri Guru Granth Sahib 128)

“Aap Tarai Sagle Kul Udhaaraa. ||3||”

(Sri Guru Granth Sahib 160)

***“Har Gur Naanak Jin Parseo
Tinh Sabh Kul Keeo Udhaar. ||6||”***

(Sri Guru Granth Sahib 1386)

Upon learning and understanding this supreme Truth, one realises that the bestowal of Gurbarsaad of Jeevan Mukti is an

immense gift. A human being who engages oneself in the pursuit of Jeevan Mukti not only attains deliverance from the Bhavsagar (sea of Maya's deceptions; sea of ignorance), the world of Maya, for oneself but also obtains salvation for each and every soul associated with oneself. Only such human beings find admission in the Sangat of these Puran Braham Gyanis, these great beings, who have an association with them from this birth or from their previous births. In this way, these great beings provide salvation to their estranged relations. Such Puran Sants (perfect saints), such great beings bestow Puran Braham Gyan upon the entire mankind and thus serve the entire Creation. Many human beings find salvation in their Sangat. Many people become destined for the supremely powerful rewards such as Bandagi and Gurparsaad in their Sangat. Many people find an end to their pains and sorrows. Many people find their lives completely transformed. Many people learn the ways of recitation of Naam and of Bandagi. Many people come to realize the true purpose of the human life and they begin to accumulate Sat Karams. In this fashion, many people start walking on the path of Jeevan Mukti. These great beings with their abodes in Mansarovar possess indescribable magnificence. Their magnificence reaches immensity. Their Bandagi consists only in finding salvation for the humanity. The entire Gurbani describes nothing but the infinite magnificence of these great beings, Satguru Avatars (divine incarnates; the ten Satguru Patshah Ji's), Sants, Braham Gyanis and Bhagats (devotees). In the whole of Jap Ji Bani (Jap Ji Sahib) Satguru incarnate the blessed Nanak Dev Patshah Ji guides the entire humanity on the path of attaining this supremely powerful state. The blessed Satguru incarnate Nanak Patshah Ji has presented a clear road map of the entire journey to Sach Khand (the realm of ultimate, absolute Truth) in Jap Ji Bani, and thus opened the door to this supremely powerful path for the entire humanity.

With the immense grace and Gurparsaad by the blessed Sat Par Braham Pita Parmeshwar Ji, the blessed Satguru the true Patshah Ji, the blessed Satguru incarnate Nanak Patshah Ji, all the blessed Satguru Avatars and the Braham Gyani great beings in the entire Creation, this Gurparsaadi Katha (the discourse graced by God and Guru) is inscribed in Mansarovar under the Puran Hukam of Sat Par Braham Pita Parmeshwar. The magnificence of Sat Par Braham Pita

Parmeshwar is Akath (sublime and indescribable). The Katha (discourse) of all Satguru Avatars, great beings the Sants, Bhagats and great beings the Braham Gyanis is not put into words. The Katha of such great beings manifests itself upon this earth. The magnificence of Sat Par Braham Pita Parmeshwar has clearly revealed itself in the form of all these Satguru Avatars, great beings the Sants, Bhagats and great beings the Braham Gyanis from time to time, and is being revealed even in the present age. Such great beings have explicitly brought out Mansarovar upon the earth. This Gurparsaadi Katha is merely a humble attempt to offer a glimpse of Mansarovar. This Dassan Dass (servant to the servant; the narrator) places his head upon the sacred lotus feet of Sat Par Braham Pita Parmeshwar; places his head upon the lotus feet of all Satguru Avatars, great beings the Sants, Bhagats and great beings the Braham Gyanis; places his head upon the feet of all humanity; does Dandauth Bandhna (greeting by prostration) before all and humbly prays for accepting this Seva; and prays for grace of the blessing of further Seva in coming times, so that this Dass (servant; the narrator) may devote the rest of his breaths to it.

